

The Great Bardwar

1850

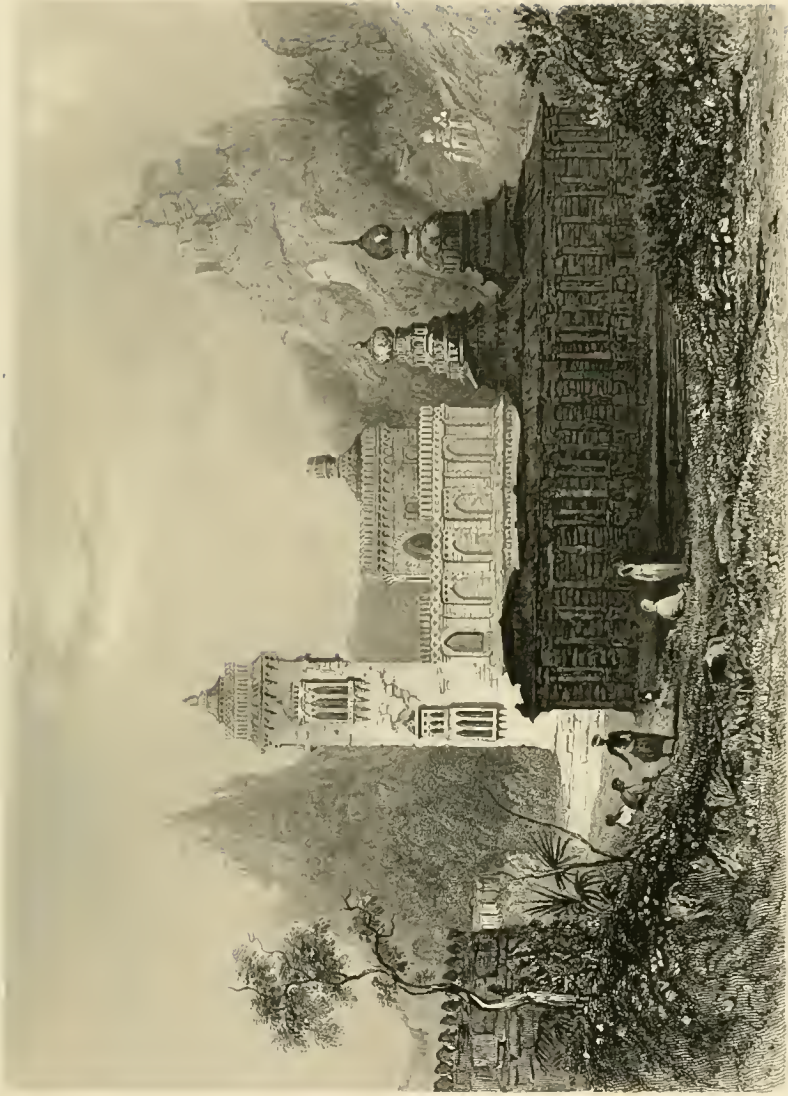




THE TEMPLES OF THE MOUNTAINS

By J. G. R. S. P. S.





The Bibi Ka Maqbara, Aurangzeb

their right to be regarded as the exclusive expounders of divine revelation, the guardians of tradition, and the dispensers of all higher blessings. Out of the church it was maintained there is no salvation, and apart from the priesthood, no church. Thoughtful men felt that such views were wholly opposed to the true idea of the church of Christ as set forth in the Bible. And not only did her doctrines proclaim the Church of Rome to be a heretical church, but her practices also. The reflective mind of Germany, as represented by Luther, was not long in discerning this, and proclaiming it as with a voice of thunder in the ears of the whole of Christendom. The intrepid German monk raised the standard of Reformation, and nations flocked around it. Like Dagon before the ark of God, the Romish church fell before the Bible in the hands of Luther. Long had been the conflict between the Popes and the Emperors of Germany for preponderance of power and authority over the people, but in the sixteenth century, an obscure monk—such is the invincible force of truth—effected a complete triumph at one and the same moment over Rome and Romanism.

From the date of the Reformation, Germany has continued to be, to a large extent, a Protestant country. Ever since the peace of Westphalia in 1648, which terminated the thirty years' war, and secured full liberty of worship and equality of rights to the two contending parties, Germany has been almost equally divided between Roman Catholicism and Evangelical Protestantism. The former, as we learn from Dr. Schaff, is numerically stronger, being calculated to amount to 21,092,000; but the latter, though numbering only 16,415,000, makes up the deficiency by a decided intellectual superiority. On the whole, the south of Germany is predominantly Roman Catholic, the north predominantly Protestant. "In Austria," continues Dr. Schaff, "about five-sevenths, in Bavaria about two-thirds, of the population profess the papal creed. Prussia numbers ten millions of Protestants and six millions of Catholics, while the kingdom of Saxony, the Saxon principalities and Mecklenburg, are almost entirely Lutheran. In Hanover, Württemberg, Baden, Hesse Cassel and Hesse Darmstadt, Nassau, Oldenberg, and the four Free Cities, the Protestant Confession has likewise the preponderance. But there is hardly a single state in Germany where the two churches are not mixed, the Catholics being subject to a Protestant, or the Protestants to a Catholic monarch. In Saxony we have the singular anomaly that a Roman Catholic prince rules over an almost entirely Lutheran population." The Protestant church in Germany is divided and cut up into a great number of separate sections. Each little government, or duchy, or principality, has its own church with its separate polity, worship, and administration quite independent of all the others. Territorially considered, there are no less than thirty-eight Protestant churches within the limits of the German con-

ederation. Theologically viewed, however, there are only three branches of the Protestant church as connected with the state, the *Lutheran*, the *Reformed*, and the *Evangelical United Church*. Each of these we propose to consider in separate articles.

GERMAN LUTHERAN CHURCH. The Lutheran and the Reformed churches are the two great branches of Evangelical Protestantism. They are as old as the Reformation itself. They agree in all the essential doctrines of Christianity, but they represent two distinct ecclesiastical individualities. The Lutheran church is not only named from Luther, but pervaded by his genius and influence, and even the Reformed church in Germany is not altogether unaffected by Lutheran or rather moderate Melancthonian influences. The origin of the Lutheran church is properly to be dated from A.D. 1520, when Leo X. expelled Luther and his adherents from the Romish church. It acquired form and consistency when the public confession of its faith was laid before the diet at Augsburg. See **AUGSBURG CONFESSION**. But the consolidation of the Lutheran church in Germany took place in A.D. 1552, when Maurice, the Elector of Saxony, formed the religious pacification with Charles V. at Passau.

The Lutheran church in Germany, after the example of its illustrious founder, asserts the great Protestant principle that the Bible and the Bible alone is the only and a perfectly sufficient rule of faith and obedience. Yet it cannot be denied that most of the Lutheran symbols are silent upon the question as to the supreme and exclusive authority of the Sacred Scriptures, a principle which is asserted as a fundamental one in the symbols of the Reformed churches. The Lutherans accordingly retained those parts of the ancient system which were not expressly forbidden by the word of God; while the Reformed held that those doctrines and ceremonies were alone to be retained which the word of God sanctioned and commanded, and that all others were to be unsparingly rejected. The symbolical books of the Lutheran church are the *Augsburg Confession*, with the *Apology*; the *Articles of Smalcald* and the catechisms of Luther, the larger and shorter. To these may be added the *Formula of Concord*, which is held in high estimation by the strict old Lutherans.

The grand vital truth which Luther proclaimed as against the Romanists was the doctrine of justification by faith alone, which the great Reformer was wont to term "the article of a standing or a falling church." This was the shibboleth of the Reformation, and the holding forth of this central doctrine of Christianity proved the overthrow of the Papal system. It struck at the very root of Romish theology. But in some points Luther still held firmly by the ancient faith. Thus it happened in the case of the Lutheran dogma of the real presence in and with and under the material elements in the Lord's Supper, a dogma which, while it receives the name of *Consubstantiation*, may be said to differ little, if at all, from

Romish *Transubstantiation*, and is liable indeed to the same objections, involving, as it does, a belief of the ubiquity of the body of Christ, and the actual material partaking of it by the unworthy as well as the worthy communicants.

So intent was the great German Reformer on a revival of scriptural theology, which Rome had long obscured and perverted, that he directed little, perhaps too little, attention to the government and discipline of the church. The consequence was that freedom from the authority of the Roman pontiff was only exchanged for subjection to the authority, even in ecclesiastical matters, of temporal princes. Hence the Lutheran churches generally, and it is in an emphatic sense true of the Lutheran church in Germany down to the present day, have become interwoven with the state, so that spiritual independence has always, in that country, been a thing unknown. The congregations have not even the right of electing their pastors. "They are exclusively ruled by their ministers as these are ruled by their provincial consistories always presided over by a layman, the provincial consistories by a central consistory or *Oberkirchenrath*, and this again by the minister of worship and public instruction, who is the immediate executive organ of the ecclesiastical supremacy of the crown."

In regard to rites and ceremonies, the Lutheran church, while it has removed the grosser elements of the Romish ritual, such as the mass, the adoration of saints and relics, and the use of the Latin language instead of the vernacular in conducting divine service, adheres much more closely to the stated liturgical and sacramental system of Romanism than the Reformed church, which has adopted the utmost simplicity of worship. But in the Lutheran church of Germany down to the time of its union with the Reformed church in 1817, there was a warm spiritual life which beat with a steady pulsation in the hearts of both clergy and people, showing it to be a living section of the living church of Christ. A party of strict Lutherans refused to join the Union. This party is thus described by Dr. Schaff: "They take no part in the Evangelical Church Diet, and still less in the Evangelical Alliance. In this, they are more consistent than the Hengstenberg-Stahl party, who still remain in the Union. As the Puseyites confine the true church to the Episcopal organizations, and what they call the Apostolical Succession, so these high church Lutherans would fain confine it to a certain system of doctrine as embodied in the unaltered Augsburg Confession, Luther's Catechismus, and the Form of Concord. To this, every other department of church-life is made subordinate, as if religion were identical with orthodoxy or correct belief, whilst it is in reality life and power, affecting the heart and will even more than the head and intellect.

"It is especially the Lutheran tenet of the eucharist, commonly called consubstantiation, (although

they disown the term,) i. e., the view that Christ's body and blood are really present *in, with and under* the visible elements, which they make the touchstone of true orthodoxy. They conscientiously refuse to commune with those who hold to a merely symbolical, or dynamic, or spiritual real presence, and who confine the reception of the *res sacramenti* to the believing communicants. Some of them, I am certain, would at any time rather commune with Roman Catholics than with Zwinglians or Calvinists.

"The late excellent Claus Harms, a thoroughly original and truly pious Lutheran minister, winds up his ninety-five theses, which did a very good work in 1817, with the proposition:—'The Catholic Church is a glorious church, for it is built upon the Sacrament; the Reformed Church is a glorious church, for it is built upon the Word; but more glorious than either, is the Lutheran Church, for it is built both upon the Word and the Sacrament, inseparably united.' But many of the modern champions of Lutheranism would deny even this virtue to the Reformed Church, and charge it with rationalism, false subjectivism and spiritualism. Their excuse is that their views of the world are confined to certain sections of Germany. Were they properly acquainted with France, Holland, England, Scotland and the United States, they would probably form a very different opinion of the most active and energetic sections of Protestant Christendom. But much as they dislike the Reformed Church, they hate still more heartily the Union, which they regard as the work of religious indifferentism and even downright treason to Lutheranism, tending to poison and to destroy it.

"The most learned and worthy champions of this Lutheran theology are Harless, of Munich; Löhe, of Auspach; the whole theological faculty of Erlangen, (except Herzog,) especially Thomasius, and Delitzsch; Kahnis, of Leipzig; Kliefoth, and Philippi, of Mecklenburg; Vilmar, of Marburg (who was originally Reformed); Petri, of Hanover; Rudelbach, a Dane, and Guericke, of Halle.

"Their principal theological organs are the '*Zeitschrift für Protestantismus und Kirche*,' founded by Harless, and now issued monthly by the theological faculty of Erlangen; the '*Zeitschrift für die gesammte Lutherische Theologie und Kirche*,' a quarterly review under the editorial supervision of Rudelbach and Guericke; and the '*Kirchliche Zeitschrift*,' of Kliefoth and Mejer in Mecklenburg.

"As much as these admirers of the Form of Concord unite in the opposition to the Union and the Reformed Confession, they are by no means agreed among themselves. Some years ago a heated controversy broke out in their ranks concerning the nature of the ministerial office, which was carried on also by two old Lutheran Synods in the United States, (the Synod of Missouri, and the Synod of Buffalo,) with disgraceful violence and passion. More recently, Philippi, of Rostock, attacked Hofmann, of

Erlangen, and charges him with denying the true Lutheran doctrine of justification and of the atonement. The Lutheran conference which assembled at Dresden, in the summer of 1856, resolved to reintroduce private confession and absolution, and the Consistory of Munich issued an order to the churches of Bavaria to that effect. But it was answered by a number of protests from Nuremberg, and other strongholds of Lutheranism, which goes to show, that this hierarchical movement meets with no response from the heart of the people. In Mecklenburg, where this party is especially zealous, the churches, I am told, are nearly empty, and the statistics of illegitimate births are so awfully humiliating, that it would be far more important to revive general Christianity and good morals, than to denounce the Union, and to persecute Baptists and Methodists."

GERMAN REFORMED CHURCH. The founder of this church was Ulrich Zwingli, a native of Switzerland, born in what is now called the canton of St. Gall, on the 1st of January 1484. Educated for the church, he early displayed talents of no common order, and when his studies were completed, he was chosen pastor of Glaris, the chief town of the canton of that name. There he remained ten years, in the course of which he had devoted much of his time and attention to the study of theology, not only in the works of Romish divines, but in the writings of Wickliffe, John Huss, and Jerome of Prague. The result was, that his mind became imbued with those principles and views which qualified him to take an active part in the work of the Reformation. Even while still connected with the Church of Rome, he preached evangelical doctrine, and sought a reform of the errors, immoralities, and superstitious which had overspread the church. His labours in the cause of the Reformation in Switzerland were contemporaneous with, if not actually prior to, those of Luther in Germany. The opinion which Zwingli held of the German Reformer will be best stated in his own words: "Luther," says he, "is a very brave soldier of Christ, who examines the Scriptures with a diligence which no person else has used for the last thousand years. I do not care if the papists call me a heretic as they do Luther: I say this, there has not existed any person since the commencement of the Romish pontificate, who has been so constant and immovable as Luther in his attacks on the Pope. But to whom are we to look as the cause of all this new light and new doctrine? To God, or to Luther? Ask Luther himself: I know he will answer that the work is of God. Luther's interpretations of Scripture are so well founded, that no creature can confute them; yet I do not take it well to be called by the papists a Lutheran, because I learned the doctrine of Christ from the Scriptures, and not from Luther. If Luther preaches Christ, so do I: and though—thanks to God—immense people, by his ministry, and more than by mine, are led to

Christ, yet I do not choose to bear the name of any other than of Christ, who is my only captain, as I am his soldier. He will assign to me both my duties and my reward, according to his good pleasure. I trust every one must now see why I do not choose to be called a Lutheran; though nevertheless, in fact, no man living esteems Luther so much as I do. However, I have not on any occasion written a single line to him, nor he to me, directly or indirectly. And why have I thus abstained from all communication with him? Certainly not from fear, but to prove how altogether consistent is the Spirit of God, which can teach two persons, living asunder at such a distance, to write on the doctrines of Christ, and to instruct the people in them, in a manner so perfectly harmonious with each other."

At an early period in the history of the Reformation, a difference in point of doctrine began to appear between Zwingli and Luther. This difference related to the presence of Christ in the Lord's Supper, Luther alleging a material presence in and with the elements, while Zwingli taught that to eat the flesh of Christ, and drink his blood, was symbolically to express our faith in the Lord Jesus Christ. Zwingli in 1527 wrote an explanation of his doctrine on this subject, and addressed it to the German Reformer. To this Luther replied, in an elaborate treatise, entitling it, 'Defence of the Words of Jesus Christ against the Fanatical Sacramentarians.' The controversy continued till 1529, when attempts were made to unite the contending parties. These efforts were chiefly promoted by the Landgrave of Hesse, who eagerly pressed a conference between the contending parties at Marburg. This was at length agreed to, and a public discussion took place between Luther and Melancthon on the one side, and Zwingli and Oecolampadius on the other. The debate, however, led to no satisfactory conclusion, but while both parties agreed to differ amicably on this one point, the Swiss and German divines drew up fourteen articles containing the essential doctrines of Christianity, which they signed by common consent.

The one grand point of difference between the Lutherans and Zwinglians continued to be maintained with undiminished firmness on both sides, and while the former presented their system of opinions at the Diet of Augsburg, the latter gave in their confession of faith, which agreed in every thing with the other except in the contested article in reference to the doctrine of the presence. Zwingli himself also sent to the diet a particular confession of faith, containing twelve articles relating to the principal doctrines of Christianity.

"This great man," says Mosheim, "was for removing out of the churches, and abolishing in the ceremonies and appendages of public worship, many things which Luther was disposed to treat with toleration and indulgence, such as images, altars, wax-tapers, the form of exorcism, and private confession. He aimed

at nothing so much as establishing in his country a method and form of divine worship, remarkable for its simplicity, and as far remote as could be from every thing that might have the smallest tendency to nourish a spirit of superstition. Nor were these the only circumstances in which he differed from the Saxon Reformer; for his sentiments concerning several points of theology, and more especially his opinions relating to the sacrament of the Lord's supper, varied widely from those of Luther. The greater part of these sentiments and opinions were adopted in Switzerland, by those who had joined themselves to Zuinglius in promoting the cause of the reformation, and were by them transmitted to all the Helvetic churches that threw off the yoke of Rome. From Switzerland these opinions were propagated among the neighbouring nations, by the ministerial labours and the theological writings of the friends and disciples of Zuinglius; and thus the primitive Reformed church that was founded by this eminent ecclesiastic, and whose extent at first was not very considerable, gathered strength by degrees, and made daily new acquisitions."

The principle which lies at the foundation of the Reformed church in Germany was declared by Zwingli, while he was yet pastor of Glaris,—that the Bible is above all human authority, and to it alone in all religious matters must appeal be made. Acting on this principle, he swept away from the church's ritual, as well as from her creed, all that was not authorized by the word of God either by a warrant expressed or implied. The right of private judgment in the interpretation of the Scriptures was also laid down as in his view an essential principle of the Reformation.

The influence of the school of Calvin was felt by the German as well as by the other Reformed churches. The spirit which issued from Geneva speedily diffused itself far and wide among the churches of the Reformation, so that those of them more especially which took the name of Reformed in opposition to the Lutheran became rather Calvinian than Zwinglian, in doctrine at least, though not perhaps in church polity. The points on which Calvin chiefly differed from Zwingli related to the Lord's Supper and the government of the church. In reference to the Lord's Supper, Calvin maintained that Christ was really present in the Supper, not materially, however, but spiritually; while Zwingli denied the presence of Christ in either sense, and maintained that the elements were only symbols of that faith by which we receive pardon and eternal life. On the question of church government Calvin and Zwingli differed as widely as on the subject of the Supper. Zwingli maintained the principle that in a Christian state the church is subject to the civil magistrate in all her arrangements. Calvin, on the contrary, claimed for the church an autonomy or power of self-government, subject only to Christ her head, while the duty of the civil magistrate he held to

be limited to the protection and support of the church in the exercise of the great mission which her Divine head has assigned her.

But while Zwingli and Calvin, by their combined influence, went far to give origin to the Reformed church, it was indebted also to several others among the Reformers for its establishment and constitution. Of these may be mentioned Ecolampadius, Bullinger, Farel, Beza, Ursinus, Olevianus, Cranmer, and Knox. It took its rise in German Switzerland, and found a home afterwards in the Palatinate, on the Lower Rhine, in Friesland, Hesse, Brandenburg, and Prussia. In Germany it has always been modified by Lutheran or rather by Melancthonian influences. The Reformed church, in her doctrine as well as her practice, draws a strict line of demarcation between scripture and tradition, discarding all that is not warranted by scripture. She separates also in the clearest manner between the sacramental sign and the sacramental grace, never confounding the two, nor attempting to allege that they are necessarily and inseparably connected together. The doctrine of the universal priesthood of believers is a recognized principle in the Reformed church, and hence, in the organization and outward frame-work of the church lay-elders and deacons, along with a strict discipline, have been introduced, thus creating a congregational and synodical self-government. "Romanism," says Dr. Schaff, "may be called the church of priests; Lutheranism, the church of ministers and theologians; Calvinism, the church of congregations and a free people." The Reformed church is more simple and primitive in its mode of worship than the Lutheran, and exhibits a practical energy and activity, liberality and zeal, which show it to be animated by a living power which fits it for accomplishing a great work in evangelizing the nations. "The Reformed divines in Germany," as we learn from Dr. Schaff, "are not strict Calvinists, especially as regards the doctrine of predestination; but stand in close affinity with the moderate or Melancthonian school of the Lutheran church. Hence they fell heartily in with the Union-movement, which originated with a Reformed prince, and are mostly identified with what we have called the Centre of the Evangelical Union. So Ebrard, for several years Reformed Professor in Zürich, and in Erlangen—now President of the Consistory in the United church of the Bavarian Palatinate; Herzog, his successor in the Reformed Professorship at Erlangen, a native of Basel and formerly member of the United Faculty of Halle; Sack, of Magdeburg; Hundeshagen and Schenkel, who were called from Swiss Universities—the one from Berne, the other from Basel—to Heidelberg in Baden, where the two denominations are likewise united; Hagenbach, the excellent Professor of church history in Basel, and editor of the *Reformed Church Gazette* for German Switzerland, but not differing in his theological position from the former; Lange, formerly of Zürich,

now labouring in Bonn. These are the most distinguished Reformed divines, who may just as well be enumerated under the first subdivision of our first class.

"Schweizer, of Zilrich, on the other side, the able but unsound historian of the theology of the Reformed church, sympathizes most with the left or anti-symbolical wing of the school of Schleiermacher, and contributes to the *Protestant Church Gazette*, of Krause.

"The recent revival of Confessional Lutheranism, and its attacks upon the Reformed church, have roused the Reformed Confessionalism, especially in Hesse, and called forth a series of controversial works of Heppé in Marburg, and a denominational Reformed Church Gazette, published by Göbel, in Erlangen.

"For some years past, an annual Reformed Conference was held in connection with the sessions of the Evangelical Church Diet, in which Hundeshagen, Sehenkel, Lange, Saek, Ebrard, Sudhoff, Heppé, Göbel, Herzog, Krummacher, Mallet, Ball, and other distinguished Reformed divines and pulpit orators take part. The last one was held at Lübeck, in September 1856, and resolved to call a general conference of German Reformed ministers and laymen at Bremen, in 1857. It would be desirable to give these scattered churches of the Reformed communion a regular organization and compact unity, which would increase their efficiency. At present, however, the main forces of the German Reformed church are flowing in the channel of the evangelical Union. If exclusive Lutheranism should succeed in breaking up the Union, it would call forth, as in the latter part of the sixteenth century, a powerful reaction and revive the spirit of Reformed denominationalism. But even in this case, the Reformed church would hold on to the evangelical Catholic theology of Germany, and carry it forward in friendly co-operation with the moderate section of the Lutheran church."

GERMAN UNITED EVANGELICAL CHURCH, the name given to the largest of the three branches of the Protestant church in Germany. It was formed in 1817 at the instance of King Frederick William III., by a union of the Lutheran and the Reformed churches under one government and worship. This union was effected in connection with the third centennial celebration of the Reformation. Attempts to unite the Lutheran and Reformed churches in Germany commenced shortly after their separation in the sixteenth century. This was the object which was contemplated by the Landgrave of Hesse, in the famous conference held at Marburg in 1529, where the leaders of the German and Swiss Reformations agreed upon fourteen fundamental articles of faith, while they differed only on the doctrine of the presence of Christ in the Lord's Supper. One of the most zealous among the Reformers in seeking to promote the union referred to, was

Martin Bucer, who, after various fruitless efforts, succeeded at length in 1536 in prevailing upon Luther and Melancthon to sign the Wittenberg *Concordia*, which proved, however, only a temporary compromise. In Bohemia a union was effected between the Lutherans and Reformed in 1570 by the *Consensus of Sandomir*, which also was of short duration. Melancthon, in the latter part of his life, had his heart set upon a union with the Reformed, and, for this purpose, he even proposed an alteration of the Augsburg Confession in 1540, a document which is usually appended to the Confession under the name of *The Apology*. The exclusive Lutheran party gained the complete ascendancy in Germany towards the end of the sixteenth and throughout the seventeenth centuries. But even during that period, when the prejudices of the Lutheran party against the Reformed were at their height, men of a conciliatory disposition from time to time appeared, who, like Melancthon, were disposed to make large concessions in order to bring about a union of the two opposing parties. Such were Calixtus, Leibnitz, Spener, and Zinzendorf, all of whom wished to unite the Christian confessions. The Reformed have always been more disposed to union than the Lutherans; and this has been more especially characteristic of the German Reformed, who have been all along animated to a large extent by the spirit of the school of Melancthon.

During the latter part of the eighteenth century, the differences among Christian churches were altogether lost sight of in Germany, amid a rising tide of indifferentism and infidelity, which threatened for a time to sweep away Christianity itself; and even when the religious spirit began to revive in the opening of the nineteenth century, the minds of Christians were almost wholly occupied in attempting to stem the torrent of infidelity which, taking its rise in France, had swept over Germany, and left the Christian churches in that country nothing but a name. Frederick, falsely surnamed the Great, prided himself on being the patron and the friend of French infidelity, and lending all his influence to its propagation among his subjects, he rendered Germany more completely infidel than even infidel France itself.

At length, after a keen and protracted struggle, Christianity resumed its former power over the minds of the German people, more especially after they had been emancipated from the French yoke. Such was the time, selected by Frederick William III. of Prussia for effecting a union of the Lutheran and the Reformed churches. Chevalier Bunsen, in his '*Signs of the Times*,' says, that the king matured the idea on his visit to England in 1814, and that he made the first arrangement for a union and a new liturgy in St. James's Palace in London. It was proposed to celebrate in Germany the third centennial jubilee of the Reformation, and in anticipation of this festival, which was so well fitted to recall the

broad general principles of Protestantism, irrespective of the differences among Protestant churches, he issued, on the 27th September 1817, the memorable declaration, that it was the royal wish to unite the separate Lutheran and Reformed confessions in his dominions into one Evangelical Christian church, and would set an example in his own congregation at Potsdam by joining in a united celebration of the Lord's Supper at the approaching festival of the Reformation. The execution of this plan was intrusted to the provincial consistories, synods, and clergy generally. The Synod of Berlin, headed by Schleiermacher and nearly all the clergy and laity of Prussia, responded cordially to the royal decree. And not in Prussia only, but in most of the German States, with few exceptions, the example of the king was followed.

The proposal for union started by the king was first adopted in Nassau, each clergyman of the United Church engaging to "teach the Christian doctrine, according to the principles of the Evangelical Church, in such a manner as he himself after honest inquiry, and according to the best of his convictions, draws it from Scripture." In the Palatinate of Rhenish Bavaria the union was effected in 1818, with an expression of respect for the symbolical books used by individual Protestant churches, but acknowledging no other ground of faith or rule of doctrine except the Scripture. In Baden, the Union was recognized in 1821, with an acknowledgment of both the Augsburg Confession and Heidelberg Catechism, as much, and in so far, as the right of free inquiry was claimed in the Augsburg Confession, and applied in the Heidelberg Catechism. The resolution adopting the Union in Rhenish Hessa was passed in 1822, with the declaration that "the symbolical books common to the two separated churches should in future also be the rule of teaching, with the exception of the doctrine on the Lord's Supper contained therein, and on which they had hitherto differed." In Würtemberg also the Union was accepted in 1827. But Saxony, Hanover, Bavaria proper, and Mecklenburg, were too exclusively Lutheran, while Switzerland was too exclusively Reformed to require any such change as the Union contemplated, and therefore matters continued as before. The Protestants of Austria also still exist in two separate branches, the church of the Helvetic Confession, and the church of the Augsburg Confession.

Thus the pious wish of Frederick William III. to combine the whole Protestants of Germany into one Church organization has not yet been fulfilled. On the contrary, it has rendered Germany the battlefield of a theological war, which is raging as keenly at the present hour as it did thirty years ago. The intentions of the king in bringing about the Union were undoubtedly righteous and benevolent. He had no wish to set aside the Confessions, as many alleged, but he seemed scarcely to be aware of the

importance of symbolical books in order to the maintenance of the purity and unity of a church, and more especially he seems to have lost sight of the fact, that multitudes would gladly accede to the proposed Union from no other wish than to get quit of the restrictions of a Confession altogether. Thus the benevolent aims of the pious monarch might after all be frustrated, and such was unhappily the result of the royal decree of 1817. A great mass both of the German clergy and laity embraced the Union from feelings of a pure indifferentism or vague latitudinarianism, which hailed the removal of all those restrictions which a creed or confession imposes.

The Union which the king contemplated was simply a union of government and worship. He did not advert to the doctrinal differences which existed, and in his proclamation of the Union he made no mention whatever of the symbolical books, which indeed had gone almost entirely out of use. To carry out the Union, it was the design of the monarch gradually to introduce Presbyterian and Synodical government, such as belongs to the Reformed church, and to have a liturgy published for the whole kingdom, which should be drawn chiefly from Lutheran sources.

In 1821 the new Liturgy was issued by the king, who commanded its reception, while the adoption of the Union was simply recommended, but not absolutely ordered. Seven years before, a clerical commission had been appointed for the preparation of a book of church service, but not having satisfactorily accomplished the object of their appointment, the king took the work into his own hands, and, with the assistance of the court chaplains and a pious layman, produced a Liturgy which was authoritatively enjoined to be used throughout his whole dominions. It was afterwards submitted to consistories for revision in 1829, and is reported to be at this moment (1857) again under revision. The introduction of this guide for public worship prepared by the sovereign himself, met with violent opposition from many both of the friends and foes of the Union. One of the most eminent divines which Germany has produced in modern times—Schleiermacher, disapproved of the step as an unhalloved and unlawful interference on the part of the king with the internal affairs of the church. The magistrates of Berlin, and also twelve clergymen of that city, rejected the Liturgy. To induce the dissentients to acquiesce, a new edition was prepared; in the second part of which many of the old prayers and formularies were inserted. This change decided the majority of the clergy to accept it.

On the 25th of June 1830, the third centenary of the presenting of the Augsburg Confession was celebrated. The king embraced this opportunity of completing his object; and, in virtue of his royal authority, he commanded that, on that day, the new Liturgy should be read in all the churches. But as some of the Lutheran clergy, among whom was Dr

Scheibel, professor in Breslau, refused to read it, several were suspended from their offices, to the great grief of their flocks. A great number of Lutheran clergymen were similarly treated the following year; and if they ventured to preach the Gospel and administer the sacraments in private houses, to their parishioners, they were thrown into prison, and compelled, with their families, to quit their respective parishes. And not only were pastors thus persecuted, many Lutheran families were also fined or imprisoned. In 1834 an edict was issued, by authority of the king, declaring all Lutheran worship illegal. This roused the attention of the public more than ever to the character of the new Liturgy; and, in the course of a few years, about twenty thousand publicly renounced the New United church, and determined to adhere to the tenets and the forms of the Lutheran church. They frequently presented petitions for toleration, to the king and his ministers, but in vain. The reply was imperative. They must either belong to the United church or submit to the punishment which their obstinacy had entailed upon them. This disgraceful persecution has been the most violent in Silesia and the grand-duchy of Posen, where most of the inhabitants are Lutherans.

The churches being in many instances deprived of their pastors, the ordinance of baptism could no longer be duly administered; and when, from a feeling of duty and necessity, the father of a family performed it, he was likewise sent to prison. The Lord's supper could only be observed during the night. The meetings for prayer, which were held in private houses, were broken up by the police. At a place in the duchy of Posen, they literally pulled the people from off their knees by the hair of their heads. It appears that, besides a number of private Christians, eleven ministers were sent to prison, some of them two or three times, for a quarter of a year together; and if, after regaining their liberty, they again visited their people, they were almost sure of being sent back to their dungeons.

In this state of circumstances, the persecuted Lutheran communities made a representation to the government; but instead of an answer, the police and commissioners were sent to distrain their goods, and carry off whatever they pleased. From one poor man they took away his whole provision for cattle, and also his cow; amounting, altogether, to one hundred and eighty francs! This cruel treatment was borne with the utmost meekness and resignation. Petitions and remonstrances, couched in the most respectful terms, were made to the civil authorities; but no redress could be obtained, nor any alleviation of the rigorous measures adopted against them. At length, in 1835, the suffering Lutherans in Silesia were led to believe that the Prussian government would grant them passports for emigration; and one of their ministers, named Augustus Kavel, was sent to England, to make arrange-

ments on the subject with the South Australian Company. Those arrangements were completed; a large vessel was chartered by the company, to take them out; and Kavel's flock, to the amount of some hundreds, had already embarked on the Oder, for the purpose of joining this vessel at Hamburg, having previously settled their affairs, and disposed of their surplus goods, when a government order was received, commanding them to return to their homes, where they were kept in suspense for nearly two years, consuming that little property which should have served them for capital in a new country. In the meantime, the South Australian Company had obtained other labourers; and it was not to be expected that they should again incur the heavy responsibility of providing the means of emigration for these persecuted people. The Prussian government having at length granted the desired permission, in the year 1836, six hundred individuals were sent out to the colony, through the princely aid of a British merchant, who also, with true Christian hospitality, maintained the distressed pastor during the two years he was kept waiting in this country.

In the beginning of the year 1837, a new Cabinet order appeared which seemed to promise a speedy termination of the unhappy persecution against the Lutheran church. The ordinance is to the following effect:—

1st. No new prosecution shall be commenced against the Lutherans, without the consent of the ministry of spiritual affairs.

2d. The prosecutions now pending shall be closed, and judgment given, but the execution of judgment shall be suspended till the king shall have confirmed the same.

3d. The Upper Court of Justice of Breslau shall no longer give judgment in the present prosecutions, but the judgment already given shall not be reversed.

The expectations, however, which the Lutherans formed in consequence of the appearance of this government decree, were soon destined to be disappointed. The civil power still continued to trample on the rights and liberties of the people, until the accession of the present king in 1840, who no sooner ascended the throne than he put an end to the persecutions which had so long disgraced the government of his predecessor. The Old Lutherans, as they are called, were permitted in 1845 to organize themselves into a separate ecclesiastical body, in the capacity of Dissenters, their legal existence and recognition being secured, though without pecuniary support from the state.

The most eminent theologians of the United church began now to think of carrying through an ordination formula, in which the *consensus* of the two churches was to be contained without depriving the individual congregation of the right of giving a call on the ground of the particular confessions. The principal task of the General Synod of 1846 consisted in carrying through this well-meditated plan.

but the ordination formula was by itself rendered impracticable. The revolutionary spirit which pervaded the continent in 1848 was by no means favourable to the progress of Christian churches. Soon after that season of political commotion there arose within the United Evangelical church itself a strong Lutheran party, headed by Hengstenberg, who endeavoured to make the Union instrumental in advancing a High Church Lutheranism, by urging the necessity of a separate organization of both the Lutheran and Reformed churches within the general frame-work of the National church. To meet the views, to a certain extent, of this influential party, the present king of Prussia issued an order, dated 6th March 1852, authorizing the *Oberkirchenrath*, or supreme ecclesiastical court, which he had given to the United Evangelical church in 1850, to recognize a confessional division among its members. The consequence was, that at the meeting of the court, the members avowedly ranged themselves, some on the side of the Lutheran and others on the side of the Reformed Confessions, while Nitzsch was the only member who declared that he belonged to both churches, admitting the *consensus* of both. This solitary representative of the principle of the Union in a confessional sense was afterwards joined by Hoffman, formerly president of the Evangelical Missionary establishment at Basle. Thus, through the influence chiefly of Hengstenberg, the Union was seen to be not an amalgamation of the Lutheran and Reformed churches, but a mere confederation of three parties, the Lutherans, the Reformed, and the Unionists or Evangelicals proper. This discovery called forth violent protests from the Prussian Universities, and the king found it necessary to issue an explanatory order, dated July 12, 1853, declaring that the decree of the previous year was intended simply to secure to the Confessions all proper guarantee and protection within the established church, but by no means to abolish or even to disturb the Union of the two evangelical denominations founded by his father, and thus to create a schism in the national church. The truth is, the king has no sympathy with the exclusive spirit of the New Lutherans, and such is his desire for the union of all true Christians, that he has recently invited the Evangelical Alliance to hold its next general conference at Berlin. Another still more important step on the part of the king, is his resolution to call a General Synod during the present year (1857), and with this view he summoned a preparatory Evangelical Conference, consisting of fifty-seven delegates, which met in one of the palaces of Berlin in November 1856, to consider various important topics which will be submitted for decision to the proposed synod. The subjects laid before the Conference were these: the introduction of a Presbyterian form of government into the congregations of the Eastern provinces, the revival of the offices of deacons and deaconesses in the church, the revision of the present Liturgy, and the reform of

the laws of marriage. The Conference closed its sessions on the 5th of December last, and its deliberations were found to be more favourable to the cause of the Union than was at first expected, and it holds out a pleasing prospect for the future theology of Germany, that the Conference contained not a single representative of the rationalistic school.

The present state of ecclesiastical parties in Prussia is thus described by Dr. Schafl, to whose recent work on Germany we readily acknowledge our deep obligation: "The anti-confessional or latitudinarian Unionists, who base themselves on the Bible simply, without the church symbols, and embrace, besides the left wing of Schleiermacher's school, a number of liberal divines of different shades of opinions, held together by the mutual opposition to the reactionary tendencies in religion and politics, are deprived of power and influence in the highest councils; but they still live, are numerically strong in the ministry and laity, and hope for a radical change in their favour in case of an accession of the Prince of Prussia to the throne, who is known to be opposed to high-church tendencies, and rather loose and indifferent in matters of religion. But, as he is only two years younger than the king, his brother, such an event is neither probable nor desirable.

"The evangelical Unionists, or the *consensus* party, which takes for its doctrinal basis the Bible, and the common dogmas of the Lutheran and Reformed Confessions, is strongest in the universities, but in the minority in the *Oberkirchenrath*.

"The strict Confessionalists, who regard the Union as a mere confederation of the two Confessions under a common state-church government, and who are for the most part strict symbolical Lutherans and monarchical absolutists, although comparatively small in number, have at present the ascendancy in the seats of power and influence. It can hardly be disputed that the ultimate tendency of their zealous efforts is the dissolution of the Union altogether. A few of them have a strong leaning to Romanism, and would at any time prefer a union with Popery to a union with the Reformed confession. Their Lutheran brethren of other states have quite recently, in a conference at Dresden, resolved upon the reintroduction of auricular confession. 'Straws show which way the wind blows.'

"In the case of a dissolution of the Prussian Union, which though not very probable, is by no means impossible, both the Lutheran and the Reformed churches would be reorganized on their separate confessional basis. But the majority of the people would not be prepared to go back to the old state of things which they regard as for ever surmounted by the Union of 1817. The radical Unionists would perhaps run into the principle of independency. The orthodox Unionists would strive to build up a United Evangelical Church, on the consensus of the two confessions, with a small membership, perhaps, at the beginning, but—as an intelli-

gent correspondent of the New York 'Independent' said some time ago—"with more theological learning at her command than any other church on the globe."

"None of the three parties is willing to separate itself from the connection with the state, each striving to obtain the lion's share in the control of the establishment. But all the apparent indications to the contrary notwithstanding, the principle of freedom of religion and public worship, as already remarked, is making slow but sure and steady progress all over Europe, and the time may not be far distant, when the present relation of church and state will undergo a radical change.

"The present state of the Prussian Union is very excited, confused, unsatisfactory and critical. But it must not be forgotten, that its very troubles and agitations are indications of life and energy, as the somewhat similar movements of the low-church, high-church, and broad-church parties in the Anglican Communion, and must result at last in good. For nothing can be considered a failure which essentially belongs to the ever progressing historical development of Christ's kingdom on earth. The great merits especially of the German evangelical Union-divines for the solution of the doctrinal differences between the two great divisions of Protestantism, and for the promotion of all branches of sacred science and literature, are immortal, and have already made an impression upon the more recent French, Dutch, English, Scotch and American theology, which can never be effaced."

GERMAN LUTHERAN CHURCH IN AMERICA. The first emigration of German Lutherans to America is probably to be traced as far back as 1680, when the grant of Pennsylvania was given to Penn by Charles II. In twenty years from that date several hundred families emigrated from Germany to Pennsylvania, the greater proportion of whom belonged to the Lutheran church. The tide of German emigration, however, fairly commenced in 1710, when about 3,000 Germans, chiefly Lutheran, who had taken refuge in England from Romish intolerance, were sent at the expense of the government of Queen Anne to the United States of America. These were followed in 1727 by a large number of Germans from the Palatinate, from Wurtemberg, Darmstadt, and other parts of Germany. This colony which settled in Pennsylvania, was long destitute of a regular ministry, but was partially supplied with ordinances for twelve years by several ministers who had come from Sweden. At length in 1748, the German Lutheran Church in America was organized by Dr. Henry Melchior Mühlberg, a missionary of the Halle Orphan House, who laid the foundation of what was called the United Ministry, and of the still existing Pennsylvania Synod of the Evangelical Lutheran Church. This devoted minister of Christ, who had been educated in the school of Francke, and had imbibed a large portion of his spi-

rit, laboured for nearly half-a-century among his German brethren in America, and is justly regarded as the father of the Lutheran Church in that country. Mühlberg was soon joined by other labourers in the same field, but the increase of pastors was by no means commensurate with the increase of the Lutheran population. When the first synod was held in 1748, there were only eleven regular Lutheran ministers in the United States. Three years after that time the number of congregations was estimated at about forty, and the Lutheran population at 60,000.

The Lutheran Church in America, as well as the other religious denominations of that country, suffered not a little from the disturbing influences of the Revolution. Its evil effects upon the religion of the people were felt for many a long year. Both the ministers and members of the German Lutheran Church, amid the political commotions which agitated their adopted country, experienced in consequence a sensible decline of vital religion. But with the return of peace, and a more settled state of society, came a decided improvement in the spiritual aspect of the church. The hearts of good men were cheered, and their prospects brightened. But while the German Lutherans were gradually increasing in numbers, and their zeal in the cause of Christ sensibly reviving, the want of organization was deeply felt and lamented, the church having gradually become divided into five or six different, distant and unconnected synods, which had no regular intercourse with each other. This evil, however, was remedied in 1820 by the formation of the General Synod of the American Lutheran Church; and the result of this general organization was soon felt in every department of her interests. Some of the permanent benefits which have sprung from it are the formation of a Scriptural formula of government and discipline; and the institution of a theological seminary and a college.

Within the last twenty years the German Lutheran Church has made the most gratifying progress. It stretches over all the Middle and Western States, and some of the Southern. According to its latest statistical reports, it numbers nearly 900 ministers, and perhaps thrice as many congregations. It has eight theological seminaries, five colleges, and nine periodicals, four in English, and five in German. Its home missionary field is larger than that of any other American denomination, and its missionary spirit and liberality are growing every year.

Though forming one united body, this church contains within it three different parties, the Old Lutheran, the New Lutheran, and the Moderate or Melanethonian party. The New Lutheran party, which is probably the largest of the three, consists chiefly of native Americans of German descent, and hence assumes to be the American Lutheran Church. The Old Lutheran party consists of a portion of the more recent emigrants from Saxony, Prussia, Bava-

ria, and other countries. This division of the Lutheran Church in America is engaged at present in a keen controversy on the subject of the clerical office, the two contending parties being the Synod of Missouri, and the Synod of Buffalo; the one holding the common Protestant view which makes the clerical office only the organ of the general priesthood of believers; the other holding the Romanizing doctrine of a separate clerical office resting on ordination, and specifically different from the general priesthood of believers. The Melancthonian party occupies a middle position between the New and the Old Lutherans. It is represented by the oldest and largest Synod, that of Pennsylvania, and partly also by the United Synod of Ohio. The Old Lutherans in America, like the strict Lutherans in Germany, hold the whole Book of Concord, laying particular stress on the Formula Concordiæ, while the Melancthonians content themselves with the Augsburg Confession and the Catechism of Luther. The New Lutherans reject the binding authority of all Lutheran symbols, except the Augsburg Confession, which, however, they receive only as an expression, "in a manner substantially correct," of the cardinal doctrines of the Bible, the only infallible rule of faith and practice. This party reject several Lutheran doctrines and practices, such as exorcism, private or auricular confession, lax views of the Sabbath, and the Lutheran doctrine of baptism in its relation to regeneration and the Lord's Supper.

The church government of the German Lutheran Church in America is in a somewhat confused and disjointed state, the Synods standing separate and apart from each other, differing in many cases in doctrinal views from one another. It was proposed to unite them in the triennial General Synod which was instituted in 1820; but several of the Synods refused to take any part in it. The General Synod assumes no legislative power, but only professes to give advice, and avoiding discussions on doctrinal points, it devotes its whole energies to the cause of education and that of missions. Besides the Synod, there is a ministerium consisting entirely of clergymen. The congregations are generally quite independent, and under no fixed system. All the children are baptized and confirmed without any regard to religious qualifications either in themselves or their parents.

Great differences are also found to exist between the Old and New Lutherans in the mode of conducting religious worship. In the Old Lutheran churches a liturgical altar-service is used, with crucifixes and lighted candles; but among the New Lutherans there is a rejection of all symbolical rites and ceremonies, and a very restricted use of liturgies, of which they have several, as well as a number of German and English hymn-books. An additional point of difference between the chief parties in the American Lutheran Church, has a reference to the revival system, the New Lutherans making use of what are called

the new measures, particularly the anxious bench, from about the year 1830; while the Old Lutherans, and also the Pennsylvania Synod, set themselves against all such mere human means of promoting revivals. The controversy on this subject was carried on with great keenness for a considerable time, but has now nearly subsided, and the system of new measures is almost wholly confined to the Western States. It is worthy of remark, however, that amid all the diversities of opinion which exist among the ministers and members of the German Lutheran Church in America, it is making rapid progress as a body, and when we consider that the Germans in the New World, including their English-speaking descendants, are estimated at nearly four millions, and that the number of German emigrants to the United States, averages at present at least 150,000 a-year, we can scarcely overrate the importance of a church which seems destined to occupy a very conspicuous place among the numerous Transatlantic denominations of Christians.

GERMAN REFORMED CHURCH IN AMERICA. As in Germany, the Reformed are not so numerous in the United States as the Lutherans. Their church was founded by emigrants chiefly from the Palatinate, who crossed the Atlantic in the time of Penn, and hence its principal seat in the early period of its history was Eastern Pennsylvania. It receives accessions from the Rhenish provinces and other parts of Germany, where the Reformed are found. Its churches are most numerous in Pennsylvania, and next to this in Ohio, where of late this denomination has made great progress. It has also several congregations in Maryland and Virginia, but in the more southern districts, and in the far west, it has done little more than gained a footing. The constitution of this church is Presbyterian, and it has two synods, an Eastern and a Western, separated by the Alleghany mountains; and each synod is subdivided into a number of classes or district synods. The ecclesiastical polity of the *German Reformed Church* in America, is formed after the model of the *DUTCH REFORMED CHURCH* (which see), to which she was subordinate until 1792, and it was only in 1819 that she adopted an independent constitution of her own. According to the most recent accounts she numbers about 300 ministers, and nearly 100,000 communicants; three theological seminaries, and as many colleges, two German, and four English popular and scientific periodicals.

The Heidelberg Catechism is the only symbolical book of the German Reformed Church in America, though the Reformed Church in Germany has several others besides. Subscription to the Catechism is not required from candidates for the ministry at their ordination; a mere verbal profession of the doctrine of the church being deemed sufficient. A professor of theology makes the following declaration at his ordination: "You, N. N., professor elect of the Theological Seminary of the German Re-

formed Church in the United States, acknowledge sincerely, before God and this assembly, that the holy scriptures of the Old and New Testament, which are called the canonical scriptures, are genuine, authentic, inspired, and therefore divine scriptures; that they contain all things that relate to the faith, the practice, and the hope of the righteous, and are the only rule of faith and practice in the church of God; that, consequently, no traditions, as they are called, and no mere conclusions of reason, that are contrary to the clear testimony of these scriptures, can be received as rules of faith or of life. You acknowledge, farther, that the doctrine contained in the Heidelberg Catechism, as to its substance, is the doctrine of the holy scriptures, and must, therefore, be received as divinely revealed truth. You declare sincerely that, in the office you are about to assume, you will make the inviolable divine authority of the holy scriptures, and the truth of the doctrine contained in the Heidelberg Catechism, the basis of all your instructions. You declare, finally, that you will labour according to the ability which God may grant you, that, with the divine blessing, the students intrusted to your care may become enlightened, pious, faithful, and zealous ministers of the gospel, who shall be sound in the faith."

During the last ten or twelve years, the German Reformed Church in America has been agitated by various keen theological controversies. The character of its teaching being chiefly that of the Evangelical United Theology of Germany, which is the joint product of both the Augsburg and the Heidelberg Confessions, it has been charged by other denominations with laxity of doctrine, and a neglect, if not a denial, of some of the cardinal truths of Christianity. The theological movement is going forward, and time alone will develop what is to be the result of it. Meanwhile the body is active and energetic both in home and foreign missionary work, seeking to discharge conscientiously the great work which has been assigned to them as a church, in the midst of a large and growing German population in America.

GERMAN EVANGELICAL ASSOCIATION OF THE WEST. This body of Christians corresponds in America to the Evangelical United Church of Prussia, and like its prototype in Europe, it rather aims at a union of the Lutheran and Reformed confessions, than boasts of having accomplished it. In this small denomination, which is as yet but in its infancy, those emigrants from Germany who have been baptized and confirmed in the United Evangelical Church may find a home. This church was instituted on the 4th of May 1841 at St. Louis, Mobile, by seven ministers of the United Church of Germany, and at present (1857) it numbers about thirty ministers. The object contemplated by the formation of this body is thus stated in the first paragraph of its revised statutes: "The object of the Association is, to work for the establishment and

spread of the Evangelical Church in particular, as well as for the furtherance of all institutions for the extension of the kingdom of God. By the Evangelical Church we understand that communion which takes the Holy Scriptures of the Old and New Testaments as the Word of God and our only infallible rule of faith and practice, and commits itself to that exposition of the Scriptures laid down in the symbolical books of the Lutheran and Reformed Churches, chiefly the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism, so far as these agree; and where they differ, we hold alone to the relevant passages of Scripture, and avail ourselves of that freedom of conscience which prevails on such points in the Evangelical Church." At its original formation this church was intended only for the more Western States; but an association connected with it, and having the same object in view, has been since formed in Ohio. It is not improbable that Evangelical Churches may spring up in other parts of the United States, and may prove of signal benefit to both the German Lutheran and German Reformed churches in that country.

GERON (Gr. the old man), a surname under which Nereus was worshipped at Gythium in Laconia.

GEROWIT, the god of war, and also of the sun among the ancient tribe of the Wends. A colossal buckler was wont to be suspended in his temple.

GERSHONITES, one of the three great branches of the LEVITES (which see), whose office it was to carry the veils and curtains of the tabernacle on the western side of which they encamped. The Gershonites were under the conduct and direction of Ithamar.

GHASL, one of the three kinds of Mohammedan ablutions or purifications. It is a species of immersion in water, and three rules are to be observed in its performance. 1. Those who do it must resolve to please God. 2. The body must be thoroughly cleansed. 3. The water must touch the whole skin and all the hair of the body. The *Sonna*, which is the oral or traditionary law of the Mohammedans, requires five additional circumstances. 1. That the **BISMILLAH** (which see) be recited. 2. That the palms of the hands be washed before the vessels are emptied into the washing place. 3. That before the prayers some lustration should be made with peculiar ceremonies. 4. That to cleanse the surface of the body the skin should be rubbed with the hand. 5. That all this be continued to the end of the ablution.

GHAT, a flight of steps leading down from a Hindu temple to the waters of GANGA or other sacred streams. The Ghat is often remarkably handsome, and the pious Hindus will often lavish lakhs of rupees upon the construction of this part of a building, which is regarded as peculiarly sacred from its leading to the sacred river where the Hindu performs his ablutions

GHAZI KHAN, a holy Mussulman, who first subdued the country of Dinagapore in Hindustan to the Mogul power; and whose humanity and impartial justice have gained for him the worship not only of true Moslems, but even of the Hindus themselves, who frequently perform long and painful pilgrimages to his tomb at Sheraghat.

GHAZIPORE, the favourite residence of **GHAZI KHAN** (which see). This place is remarkable for a sect of Brahmans who reside in it, practising religious ceremonies in great secrecy. They reject the belief of metempsychosis, which is a leading object of the Hindu faith. They teach that the entire universe was created by a Supreme Deity; that the souls of men were before this life pre-existent in the Divine Being, into which they will ultimately be again merged after having been purified from all evil and earthly propensities. A profound secrecy is imposed upon all the adherents of the sect, as to the immediate forms and observances with which their tenets are bound up; they are subject entirely to the Brahmans in the direction of their domestic affairs, and subsist upon a common stock, which is in the hands of the Brahmans. There is a marked resemblance in the opinions and observances of this sect to the ancient Pythagoreans.

GHET, a bill of divorce among the Jews. See **DIVORCE**.

GIBELINES, the faction which favoured the Emperors of Germany during those fierce contentions between the Popes and Emperors, which for several ages filled Italy and Germany with discord and bloodshed.

GHOST (HOLY). See **HOLY GHOST**.

GHOSTS. See **DEMONS**, **SPIRITUALISTS**.

GIABARIANS, a Mohanmedan sect which denied the free agency of man, and taught that God is the Author and Origin of all the good and bad actions which man commits.

GIANTS. The Hebrew word *niphilim*, translated giants in Gen. vi. 4, is by several commentators regarded as referring not to bodily stature, but to enormity of wickedness; but no such interpretation can be given of the same word in Num. xiii. 33, which in that passage, at all events, denotes literal giants. We find the Rephaim spoken of, a race of Canaanitish giants, from whom was descended Og, King of Bashan, who is described in Deut. iii. 11, as a giant. The same word Rephaim is sometimes understood in other passages of Scripture, to refer to the spirits of the dead who are in a state of misery, and hence it seems to denote hell. It cannot be denied, however, that there have been men in ancient times of extraordinary stature. Thus Og was so gigantic that his bed was nine cubits long, and four broad. Goliath of Gath was six cubits and a span in height, which is computed by some to be ten feet seven inches, or according to others, nine feet six inches. In the time of Joshua and of David giants appear to have been common. Men of extraordi-

nary stature have been mentioned by many writers in modern times.

The story of the giants occupies a conspicuous place among the fables of ancient mythology. Homer refers to them as a savage race of men, who were under the rule of Eurymedon, and because of their insolence towards the gods were utterly extirpated. Hesiod, on the other hand, considers them not as human, but divine beings descended from *Uranus* and *Ge*, having horrid countenances, and the tails of dragons. They are said to have made an attack upon heaven with immense pieces of rock, and large trunks of trees. In this contest the giants were all of them slain by the gods, and some of them buried under volcanic islands. This fabulous war between the giants and the gods has probably been intended as a mythical description of some of the more striking phenomena of nature.

GIANTS OF THE FROST. See **HRIMTHURSAR**.

GIBON, the name of a remarkable idol-temple in Japan. It is surrounded with thirty or forty smaller temples all arranged in regular order. The temple itself is a large but narrow building. In the middle room, which is separated from the others by a gallery, stands a huge idol surrounded with many others of smaller dimensions.

GICHELANS, or **GICHELITES**, a small sect of mystics who appeared in Holland in the beginning of the eighteenth century. They were also called by the name of **ANGELIC BROTHERS** (which see).

GICKNAHORES, hermits belonging to the **ARMENIAN CHURCH** (which see), who pass their lives in meditation on the tops of rocks. They are remarkable for the austerity of their manners.

GIFTS (SPIRITUAL). In the primitive Christian church each individual member was believed to be possessed of certain *charismata* or spiritual gifts, communicated to him by the Holy Spirit, and he was expected to co-operate with all the others, according to the nature and extent of his gifts, for the edification of the whole church, and the advancement of the common cause. Thus, though there were diversities of gifts, it was the same Spirit which wrought in them all for the increase and prosperity of the body of Christ. Nor did the Spirit work independently of, but by means of, the peculiar natural talents of the individual, elevating his natural gifts into spiritual *charismata*. The consequence of this was, that some were possessed of the gift of government, others of teaching, and so forth. The church was thus, as Neander describes it, a whole, composed of equal members, all the members being but organs of the community, as this was the body quickened by the Spirit of Christ. The spiritual gifts of the early Christians may be regarded as of a twofold character, the first belonging to the peculiar operation of the Holy Spirit in the apostolic age, and therefore special and extraordinary, the second belonging to

the operation of the Holy Spirit through all succeeding ages of the church, and therefore common and ordinary.

GILBERTINES, a Romish order of religious founded in England by Gilbert of Sempringham, in Lincolnshire, in the reign of Henry I., in the twelfth century. The men followed the rule of St. Austin, and the women that of St. Benedict. The monasteries of this order were for some time very numerous in England.

GIMLI, one of the heavens or future abodes of the blessed among the ancient Scandinavians. The word means "the palace covered with gold," and was regarded as the place where, after the renovation of all things, the just were to enjoy delights for ever. It was also called Vingólf, and is regarded by Finn Magnusen as the heaven for righteous men, while he holds that there are other heavens for righteous giants, and for righteous dwarfs.

GINGOSIN, the name under which one of the ancient emperors of Japan was worshipped.

GINNUNGA-GAP, the cup or gulf of delusion, a vast void abyss which the ancient Scandinavians believed to be the primeval state of material creation, and the link of connection between its north and south poles. Into this capacious cup, light, as imponderable ether, flowed from the south, or at least from a torrid region, the envenomed streams of Eilivâgar, and the farther they retired from their source, the more the heat, considered as the antagonism of cold, became reduced in its temperature, and at last the fluid mass congealed in Ginnunga-gap. Into this frozen mass flowed heat from Muspelheim, and thus was created the giant Ymir in the likeness of man, from whom descended the race of Frost-Giants or HRIMTHURSAR (which see).

GIPCIERE, a small satchel, wallet, or purse worn by Romish monks.

GIRDLE, an indispensable article of Oriental dress, used for various purposes, but chiefly to confine their loose-flowing robes by which they were liable to be impeded in any work requiring activity and freedom. Some have alleged that the Jews wore two girdles, an upper and an under, the one worn above the tunic for the purpose of girding it; the other worn under the shirt and around the loins. The upper girdle was sometimes made of leather, as in the case of John the Baptist; but more generally of worsted woven into a variety of figures, and made to fold several times round the body. It is often used as a purse. The dervishes of the present day wear girdles of the same description as that of the Baptist. Among Orientals no stronger expression of affection and confidence could be shown to any one than the unloosing of the girdle, and presenting it as a gift. The Hebrews regarded it as a mark of distinction to wear a richly embroidered girdle, and at this day in the East, people of rank wear very broad silken girdles, ornamented with gold and silver and precious stones.

The girdle formed a part of the official dress of the Jewish high-priest, and indeed of the whole priesthood. It was composed of a mixed material of linen and worsted of different colours, and was worn throughout the whole year except on the day of atonement, when he had only a girdle of fine linen. Josephus asserts that these girdles were thirty-two ells long, and four fingers broad. When the priests were not engaged in official work, both ends of the girdle hung down to their very feet, but when employed in the exercise of any part of their priestly office, they threw them over their left shoulder.

When a peculiar costume came to be worn by the clergy in the Christian church, the girdle was employed as a cincture binding the alb round the waist. In former times it was flat and broad, and sometimes adorned with jewels; in the Roman Catholic church it has been exchanged for a long cord with dependent extremities and tassels.

GIRDLE OF ST. AUSTIN (FRATERNITY OF), a devotional society of the Church of Rome. The girdle which they wear is composed of leather, and it is alleged by the devotees, that the Blessed Virgin, who is Empress both of men and angels, wore it. The law of nature, the written law, and the law of grace, have all derived advantages from the use of this girdle. Our first parents, it is argued, wore coats of skins, and must therefore have had leathern girdles, and belonged to this order. Elias is adduced as an instance of its use under the written law, and John the Baptist of its use under the law of grace.

GIRDLE OF ST. FRANCIS. See FRANCIS (ST.), FRATERNITY OF THE GIRDLE OF.

GIWON, the domestic or tutelary god of the Japanese, an image of whom is generally stationed before the doors of their houses. He is called also *God-su-ten-oo*, which means "The Prince of the Heavens, with the head of an ox." The Japanese ascribe to this deity the power of averting from them all kinds of diseases, particularly small-pox.

GIZBARIM, certain officers employed in the service of the ancient Jewish temple. They were not to be less than three in number, and their office consisted in being the first receivers and treasurers of all that belonged to the treasury of the temple; for example, the half-shekel contributed by every Israelite, the vessels offered to the service of the temple, and things vowed or devoted to it. In the case of anything that was to be redeemed, they stated the price, and received the money. In short, they were sub-collectors or sub-treasurers under the seven **IM-MARCALIM** (which see).

GLASSITES, a Christian sect which arose in Scotland in the eighteenth century, deriving its name from its founder, Mr. John Glas. In England and America, it is usually known by the name of *Sandemanians*, from Mr. Robert Sandeman, a native of Perth, who became at an early period a convert to the doctrines inculcated by Mr. Glas, and ultimately

became better known in connection with the sect than the founder himself. Mr. John Glas was born 5th October 1695, at Anchemuchty in Fife, of which parish his father had been appointed minister about the period of the Revolution. Young Glas was educated at the universities of St. Andrews and Edinburgh, and having passed through the ordinary curriculum of candidates for the ministry, he was licensed by the presbytery of Perth. Soon after, he was ordained in 1719 minister of Tealing, a rural parish, near Dundee. From the outset of his ministerial career, Mr. Glas approved himself to be a faithful and devoted servant of the Lord Jesus, "a workman that needeth not to be ashamed," earnest in preaching salvation by the sovereign grace of God. His fame as a preacher attracted numbers from the surrounding parishes to wait upon his ministry.

Not more than a very few years had elapsed after Mr. Glas commenced his ministry in Tealing, when he began to entertain, and even openly to promulgate, both from the pulpit and in his ministrations from house to house among his people, certain peculiar sentiments on the nature of Christ's kingdom. It was a favourite topic with the Established clergy of the time, in their pulpit addresses, to inculcate the binding obligation of the National Covenant and of the Solemn League and Covenant. While studying this subject, Mr. Glas was led to the conclusion that the kingdom of Christ not being of this world, but essentially spiritual and heavenly in its nature, was distinct from all earthly kingdoms, and entirely independent of the support of worldly governments. Thus he arrived at the notion that all national establishments of religion were unlawful and utterly inconsistent with the true nature of the church of Christ. This appears to have been the first exhibition in Scotland of what is now familiarly known as the *Voluntary* principle. Another opinion naturally arising out of the views which Mr. Glas had been led to entertain was, that the church of Christ being spiritual, ought to consist not of professing Christians, but of true spiritual Christian men. In this point he approached to the sentiments of the *Independents*, or as they are now generally called, the *Congregationalists*.

These opinions being avowedly opposed to the doctrines set forth in the standards of the Established Church of Scotland, Mr. Glas was summoned in 1727 to appear at the bar of the Presbytery of Dundee, of which he was a member, and afterwards at the bar of the provincial synod of Angus and Mearns. In his examination before the courts of the church, he made a clear and explicit statement of his peculiar opinions. He denied the Divine authority of the Presbyterian form of church government, and declared his decided disapproval of those passages in the Westminster Confession which treat of the power of the civil magistrate, *circa sacra*, and of those which treat of liberty of conscience. In regard to the form of church government laid down in the Word of God,

he maintained that a congregation or church of Jesus Christ, with its presbytery or eldership, is in its discipline subject to no jurisdiction under heaven, but to Christ alone. He avowed his conviction that every assembly of believers holding the faith and hope of the gospel is a Christian church. When questioned as to the lawfulness of established churches, he openly declared his firm belief that every national church established by the laws of earthly kingdoms is antichristian in its constitution, and persecuting in its spirit.

The avowal of opinions so completely opposed to the standards of the church left the Synod no other alternative than to suspend Mr. Glas from his office as a parish minister, which they accordingly did in April 1728. In the face of this decision of the provincial synod, however, he still continued to exercise his ministerial functions, and therefore in October of the same year, the Synod pronounced a still stronger sentence, deposing him from the office of the holy ministry; "prohibiting and discharging him to exercise the same, or any part thereof in all time coming, under the pain of the highest censures of the church." This sentence was confirmed by the Commission of the General Assembly on the 12th March 1730.

After the deposition of Mr. Glas, a small body of the parishioners of Tealing separated from the Church of Scotland, and adhered to him, voluntarily putting themselves under his ministry. A church was now formed on Congregational principles, and the first point to which they directed their attention was the subject of Christian elders. Denying the lawfulness of a lay-eldership, they held that there ought to be in every Christian assembly a plurality of elders, or as they are often called in Scripture, bishops or overseers. Mr. Francis Archibald, accordingly, one of their number, was conjoined with Mr. Glas in this office, and several members of the church were appointed as deacons. Thus was constituted the first *Glassite* church, which existed for some time in Tealing, but in a short time was transferred to Dundee. The members were most of them poor, and several who belonged to the wealthier classes finding the burden of contributing to the necessary expenses somewhat heavy, under specious pretences withdrew themselves from the connection. At its first formation the Glassite church observed the ordinance of the Lord's Supper monthly, but in a short time they came to the conviction that it was the practice of the primitive church to celebrate the sacrament of the supper as often as they assembled for public worship, and accordingly, they kept the ordinance every first day of the week, counting it to be the chief purpose of their meeting on that day that they might break bread. The discipline of the church was exercised with remarkable strictness and fidelity, to preserve as far as possible the purity of communion.

After his deposition, Mr. Glas removed with his

family from Tealing to Dundee, where his church continued regularly to assemble, and gradually to gather members, not only from the town, but from the surrounding parishes. Other churches holding the same principles, and placed on the same footing, now arose in different parts of the country. The difficulty, however, was how to supply these churches with elders. In a short time, however, this difficulty was overcome. At their meetings on the Lord's day, they followed the apostolic injunction in Heb. x. 24, 25, exhorting one another in brotherly love. By attending to the practice of exhortation, those of the brethren who possessed gifts for edifying the church soon exhibited their peculiar qualifications in this respect. Some were accordingly selected and set apart by fasting and prayer to the office of the eldership. The appointment of men to the ministerial office, who had never been trained for it by a previous university education, was looked upon by the other Christian denominations as a serious infringement upon the order of Christ's church. The clergy of Dundee inveighed from the pulpit against the followers of Mr. Glas for this anomaly in their ecclesiastical arrangements. Notwithstanding the reproaches which were heaped upon them at this time for ordaining unlearned elders, the brethren, firmly believing that their conduct in this matter had a good Scriptural warrant, went forward without hesitation in setting apart godly men, mighty in the Scriptures, as elders in the new churches which were formed. The first whom the brethren appointed to the eldership was James Cargill, who had been a glover, and whose gifts for edification were of no common kind. This man officiated as an elder for many years in a little church in Dunkeld.

Mr. Glas removed from Dundee to Edinburgh, where he officiated for several years as an elder in a Glassite church, which was formed in that city. He afterwards settled in Perth, labouring with the most exemplary zeal and diligence until 1737, when he returned to his beloved flock in Dundee, among whom he spent the remainder of his life. Nor were his labours confined to any one place; he visited the churches which had been founded in various parts of Scotland, comforting and establishing the brethren in the truth, and taking a lively interest in all their concerns. The churches which held the opinions of Mr. Glas were called Independents, being formed on strictly Congregational or Independent principles, but they had no connection whatever with the English Independents, from whom they differed on many material points. The peculiar principles on which the sect of the Glassites was founded, are set forth with great fulness, and a constant reference to Scripture, in the work which Mr. Glas published while his case was pending before the courts of the Church of Scotland. That work is entitled, 'The Testimony of the King of Martyrs concerning his Kingdom, John xviii. 36, 37, explained and illustrated in Scripture Light.' This was followed by various other

writings, which tended more perhaps than his oral teaching to diffuse his opinions far and wide. Two ministers resigned their charges in the National Church and joined the Glassite body, in consequence of having imbibed their principles. These were Mr. George Byers, at St. Boswell's in Teviotdale, and Mr. Robert Ferrier, at Largo in Fife. The former officiated for two years as an elder in the Glassite church in Edinburgh, and afterwards for several years in a church at Hippislaw in Teviotdale; the latter, on leaving the Established Church, refrained for a time from joining the Glassites, under some misapprehensions as to Mr. Glas, but at length having overcome these, he entered so cordially into the views of the body, that he published an edition of Mr. Glas's 'Testimony of the King of Martyrs,' with a Preface, in which he explained his own motives for leaving the Established Church of Scotland, and cleaving to Mr. Glas and the churches of Christ in connection with him.

A circumstance which, about this time, tended to give the writings of Mr. Glas a more extended circulation, was the publication by Mr. Robert Sandeman of Perth, of Letters on Mr. Hervey's Theron and Aspasio, addressed to the author, who was a pious and much-respected minister of the Church of England. Mr. Sandeman had studied for two years at the university of Edinburgh, but instead of entering into one of the learned professions, as was at first his object, he returned to Perth, and became a linen manufacturer. At an early period he was led to embrace the views of Mr. Glas, and married his daughter Catharine, after having joined the church. In a few years he was called to the office of a Christian elder. This office he exercised not only in the church at Perth, but also at Dundee and at Edinburgh. The publication of Mr. Sandeman's Letters on Theron and Aspasio excited considerable interest throughout the whole country, and was the means of first making the sect known in England, where it has ever since been called, not after Mr. Glas as in Scotland, by the name of Glassites, but after Mr. Sandeman, by the name of Sandemanians. A discussion arose fifty years after, south of the Tweed, on the subject of justifying faith as explained by Mr. Sandeman in his Letters. Able pamphlets and treatises were published on both sides of the question, and among others, Mr. John Fuller argued the point with singular acuteness and logical power, in 'Strictures on Sandemanianism in Twelve Letters to a Friend.' This controversy on faith in all its branches, extended, with some intervals, to a period of more than twenty years. A consideration of the questions involved in this important and interesting controversy, we reserve for the article SANDEMANIANS. In 1760, Mr. Sandeman went to London on the earnest invitation of some who had embraced his opinions, and he assisted in founding a church there. Other churches were planted in other towns in England. Having been strongly urged to visit America, Mr. Sandeman

crossed the Atlantic in 1764, accompanied by Mr. Cargill. In that country several churches were planted on Glassite principles, particularly in New England. While Mr. Sandeman laboured indefatigably in preaching the gospel, and edifying the Transatlantic churches, he brought upon himself considerable opposition, particularly in consequence of the political opinions which he avowed, and which were, as might have been expected, strongly in favour of the mother country. The obloquy to which he was thus exposed, and the trials which he was called to endure, bore heavily upon his spirits, but after suffering for a time with the most exemplary patience, he finished his earthly course at Denbury, Connecticut, leaving behind him a sweet savour of that truth which he delighted to proclaim.

In the course of a very few years after the deposition of Mr. Glas, and the secession of his adherents from the Church of Scotland, the secession of the Four Brethren took place on entirely different grounds from those of the Glassites. See ASSOCIATE PRESBYTERY. The Established Church felt doubtless that it had nothing to fear from Mr. Glas and his followers, who were never likely to be very numerous, but it was otherwise with the new secession, and the General Assembly therefore resolved to exhibit a spirit of forbearance by mitigating or modifying the censure inflicted on Mr. Glas. Accordingly, without any application either from him or his friends, the Supreme Court of the National Church in May 1739, "did take off the sentence of deposition passed by the Commission 12th March 1730, against Mr. John Glas, then minister of Tealing, for independent principles; and did restore him to the character and exercise of a minister of the gospel of Christ; but declaring, notwithstanding, that he is not to be esteemed a minister of the Established church of Scotland, or capable to be called or settled therein, until he should renounce the principles embraced and avowed by him, that are inconsistent with the constitution of this church."

The peculiarity of the Glassite churches is, that they have a plurality of elders, pastors, or bishops in each church, who are chosen according to the instructions given by Paul to Timothy and Titus, without regard to previous education for the office, and even although the person so selected should happen to be actively engaged in secular employment. To have been married a second time is a disqualification for the office. The elders are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship. The discipline of the churches is strict, and they hold it to be unlawful to eat or drink with excommunicated members. In all the proceedings of the church unanimity is considered as necessary, and if any member therefore differs in opinion from the rest, he must either surrender his judgment to the church, or be shut out from its communion. The Glassites regard it as unlawful to join in prayer with any one that is not a brother or sister

in Christ. In addition to the weekly observance of the Lord's Supper, they have also love feasts after the example of the primitive Christians, and on these occasions it is incumbent on every member to be present. These love-feasts are held between the morning and afternoon services. It is customary on the admission of a new member to the church for each brother and sister to receive him with a holy kiss. Mutual exhortation is practised at their meetings on the Lord's day, any member who possesses the gift of edifying the brethren, being allowed to address the church. This denomination of Christians consider it to be their duty to abstain from blood, and from things strangled; considering the decree of the first council of Jerusalem to be still obligatory upon all Christians. The practice of washing each other's feet is also observed in obedience to what they consider a literal and express injunction given by our Lord to his disciples and followers in all ages. They regard it as unlawful literally to lay up treasures on earth, and each member considers his property liable to be called for at any time to meet the wants of the poor, and the necessities of the church. They look upon a lot as sacred, and accordingly they disapprove of all lotteries and games of chance. They make a weekly collection before the Lord's Supper for the support of the poor and defraying other necessary expenses. The Glassites hold no communion or fellowship whatever with other churches. The Glassites are much fewer in number than they formerly were. According to the last census in 1851, their churches in Scotland amounted to only six, with a membership probably not exceeding in all 800. In England the number of Sandemanian churches reported by the Census officers was six, having in all probability not more than 700 members.

GLAUCE, one of the NEREIDES (which see), and also one of the DANAIDES (which see).

GLAUCUS, a sea-god, an attendant on NEPTUNE (which see). It was believed in ancient Greece that once every year this deity visited all the coasts and islands accompanied by sea-monsters. He was worshipped particularly by fishermen and sailors.

GLEBE, church-land, or land belonging to a parish church. In the most general sense of the word, glebe is applicable to any land or ground belonging to any benefice, see, manor, or inheritance. In Scotland, the law requires the glebe to extend to four acres of arable land, though it generally, in point of fact, exceeds that measure. Besides the arable glebe, most parish ministers in Scotland have a grass glebe sufficient for the support of a horse and two cows.

GLORIA IN EXCELSIS (Lat. glory on high), a name sometimes applied to the ANGELICAL HYMN (which see).

GLORIA PATRI. See DOXOLOGY.

GLOSS, a comment.

GLOSSA ORDINARIA, the common exegetical

manual of the Middle ages. It consisted of short explanatory remarks, which Walafrid Strabo, abbot of Richenau, following for the most part his teacher Rabanus Maurus, compiled on the Sacred Scriptures.

GNOSIMACHII (Gr. knowledge-haters), a sect which is said to have sprung up in the fourth century, headed by one Rhetorius, who maintained that the essence of Christianity consisted not in speculative doctrines, but in practical conduct. "But it may be a question," as Neander well remarks, "whether there was ever a regularly constituted sect professing such indifference to doctrines; whether the fact ever amounted to anything more than this, that individuals at different times, and in different places, were led by the same opposition, and the same tendency of mind to entertain these views:—of which individuals Rhetorius may have been one."

GNOSTICS (Gr. *gnosis*, knowledge), the general name applied to various classes of heretics, which arose at an early period in the Christian church. The word from which their name is derived, had been previously used in schools of philosophy, to denote a higher and esoteric science, unknown to the vulgar. As used by the Gnostics themselves, however, it was designed to express the superiority of their doctrines to those of the Pagans and the Jews, as well as to the popular views of Christianity. The systems of Gnosticism were various, all of them referable to two fixed historical centres, Syria and Egypt. Hence, there was a marked difference between the Syrian and the Alexandrian Gnosis, the former being characterized by a predominance of Dualism, the latter by a predominance of Pantheism. The combination of these two principles gave rise to Manicheism.

The rise of the various Gnostic sects at so early a period in the history of the Christian church, is to be traced to the prevalence of a theoretical spirit which sought to solve all the great problems of religion by mere human speculation. The systems of thought which were thus to account for all difficulties, and to explain all mysteries, were themselves complicated in their nature, being composed of elements drawn from the Platonic philosophy, Jewish theology, and old Oriental theosophy. It is impossible even cursorily to examine Gnosticism in the diversified aspects which it assumes, without being at almost every point reminded of the old religious systems of Asia, Parsism, Brahmanism, and Budhism. Neander thinks that the class to which the speculations of the Gnostics belong is that of Oriental Theosophists, and that eminent ecclesiastical historian still further remarks: "They differed radically from the thinkers of the West. They moved rather amidst *intuitions* and *symbols* than *conceptions*. Where the Western thinker would have framed to himself an abstract conception, there stood before the soul of the Gnostic a *living appearance*, a *living personality in vivid intuition*. The conception seemed to him to be a thing without life. In the eye of the Gnostic everything became hypostatized, which to the West-

ern thinker existed only as a conception. The image, and what the image represented, were, in the Gnostic's mode of representation, often confounded together; so that the one could not be divided from the other. Hurried along, in spite of himself, from intuition to intuition, from image to image, by the ideas floating before or filling his mind, he was in no condition to evolve these ideas and place them in the clear light of consciousness. But if we take pains to sift out the fundamental thoughts lying undeveloped in their symbols, and to unfold them clearly to our consciousness, we shall see, gleaming through the surface, many ideas, which, though not understood by their contemporaries, were destined, in far later ages, to be seized upon once more, and to be more fully carried out by a science regenerated through the influence of faith. Intuition, anticipating the lapse of ages, here grasped in an immediate way what the process of logical analysis was to master only after long and various wanderings beyond and short of the truth."

The principal questions to which the speculations of the Gnostics were directed had reference to the origin of creation; such as How the finite could be evolved from the infinite? How creation can be conceived to have a beginning? and more especially in this department of thought, How a purely spiritual Being could originate a material world and a perfect Being, a world which is characterized by many imperfections? Whence have arisen the destructive powers of nature? What is the origin of moral evil? Such were some of the most important and intricate of those problems which the Gnostics set themselves to solve, and for the satisfactory solution of which all their theories and hypothetical systems were principally framed.

Hence at the foundation of most of the Gnostic systems lies the idea of two different and opposite worlds, the one the region of light, the other of darkness; the one the region of purity, the other of sin; the one the region of happiness, the other of wretchedness; the one the region of immortality, the other of mortality. Now in this duality of worlds so distinct, so diametrically opposite in their natures, it seems impossible to find a point of harmony so as to account for their creation by one Supreme, Perfect Being. To bridge over this apparently impassable gulf, the doctrine of EMANATIONS (which see) was borrowed from the Neo-Platonists. These emanations from the Divine essence were supposed to form a series which became less and less perfect in proportion as it was distant from the original source. The primary emanations were nearest in purity and perfection of character to the Divine essence from which they immediately sprung, thus giving rise to the superior world. At a remoter point of the series, the diminution of perfection became more and more apparent, thus giving rise to the inferior world. This hypothesis was obviously framed upon the supposition, that from the very first link in the chain in-

perfection began to be developed, which went on increasing progressively until at length imperfection became as it were the rule, and perfection the exception. But on this theory it is plain that there must have been a link in the chain in which perfection and imperfection were *in equilibrio*, neither having the preponderance. It is at this point that the DEMIURGE (which see) of the Gnostics is introduced, being the last emanation of the Pleroma, and the first person of the inferior world. A theory of this kind was a libel upon creation, which it supposed belonged not to the Supreme Being, but to an inferior being, who from his very nature was composed of perfection and imperfection in equal parts or proportions.

The primal source of being, according to the chief Gnostic systems, was the BYTHIOS (which see), which like the BRAHM (which see) of Hinduism was an invisible, incomprehensible being, enjoying perfect and unperturbable quiescence, and from whom all emanations proceeded. This Supreme Being, and the emanations which composed the superior world, together formed the *Pleroma* or fulness of intelligences, which are called *ÆONS* (which see). These *ÆONS* varied in numbers in the different Gnostic systems, those of the *Basilidians* amounting even to three hundred and sixty-five.

Gnosticism in all its phases contains the element of a fall, extending not to man merely, but to the whole inferior world, which as the production of the *Demiurge* is necessarily degraded. This fall is in some of the systems intimately connected with *Hylé* or matter, which was believed to be essentially corrupt. This Platonic notion is found to characterize the Alexandrian, as distinguished from the Syrian Gnosis. The mixture of matter with spirit, the imprisonment of souls in material bodies, was regarded by this class of Gnostics as sufficiently accounting for the appearance of moral evil in the world. The Gnostic sects which originated in Syria, however, adopted a different theory, embodying in it the Dualism of the old Parsic or Zoroastrian system. It supposed two original kingdoms, the one of evil, the other of good, which encroaching gradually upon one another, gave rise to a mixture of the two opposite elements of good and evil. Thus the Alexandrian Gnostics attempted a solution of the difficult question as to the origin of moral evil on a *Monoistic* hypothesis; while the Syrian Gnostics were equally confident of having found a solution in the invention of a *Dualistic* hypothesis.

Intimately connected with the explanation which the Gnostics gave of the fall, was their explanation of the recovery or redemption of man. The work of the *Demiurge*, we have seen, was to originate evil, and therefore it was not possible that he could also be the originator of good. It was necessary that one of the higher intelligences or *Æons* should descend from the superior to the inferior world, in order to teach man how he should find his way back

to the bosom of the *Pleroma*. This *Æon* is Christ, the open enemy of the *Demiurge*, and the destroyer of his creation. In most of the systems the Divine emanation or *Æon* who became the Christ, took not a real, but only a seeming body, it being impossible in their view that a pure *Æon* should assume a corporeal body, which as being composed of *Hylé* or matter, was necessarily impure. And following out the same line of thought, they alleged the God or Jehovah of the Jews to be the *Demiurge*, and the law which he promulgated in the Old Testament to be inferior and imperfect, whereas the law which Christ promulgated in the New Testament was the expression of the mind of the *Bythos* or Unknown Father. Before the coming of Christ men were under the *Demiurge* of the Jews, an inferior deity, but since that period men have been under the Great God, who is essentially holy, and just, and good. Valentinus taught his followers that mankind might be divided into three classes: (1.) The *Hylie*, or those who were under the power of matter as their guiding principle. This is exemplified in Pagans. (2.) The *Psychical*, or those who are subject only to the *Demiurge*. This is instanced in the Jews. (3.) The *Pneumatic* or Spiritual, or those who seek to return into the *Pleroma*. This is manifested in true Christians. Thus we learn, according to this Gnostic system, that the grand desire of man ought ever to be to rise from the *Hylie* or *Psychical* up to the class of the *Spiritual*, who alone shall find bliss in the bosom of the *Pleroma*.

Such is a connected view of Gnosticism in its general fundamental principles, as it developed itself in the Christian church in the second and the earlier part of the third century. The practical influence of this complicated philosophico-religious system is thus sketched by Neander: "This difference between the Gnostic systems was one of great importance, both in a theoretical and a practical point of view. The Gnostics of the first class, who looked upon the *Demiurge* as an organ of the supreme God, and his representative, the fashioner of nature according to his ideas, the guiding spring of the historical evolution of God's kingdom, might, consistently with their peculiar principles, expect to find the manifestation of the divine element in nature and in history. They were not necessarily driven to an unchristian hatred of the world. They could admit that the divine element might be revealed even in earthly relations; that everything of the earth was capable of being refined and ennobled by its influence. They could, therefore, be quite moderate in their ascetic notions, as we find the case actually to have been with regard to many of this class; although their notion of the *hylé*, continually tended to the practically mischievous result of tracing evil exclusively to the world of sense; and although their over-valuation of a contemplative Gnosis might easily prove unfavourable to the spirit of active charity. On the contrary, the other kind of Gnosis, which represented the Creator

of the world as a nature directly opposed to the supreme God and his higher system, would necessarily lead to a widely fanatical and morose hatred of the world, wholly at war with the spirit of Christianity. This expressed itself in two ways; among the nobler, and more sensible class, by an excessively rigid asceticism, by an anxious concern to shun all contact with the world—though to fashion and mould that world constitutes a part of the Christian vocation. The morality, in this case, to make the best of it, could be only negative, only a preparatory step of purification in order to the contemplative state. But the same eccentric hatred of the world, coupled with pride and arrogance, might also lead to wild enthusiasm and a bold contempt for all moral obligations. The principle once started upon, that the whole of this world is the work of a finite, ungodlike spirit; that it is not susceptible of any revelation of divine things; that the loftier natures who belong to far higher world, are here held in bondage; these Gnostics easily came to the conclusion, that everything external is a matter of perfect indifference to the inner man,—nothing of a loftier nature can there be expressed; the outward man may indulge in every lust, provided only that the tranquillity of the inner man is not thereby disturbed in its meditation. The most direct way of showing contempt and defiance of this wretched, hostile world was, not to allow the mind to be affected by it in any situation. Men should mortify sense by braving every lust, and still preserving the tranquillity of the mind unruffled. We must conquer lust by indulgence,—said these bold spirits—for it is no great thing for a man to abstain from lust who knows nothing about it by experience. The greatness lies in not being overcome by it, when elapsed in its embrace. Though the reports of enemies ought not to be used without great caution and distrust, and we should never forget that such witnesses were liable, by unfriendly inferences, or the misconstruction of terms, to impute to such sects a great deal that was false; yet the characteristic maxims quoted from their own lips, and the coincident testimony of such men as Irenæus and Epiphanius, and of those still more unprejudiced and careful inquirers, the Alexandrians, place it beyond all reasonable doubt, that they not merely expressed, but even practised, such principles of conduct. Besides, that enemy of Christianity, the Neo-Platonic philosopher, Porphyry, corroborates this testimony by citing from the mouth of these persons maxims of a similar import. 'A little standing pool,' said they, 'may be defiled, when some impure substance drops into it; not so the ocean, which, conscious of its own immensity, admits everything. So little men are overcome by eating; but he who is an ocean of strength takes everything and is not defiled.' Not only in the history of Christian sects of earlier and more recent times, but also among the sects of the Hindoos, and even among the rude islanders of Australia, instances may be found of such tenden-

cies which defied all moral obligations—tendencies that have arisen from speculative or mystical elements, or it may be from some subjective caprice setting itself in opposition to all positive law. In the connection of the present period, the false striving of the subjective spirit after emancipation, after breaking loose from all the bonds, holy or unholy, whereby the world had been hitherto kept together, is quite apparent. And this aim and tendency might seem to have found a point of union in that unshackling of the spirit, so radically different in its character, which Christianity brought along with it."

The peculiar opinions of the different Gnostic sects had of course a marked effect upon their views of Christian worship and ordinances. Some of them held that salvation rested simply on knowledge; and that the man who possessed knowledge needed no more. Hence they held that baptism and the Lord's supper were altogether unnecessary. Others again, for example, the Marcosians, maintained a twofold baptism, the first or *psychical* baptism being administered in the name of Jesus the Messiah of the psychical natures, by which believers obtained the forgiveness of sin, and the hope of eternal life in the inferior kingdom of the Demiurge; the second, or *pneumatic* baptism, being administered in the name of the Christ from heaven, united with Jesus, whereby the spiritual nature attained to self-consciousness and to perfection, and entered into fellowship with the Pleroma. When these two species of baptism were dispensed two different formulæ of consecration were used, and in the case of pneumatic baptism, the person to whom the ordinance was administered was anointed not with oil, but with a costly balsam. The Marcosians also practised a peculiar ceremony anointing the dead with this balsam mingled with water, and pronouncing a form of prayer.

The special doctrines and practices of the different sects of Gnostics will be found under their separate heads, each of them being known by different names.

GOD, the term used in the English language to denote the Supreme Being. The corresponding word in Latin is *Deus*, in Greek *Theos*, and in Hebrew *Elohim*. Those who deny the existence of such a Being are called ATHEISTS (which see).

The first question which regards God is that which concerns the fact of His existence—a fact which is sought to be established by writers on the subject, by two different modes of reasoning, the one being termed *a priori*, the other *a posteriori*, the one directed to prove that God *must be*, and the other that He *is*. These two different tracks of thought have uniformly been pursued by two different classes of thinkers. The argument for the necessary existence of the Divine Being lies strictly within the domain of the abstract reasoner, while the argument from design to the designer, from the works to the workman, belongs to the popular expositor of Natural Theology.

The argument from necessity has been treated by

several writers of great ability and metaphysical acumen, of whom may be noticed Mr. Locke, Dr. Cudworth, Dr. Samuel Clarke, and Mr. Gillespie. The argument as conducted by Mr. Locke occurs in the tenth chapter of his fourth book of his *Essay on the Human Understanding*, and may be thus briefly stated: "Man knows that he himself is. He knows also that nothing cannot produce a being, and something must therefore be eternal. That eternal being must be most powerful. And most knowing. And therefore God."

The *a priori* argument of Dr. Cudworth, as given in his *Intellectual System*, may be thus stated in his own words: "Whatsoever is, or hath any kind of entity, doth either subsist by itself, or else is an attribute, affection, or mode of something that doth subsist by itself. For it is certain that there can be no mode, accident, or affection of nothing; and, consequently, that nothing cannot be extended nor measurable. But if space be neither the extension of body, nor yet of substance incorporeal, then must it of necessity be the extension of nothing, and the affection of nothing, and nothing must be measurable by yards and poles. We conclude, therefore, that from this very hypothesis of the Democritick and Epicurean atheists, that space is a nature distinct from body, and positively infinite, it follows undeniably that there must be some incorporeal substance whose affection its extension is; and because there can be nothing infinite but only the Deity, that it is the infinite extension of our incorporeal Deity."

Dr. Clarke, whose argument is precisely similar to that of Dr. Cudworth, sets out in his reasoning from the fundamental propositions, That something must have existed from all eternity, and that this something must have been a being independent and self-existent. Space and time, or as he calls it, duration, proves, he argues, the existence of something whereof these are qualities, for they are not themselves substances, and he concludes the Deity must be the infinite being of whom they are qualities. Having, from these propositions, established in his view the existence of God, he deduces still further from these same propositions the whole qualities or attributes of God.

It is interesting to observe the different phases which the *a priori* argument for the existence of a God assumes, in so far as the element or datum is concerned, from which it sets out as admitted on all hands to be indisputable. This datum is invariably some aspect or other of the notion of infinity. Proceeding on this fundamental notion, some of the ablest writers in the scholastic ages sought to establish the existence of a God. Thus Anselm of Canterbury reasons: "The fool may say in his heart: There is no God (Ps. xiv. 1.), but he thereby shows himself a fool, because he asserts something which is contradictory in itself. He has the idea of God in him, but denies its reality. But if God exists in idea, he must also exist in reality. Otherwise the *real*

God, whose existence we may comprehend, would be superior to the one who exists only in imagination, and consequently would be superior to the highest imaginable object, which is absurd; hence it follows, that that, beyond which nothing can be conceived to exist, really exists."

In the same category may be classed the argument of Des Cartes, which infers from the conception of his existence the fact of his existence. It is thus stated by the philosopher himself:

Proposition.—"The existence of God is known from the consideration of His nature alone."

Demonstration.—"To say that an attribute is contained in the nature, or in the concept of a thing, is the same as to say that this attribute is true of this thing, and that it may be affirmed to be in it."

"But necessary existence is contained in the nature, or in the concept of God."

"Hence it may with truth be said that necessary existence is in God, or that God exists."

The same argument Des Cartes still further explains by an illustration: "Just as because, for example, the equality of its three angles to two right angles is necessarily comprised in the idea of a triangle, the mind is firmly persuaded that the three angles of a triangle are equal to two right angles; so, from its perceiving necessary and eternal existence to be comprised in the idea which it has of an all-perfect Being, it ought manifestly to conclude that this all-perfect Being exists." Kant, taking up this illustration, thus exposes the fallacy of the Cartesian argument: "If I do away with the predicate in an identical judgment, and I retain the subject—that is to say, do away with the equality of the three angles to two right angles, and yet retain the triangle, or do away with necessary existence, and yet retain the idea of an all-perfect Being—a contradiction arises. But if I annul the subject together with the predicate, then there arises no contradiction, for there is no more anything which could be contradicted. To assume a triangle, and yet to do away with the three angles of the same, is contradictory; but to do away with the triangle together with its three angles is no contradiction. It is just the same with the conception of an absolutely necessary being. If you do away with the existence of this, you thus do away with the thing itself, together with all its predicates in which case there can be no contradiction."

By far the most philosophical and thoroughly conclusive exhibition of the *a priori* argument, however, is that which is given by Mr. Gillespie in his work entitled 'The Necessary Existence of God.' Our limited space compels us to content ourselves with rapidly sketching the various steps of the lucid demonstration of this able author, to whom the modern philosophical world owe a deep debt of obligation for having placed this difficult part of natural theology in a light so clear and convincing. Mr. Gillespie thus lays down the successive steps of his argument. Part. 1. Prop. 1. Infinity of Extension is necessarily

existing. Prop. II. Infinity of Extension is necessarily indivisible. Corollary from Prop. II. Infinity of Extension is necessarily immoveable. Prop. III. There is necessarily a Being of Infinity of Extension. Prop. IV. The Being of Infinity of Extension is necessarily of Unity and Simplicity. Sub. Prop. The Material Universe is finite in extension. Prop. V. There is necessarily but One Being of Infinity of Expansion.—Part 2. Prop. I. Infinity of Duration is necessarily existing. Prop. II. Infinity of Duration is necessarily indivisible. Corollary from Prop. II. Infinity of Duration is necessarily immoveable. Prop. III. There is necessarily a Being of Infinity of Duration. Prop. IV. The Being of Infinity of Duration is necessarily, of Unity and Simplicity. Sub. Prop. The Material Universe is finite in duration. Corollary from Sub. Prop. Every succession of substances is finite in duration. Prop. V. There is necessarily but one Being of Infinity of Duration.—Part 3. Prop. I. There is necessarily a Being of Infinity of Expansion and Infinity of Duration. Prop. II. The Being of Infinity of Expansion and Infinity of Duration is necessarily of unity and simplicity. Prop. III. There is necessarily but one Being of Infinity of Expansion and Infinity of Duration.

The second division of Mr. Gillespie's argument goes to establish the attributes of this necessarily existing Being. The steps are as follows: Part 1. Prop. The simple, sole Being of Infinity of Expansion and of Duration is necessarily Intelligent and All-Knowing. Part 2. Prop. The simple, sole Being of Infinity of Expansion and of Duration who is All-knowing is necessarily All-Powerful. Part 3. Prop. The simple, sole Being of Infinity of Expansion and of Duration who is All-Knowing and All-Powerful is necessarily, entirely Free.

The third division contains the single Prop., The Simple, Sole, Being of Infinity of Expansion and of Duration, who is All-Knowing, All-Powerful, and entirely Free, is necessarily, completely Happy: and the Sub. Prop., The Simple, Sole Being of Infinity of Expansion and of Duration—who is All-Knowing, All Powerful, entirely Free, and completely Happy, is, necessarily, perfectly Good. Thus by a closely connected chain of reasoning does Mr. Gillespie conclusively establish the Necessary Existence of the Being and Attributes of God, on a basis much firmer than any on which it has ever before been made to rest.

The *a priori* argument as stated by the Schoolmen too often involved vicious reasoning in a circle. As an instance we may adduce the argument as stated by Wesselius, following in the wake of Anselm: "The non-existence of God would involve that something did not exist which necessarily must exist." The same objection may with justice be alleged against the same argument as stated by Des Cartes, that in the very idea of God are contained such things as necessarily imply his existence, and neces-

sary existence being admitted on all hands to belong to the idea of God, therefore, we may with as much truth affirm that God exists, as that all the angles of a triangle are equal to two right angles. The entire force of this argument obviously rests on the assumption that the strongest evidence which we can have of the existence of anything, is a clear and distinct perception of it in our minds. But the atheist will never for a moment admit that our idea of a God is a certain and irrefragable proof of the existence of a God. We must start in the argument, as Mr. Gillespie does, from an admitted primary intuition or ultimate element of human consciousness, and such an intuition is found in the twofold notions of Space or Expansion, and Time or Duration. But to reason from our idea of God, to the actual existence of God, "seems, to use the language of Dr. Clarke, "to extend only to the nominal idea or mere definition of a self-existent Being, and does not with a sufficiently evident connection refer and apply that general nominal idea, definition or notion, which we frame in our own mind, to any real particular being actually existing without us."

Another argument for the existence of God may be thus briefly stated. Something now exists, and therefore something must from all eternity have existed. The truth of this proposition is indisputable, but in order to bring it to bear upon the existence of a God, it will be necessary to prove by a kind of exhaustive process, that the something which must have existed from eternity could be no other than God. The general proposition has been readily conceded by atheists both of ancient and of modern times, and for the indefinite word *something* they have substituted the universe, alleging it to be eternal. See ETERNITY OF THE WORLD. But that matter or the universe is not eternal might be proved in a variety of ways. Dr. Dick, in his Lectures on Theology, presents the proof in the following form: "If it has subsisted from eternity, it must have subsisted as it is; there being, on the hypothesis of atheists, no cause to produce a change, and a change being inconsistent with the idea of necessary existence. Hence we see, by the way, that matter cannot be that being which has existed from eternity. If it existed from eternity, it exists by necessity of nature. But it is an express contradiction to suppose that which exists necessarily, not to exist; and yet we are all sensible that there is no contradiction in supposing the non-existence of matter, for we can all conceive it to be annihilated. It is a contradiction to suppose that which exists necessarily, to exist in any other state or form. But we can conceive matter to be in motion or at rest; and finding some parts of it in the one state, and some in the other, we conclude that its existence is not necessary, but contingent. We can conceive it to be differently modified: that it might have wanted some of its properties, and possessed others which do not belong to it; that the frame of the universe might have been different; and

that in our system there might have been more or fewer planets, and these might have been attended with more or fewer satellites. But if the universe is self-existent, it must have always been as it now is. The sun must have always been the centre of this system, and the planets must have always described their orbits around him. There must have been eternal revolutions of Saturn and the Georgium Sidus, and eternal revolutions of the Earth and Mercury. Now, as these revolutions are performed in different times, and, on the supposition of their eternity, are all infinite in number, it follows that we have infinities which as infinities must be equal, but being made up of revolutions performed in unequal times, are unequal. But this is impossible, and the hypothesis from which it is deduced is absurd."

The *a posteriori* argument for the existence of a God is founded on the admitted principle, that where design is apparent there must have been a designer. Now it is easy to show, that the world around us teems with proofs of intelligent design. Whether we look to the beautiful and complicated structure of the human body, or to the laws which regulate the processes of the human mind; whether we contemplate the world of animated or inanimate matter, all proclaim the existence of a First Cause, possessed of intelligence and wisdom. In the early history of the human mind, the transition was rapid from the unintelligible wonders of nature to the workings of a superior intelligence. All nature was spiritualized; not only was there believed to be a soul in man, but in the plants, the animals, the very elements, nay, the world itself, so that even the abstract idealism of Fichté and Schelling arrives with all its laborious and mysterious efforts at nearly the same conclusions with the earliest exertions of human reason, those exertions which were the natural outgoings of man towards that exalted Being, in the knowledge of whom all his future knowledge could only find its consummation and its end.

To disprove, if possible, the doctrine of Final Causes, Mr. Hume attempted to start a prior question as to the validity of such a mode of reasoning. We can only argue from design in his view, when we previously know something of the alleged Designer, and what is the nature of the work that we are to expect at his hands. Thus from what we have learned of the capabilities of mind, we may safely reason from the nature of the work to the power and skill of the workman. But the universe, Mr. Hume alleges, is an effect so completely singular, that we can draw no valid conclusion from it as to the wisdom and skill of the great Creator. Now in this course of reasoning there is an obvious fallacy. It proceeds upon the assumption that the argument from Design involves far more than it actually does. From the limited extent of our mental constitution, we admit, that it is impossible for us to form any proper conception of infinite intelligence, but we can proceed so far at all events as to

recognize the traces of intelligence when they present themselves. This Mr. Hume readily concedes in reference to the works of man, but the singularity of this effect—the Universe—he holds to preclude all deduction from it. In many respects, however, the singularity of the Universe is of no consequence; it has one thing in common with all other objects, that it bears marks of being an effect; and therefore by an original principle of our constitution we must refer it to a Cause. Though we may not know enough to declare what is *the* Design, the effect being singular; we know enough at all events to recognize traces of a Design, and hence we argue a Designer. Now such traces are numberless and infinitely varied. They appear in the structure of the whole, and in the structure of its particular parts. And if one single evidence of design in a piece of human workmanship shows wisdom and skill in the workman, may we not conclude from the innumerable proofs of design which the universe presents, that the Being who formed it is wonderful in counsel, and excellent in working.

In addition to the arguments for the existence of a God which we have now noticed, there are several others of a strictly subordinate character. Thus we may infer the existence of such a Being from the belief in His existence which has pervaded all ages and nations; from the order and regularity which prevail in the operations of nature, and the beneficial influences which arise from the moral arrangements of the universe; and finally, we may infer the existence of a Supreme Being from the existence of miracles and prophecy, both of which attest the existence of a Being of omnipotence and omniscience, who is the Supreme Governor and Lord of the universe.

Of the essential nature of God, strictly speaking, we can know nothing, and can form no adequate conception. "Who can by searching find out God?" But though we cannot describe or even know the essence of the Divine Being, we may understand the kind and qualities of that being which he possesses. He is a Spirit, an invisible being that understands and wills, but without material substance or bodily parts. Very little, however, is said in Scripture of the mode of the Divine existence, and the information which is conveyed upon the subject is of a merely negative kind, for while Jesus Christ describes God as a spirit, he explains the word in these terms, "A spirit hath not flesh and bones as ye see me have." God is made known to us in his revealed word chiefly by his attributes or perfections, which ought never to be conceived of as anything distinct from his being, or imagined ever to exist as separate from one another. The Divine attributes or excellencies are sometimes divided into communicable or incommunicable perfections, the former being such as are capable in some measure of being possessed by his creatures, viz., wisdom, power, holiness, justice, goodness, and truth; the latter being such as belong

to God alone, viz., infinity, eternity, and immutability. At other times the Divine attributes are divided into natural and moral, the former including his greatness, power, wisdom, spirituality, infinity, eternity, and unchangeableness, being such as belong essentially and exclusively to the nature of God, constituting his incomprehensible essence; and the latter including his holiness, justice, goodness, and truth, which together form the law of his nature, according to which he invariably acts and orders all things, and present in him a character which demands our supreme love and imitation.

To know that God is, and to know, as far as we are capable of ascertaining, what He is, forms the highest of all knowledge worthy of the earnest and prayerful examination of every intelligent creature in the universe.

GOD (FRIENDS OF). See FRIENDS OF GOD.

GODFATHERS AND GODMOTHERS. See SPONSORS.

GODS (FALSE). See IDOLS.

GOEL. See AVENGER OF BLOOD.

GOGARD, the tree of life in the cosmogonic myth of the ancient Persians. Upon the authority of the Bundehesh, Kanne states that this tree resembled two human bodies placed in juxtaposition.

GOKEL, long strips of white paper, emblems of the divine presence of the CAMIS (which see) among the Japanese. These symbols are found in all Japanese houses, kept in little portable inias.

GOLDEN AGE, used to denote, in the ancient heathen mythology, the reign of SATURN (which see), when justice and innocence were supposed to have reigned throughout the earth, and the soil produced what was necessary for the subsistence and enjoyment of mankind. From the circumstance of Saturn being coupled with the age of innocence, some have supposed him to be identical with Adam, and the Golden Age to be descriptive of the purity and felicity of Eden.

GOLDEN LEGEND, a collection of the Lives of the Saints, composed by John de Voragine, vicar-general of the Dominicans, and afterwards archbishop of Genoa, who died in A. D. 1298. For nearly two hundred years it maintained considerable reputation in the Romish church, but has since fallen into discredit.

GOLDEN NUMBER. See METONIC CYCLE.

GOLDEN ROSE. In 1366, Pope Urban V. sent a golden rose to Joan, queen of Sicily, at the same time passing a decree that the Popes should consecrate one on the fourth Sunday in Lent every year. This golden rose is set in precious stones, and is often sent as a mark of peculiar affection from the Pope of Rome to crowned heads. A gift of this nature was sent from the reigning Pope, Pius IX., to Louis Napoleon III., Emperor of France. His Holiness blesses the rose in the apartment where the ornaments are kept, immediately before going to hear mass in his own chapel. The blessing of the

rose is performed with frankincense, holy water, balm, and musk, mixed together. The benediction being ended, the Pope leaves the room, one of his privy chamberlains carrying the rose before him and laying it on a candlestick. Then a Cardinal Deacon presents it to his Holiness, who taking it in his left hand, proceeds onward to the chapel, blessing the faithful with his right hand uplifted along the whole line of way. After this the golden rose is returned to the Cardinal Deacon, who gives it to a clerk of the chamber by whom it is laid upon the altar. Mass being ended, his Holiness gives the rose to any one for whom he wishes to express peculiar favour. It is one of the most signal tokens of regard which is ever bestowed by the Pope in his sacred character.

GOMARISTS, a name sometimes applied to the CALVINISTS (which see) in Holland in the seventeenth century, after *Gomarus*, one of the most distinguished among the Dutch divines, who opposed the Arminian party at the Synod of Dort.

GOOD FRIDAY, the Friday in Passion Week which probably was called by way of eminence Good Friday, because on that day our blessed Redeemer was believed to have obtained for his people all good things by his atoning death upon the cross. This day was observed in the ancient Christian church as a strict fast. The customary acclamations and doxologies were omitted, and no music was allowed but of the most plaintive description. No bell was rung for Divine worship on this day. None bowed the knee in prayer, because by this ceremony the Jews reviled Jesus, as we are informed in Mat. xxvii. 29. Neither was the kiss of charity used on this day, because with a kiss Judas betrayed his Lord. The sacramental elements were not consecrated on Good Friday, the altars were divested of their ornaments, and the Gospel of John was read because he was a faithful and true witness of our Lord's passion. On Good Friday the ceremony is practised in the Church of Rome of unveiling and adoring the cross. (See CROSS, ADORATION OF THE.)

What follows the ceremony of adoring the cross as practised in the Sistine Chapel at Rome is thus described by an eye-witness: "When the adoration was concluded, the procession set out to the Pauline Chapel, to bring the host from the sepulchre in which it was deposited yesterday.

"On arriving in the Pauline the Pope knelt and prayed, and the officiating Cardinal gave the key of the sepulchre to the Sacristan, who unlocked the door and took out the box containing the host. He then took out the host, and placed it in the vessel formerly mentioned, and presented it to the Cardinal, who presented it to the Pope, who covered it with a corner of his mantle, and set out with the procession to carry it back to the Sistine Chapel. The choir sang during the procession the hymn, '*Vexilla Regis prodeunt*,' '*The standards of the King come forth*;' and on the Pope's entry into the chapel the verse, '*O crux, ave, spes unica*,' '*Hail, O cross, our only hope*.'

"The Pope carries the host to the altar, where he delivers it to the officiating Cardinal, who transfers it from the chalice to a paten. Wine and water are poured into the chalice, and the Cardinal officiating performs the rest of the service of the mass, using the host which had been deposited in the sepulchre. The mass on this occasion, as on several others during holy week, is not performed exactly in the usual manner, several of the prayers and benedictions being omitted; and in taking the sacrament the Cardinal puts a portion of the host (which he divides into three parts) into the chalice with the wine, and swallows both together. What became of the other two portions I do not know.

"In the afternoon the *Tenebræ* and *Miserere* are again performed; after which the Pope and Cardinals descend to St. Peter's, to adore the three great relics. The Pope and Cardinals kneel in the great nave of the church, and the relics are exhibited from a balcony above the statue of St. Veronica. The height at which they are displayed is so great, that, though I have been present repeatedly, I could never distinguish anything more than that they were glittering caskets of crystal set in gold or silver, and sparkling with precious stones. They are said, and by Roman Catholics believed, to contain the three following treasures:—a part of the true cross, one half of the spear which pierced our Saviour's side, and the *Volto Santo*, or holy countenance.

"The ceremony of the exhibition and adoration of these relics lasted about a quarter of an hour. The Pope and the Cardinals appeared to be praying while they knelt, but the whole was performed in silence. As soon as each Cardinal was satisfied, he rose from his knees and retired."

The Saxons were accustomed to call Good Friday by the name of Long Friday, probably because of the long fastings and services practised on that day.

GOOD SONS (THE ORDER OF), a congregation of religious of the third order of the Romish monks of St. Francis. It was founded in A. D. 1615 at Armentieres, a small town in Flanders, by five pious artisans who formed themselves into a small community, living in common, and wearing a black habit peculiar to themselves. In 1626 they embraced the third rule of St. Francis. The order gradually made progress, and in 1670 it consisted of two congregations, that of Lisle being added to that of Armentieres. Shortly after, a third was established in the diocese of St. Omer. Louis XIV. gave them the direction of various public hospitals. The order consisted of a number of families, each having a superior, a vicar, and three counsellors. They practised great austerity, and used the discipline of the scourge three times a-week.

GOOD WORKS. See **WORKS (GOOD)**.

GOODS (COMMUNITY OF). See **COMMUNITY OF GOODS**.

GORGONS, fabulous monsters in ancient heathen mythology. Homer speaks of only one, but Hesiod

mentions three, whose names were Stheino, Euryle, and Medusa. Earlier traditions assign them a residence in the Western Ocean, but later give them a dwelling-place in Libya.

GOSAINS, or **GOSWAMI**, the priests of Eklinga in Rajasthan. They all wear the distinguishing mark of the faith of *Shiva*, which is a crescent on the forehead. Their hair is braided, and forms a species of tiara round the head, which is frequently adorned with a chaplet of the lotus-seed. Like the other ascetics, they disfigure their bodies with ashes, and wear garments of a deep orange colour. They bury their dead in a sitting posture, and the tumuli which are erected over them are generally of a conical form. It is not uncommon to find Gosains, who have made a vow of celibacy, following secular pursuits, such as the mercantile and military professions. The mercantile Gosains are among the richest merchants in India. In regard to those who enter the army, Colonel Tod, in his 'Annals of Rajasthan,' tells us, that "the Gosains who profess arms, partake of the character of the Knights of St. John of Jerusalem. They live in monasteries scattered over the country, possess lands, and beg or serve for pay when called upon. As defensive soldiers they are good."

GOSPELS, the name given to the narratives of the history of our blessed Lord as written by the four Evangelists, Matthew, Mark, Luke, and John. The word Gospel is Saxon, and denotes good saying, probably from the glad news of salvation which the Gospels contain. The Christian church never acknowledged any more than the four Gospels as canonical; but no sooner were they generally recognized as of Divine authority, than heretics who had deviated from the truth of God, began to support their doctrines by resorting to the expedient of forging gospels under the name of some of the apostles, or even of our Lord himself, taking care to embody their own peculiar tenets in these spurious productions. Irenæus, in the second century, mentions that the Gnostics had a large number of such apocryphal writings; and in the following century their number was greatly increased. Many of these books have passed into oblivion, and a collection of those which are still extant was embodied by Fabricius in the beginning of last century in his *Codex Apocryphus Novi Testamenti*. From these corrupt Gospels Mohammed seems to have derived the limited information which he possessed concerning the life of Christ; and the Oriental legends in general concerning our Lord are all drawn from apocryphal sources. See **APOCRYPHA**. That these works are not to be received as genuine, is plain not only from their vast inferiority to the canonical gospels, but still more decidedly from the fact that they were not recognized by the Fathers.

The Gospels form, along with the Acts of the Apostles, that portion of the New Testament which is strictly historical. The purpose which the four

writers of these Gospels seem to have in view is obvious from the whole structure of their writings. There are no marks of an intention on the part of any of the Evangelists to give to their narratives a regular chronological order, but rather to present to the reader such a body of well-authenticated facts in reference to the life, ministry, and sufferings of Christ, as might exhibit the nature, and afford sufficient proof of the truth of Christianity. Adopting this as the explanation of the purpose of the writers, we get rid of the difficulties with which the authors of Harmonies of the Gospels have had to contend. These Harmonies may be reduced to two classes; the first being that which supposes all the four Evangelists to have adhered in their narratives to the order of time; and the second that which adopts one of the Evangelists as the standard in point of chronological order to which the order of events in the other Gospels must be adjusted. It is difficult, however, implicitly to accept either of these hypotheses, but the preferable plan seems to be to fall back upon the solution of the matter adopted by Bengel and Michaelis, which, while it does not wholly lose sight of the chronological arrangement, keeps chiefly in view the great end or purpose for which the Gospels were composed. This purpose is very clearly stated by one at least of the Evangelists. Thus John xx. 30, 31, asserts in express terms that the purpose of his writing was to make such a selection of facts as might be good ground of faith in the divine mission of Jesus Christ, the Son of God. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

It is well worthy of remark, that while the great general purpose which the four Evangelists had in view was the same, the execution of this purpose has in it such variety as might be expected in the works of independent writers. Thus, besides the peculiarities of style belonging to each of the Evangelists, they have also each of them something peculiar in both the selection and statement of the events in the life of Jesus. The diversities which have thus arisen in the Gospel narratives have been eagerly seized upon by modern infidels, more especially by Strauss in his *Das Leben Jesu*, as constituting discrepancies so serious as to affect, if not entirely to destroy, our belief in the genuineness and truth of the Gospels themselves, and thus to uproot our confidence in the truth of Christianity. To ward off such assaults as those made by Strauss and other infidel writers of the same class, it has been usual either to deny the existence of the diversities alleged, or to make an attempt at doing away with them by reconciling the Gospel narratives with each other. That apparent diversities exist in the statements of the four Evangelists, we admit, but before endeavouring to reconcile them, a question arises, the solution of which

may go far, in every unprejudiced mind, towards the reconciliation, which is: Whence do such diversities arise? To this important question Mr. Gillespie has addressed himself with great ability and power in his recent work, entitled 'The Truth of the Evangelical History of our Lord Jesus Christ, proved in opposition to Dr. D. F. Strauss.' In the First Part of this Treatise—the only Part yet published—and which, treating as it does of the distinctive designs of the Four Evangelists, is complete in itself—Mr. Gillespie alleges, "The design will throw light on the event recorded: while at the same time the event will give evidence of, while it illustrates the design." The special object of each of the Evangelists is thus stated by Mr. Gillespie:

"1. *Matthew*.—The great special object of Matthew is, to prove the Messiahship of Jesus, or that Jesus is the Messiah promised to the Jews: in other words, to evince from the Old Testament Scriptures, or in conformity with them, taken in conjunction with the events in the life of Jesus, that 'this is Jesus, the king of the Jews.' As a matter of course, therefore, Matthew's Gospel is primarily for Jews: First, for the Jews of that day, and, secondly, for those of all subsequent times. And as evidence that those, who would attain to Matthew's end, must use Matthew's means, it is to be noted that persons seeking to convert Jews, or Jewish-minded persons, of the present day to Christianity, pursue no other course than seeking to show, from the Old Scriptures, that they testify of Jesus—the very course pursued by Matthew.

"2. *Mark*.—The chief special design of Mark is, to set forth and prove, that Jesus was a divinely commissioned teacher; Mark's medium of proof being the *miracles wrought*, and not the fact of Jesus's Messiahship. Mark's history was, therefore, primarily intended for the benefit of Gentile readers, of that age, in the first place, and, in the second, of all subsequent ages. And those who have had to do with Gentiles, since Mark, must begin their method for conversion to the faith of Jesus where Mark began, namely, with setting forth and proving the miracles of Jesus. It is to be noted, that the second Evangelist *proved*, by *setting forth*, with all the circumstances of *time*, and *place*, and *person*, the miraculous events he records. For he wrote so near the times of which he treats, that any, thinking it worth their while, could verify his account on *the spot*, by an investigation of the fact-basis of the so recent tradition.

"3. *Luke*.—The great special purpose of Luke cannot be so easily stated in few words: however, Luke's great purpose has relation to the development of the humanity, or human nature, of that Jesus who, born of Mary, had however been conceived by the Holy Ghost. Luke's purpose is, to detail the history of Jesus, as '*the seed of the woman*,' with a constant eye to the private or personal aspect of *the man*.

"4. *John*.—In the last place, John has, for his peculiar object, the exhibition of the nature, or personal character, of the Divine Logos, together with his character and offices, being incarnate: His nature, as the only begotten, or proper, Son of God: his character and offices, as that true Lamb of God that taketh away the sins of the world.

"Thus, if these views be correct, it will be found, that Matthew is to be so far opposed to Mark, and Luke to John; besides other oppositions which I do not touch on at present. Matthew's great idea will be the proof of the Messiahship; Mark's the proof of a Divine commission: while Luke, being contrasted so far with John, will dwell on the development of the humanity; as John will delight, and expatiate, in the contemplation of the Divine glory of the common Saviour."

There can be little doubt that proceeding on the great principle thus laid down, Mr. Gillespie will throw much additional light on the differences and seeming discrepancies which exist in the Evangelical narratives. This indeed seems to be the right direction which speculation ought to pursue if it is ever to solve the difficulties referred to.

In the ancient Christian church the utmost respect was paid by the audience to the reading of the Gospels, which took place at the right hand of the altar, both the reader and the people standing. Cyprian represents this as having been the uniform practice in Africa. The Apostolical Constitutions recommend both the clergy and the people to stand during the reading of the Gospels. It was a general rule of the ancient church that the hearers sat during the ordinary reading of the Scriptures, and rose when the Gospels were read. If in the course of delivering a sermon the preacher introduced a passage from the Gospels the assembly immediately stood up—a custom which is thus explained by Chrysostom. "If the letters of a king are read in the theatre with great silence, much more ought we to compose ourselves and reverently to arise and listen when the letters, not of an earthly king, but of the Lord of angels, are read to us." Jerome is the first who mentions the custom of burning lighted candles in the Eastern church, though not in the Western, when the Gospels were read. No other ancient writer makes reference to this practice. In some churches, on particular solemn occasions, as for instance, on the anniversary of our Lord's passion, three or four lessons were read out of the Gospels on the same day. This custom prevailed particularly in the French churches. In the time of Justinian oaths were taken with the four Gospels in the hand, and special reference was made to them in the form of the oath. The practice was also common in the early Christian church in the ordination of a bishop, for two bishops to hold the book of the Gospels over his head. The ceremony of laying the Gospels upon the head of the bishop when about to be ordained, seems to have been in use in all churches.

GOSPELLER, a name applied to the priest in the Church of England, who reads the Gospel in the Communion Service, standing at the north side of the altar. In some cathedrals one of the clergy is specially appointed to perform this duty, and accordingly receives the name corresponding to it.

GOSPELLERS, a term of reproach applied both before and at the time of the Reformation, to those who encouraged the circulation of the Scriptures, and adhered strictly to the doctrines of the gospel in opposition to the traditions of the church.

GOSSIP, a word familiarly used in England to denote a sponsor for an infant in baptism. See SPONSORS.

GOTHS (CHRISTIANITY AMONG THE). The Goths constituted a large portion of the Germanic family of nations, and occupied a considerable district of country, first on the coast of the Baltic, and afterwards of the Black Sea. Their religion was of a strictly Pagan character, but having been actively engaged along with other wild tribes in incursions upon the Roman empire, in the course of the third century they gradually imbibed the Christian faith, which before this time was extensively received throughout the whole empire. By Sozomen, in particular, we are informed, that among the captives who were carried away by the Goths after an incursion into Thrace and Asia Minor, there were Christian priests whose holy life and heavenly doctrines induced their barbarian masters to relinquish the worship of their own gods, and to form themselves into churches under the guidance of the new pastors who had been brought among them. Additional teachers were sent for, and by their diligence and zeal Christianity was rapidly diffused among tribes who, until that time, had been characterized by the most barbarous and savage manners. No better evidence could be adduced of the success which attended the labours of these Christian teachers than the fact that among those who subscribed the decrees of the Nicene Council, A. D. 325, is to be found the name of Theophilus, bishop of the Goths.

Descended from the Roman captives, to whom under God the Goths owed their knowledge of Christianity, was the celebrated Ulfilas, who, by his translation of the Scriptures into their native tongue, did much for the promotion of the Christian cause among the Gothic tribes. This illustrious man, who was by birth a Cappadocian, rose to the dignity of a bishop of the Mæso-Goths, and took his seat as a member of the Council of Constantinople A. D. 349. He is said to have invented a Gothic alphabet similar to the Greek, and animated by the spirit as he has been called by the name of the apostle of the Goths, he devoted himself to the benevolent work of translating the Scriptures from the Greek into the Gothic language. The manuscript of this work still exists under the name of the *CODIX ARGENTEUS* (which see), from its being written on vellum in letters of silver. Some doubt exists as to the precise time

when Ulphilas lived and laboured. It is probable, however, that he exercised the office of a bishop among the Goths in the time of Constantine, and until near the end of the reign of the Emperor Valens. In the course of that lengthened period, he conducted on several occasions the most important negotiations between the Goths and the Roman Emperors; and so beneficial were his services in the capacity of mediator between the contending parties, that Philostorgius, says Constantine, was accustomed to call him the Moses of his time. For a long time, Ulphilas adhered to the Nicene doctrines in regard to the Person of Christ, but at a later period of his life he seems to have been prevailed upon to adopt Arian views.

The Goths were divided into two great tribes or nations, the western or Visigoths, and the eastern or Ostrogoths; both of which were often engaged in mutual hostilities. To the former class Ulphilas belonged, and when he sought therefore to diffuse Christianity among the rival tribes, a spirit of violent opposition was manifested, and persecution broke forth with such severity that many of the Christians, even of those who held Arian opinions, died as martyrs in the Christian cause. By this means the gospel spread extensively among the Goths.

One of the most zealous in labouring for the conversion of the Gothic tribes was the great Chrysostom, who, while patriarch of Constantinople, set apart a particular church in that city for the religious worship of the Goths, the Bible being there read in the Gothic translation, and discourses preached by Gothic clergymen in the language of their country. To promote the conversion of these barbarous tribes, he adopted the wise expedient of having native missionaries trained, who, he very properly supposed, would be more successful than others in labouring among their own people. In connection with this subject, we may quote an interesting incident related by Neander: "On a certain Sunday, in the year 398 or 399, after causing divine worship to be celebrated, the Bible to be read, and a discourse to be preached, by Gothic ecclesiastics, in the Gothic tongue, to the great surprise, no doubt, of the refined Byzantians in the assembly, who looked down upon the Goths as barbarians, he (Chrysostom) took advantage of this remarkable scene to point out to them, in the example before their own eyes, the transforming and plastic power of Christianity over the entire human nature, and to enlist their sympathies in the cause of the mission. He delivered a discourse, which has come down to us, full of a divine eloquence, on the night of the gospel, and the plan of God in the education of mankind. Among other things he remarks, quoting the passage in Isa. lxx. 25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." The prophet is not speaking here of lions and lambs, but predicting to us that, subdued by the power of the divine doctrine, the brutal sense of rude men should be transformed

to such gentleness of spirit, that they should unite together in one and the same community with the mildest. And this have you witnessed to-day—the most savage race of men standing together with the lambs of the church—one pasture, one fold for all—one table set before all.' This may refer either to the common participation in the sacred word, which had been presented first in the Gothic and then in the Greek language, or to the common participation in the communion."

In the fifth century, Christianity was not merely extensively known among the Goths, but their clergy made the Christian Scriptures a subject of special study. Hence the learned Jerome, while residing at Bethlehem A. D. 403, was not a little astonished at receiving from two Goths a letter in reference to certain discrepancies which they had observed between the vulgar Latin and the Alexandrian version of the Psalms. This of itself was a satisfactory proof that both Christianity and Christian culture had already made extensive progress among a people who, at a comparatively recent period, had emerged from a state of barbarism. Nay, even among those Gothic tribes who were still blinded by Pagan superstition, such was the civilizing influence of Christianity, that when Alarie, who commanded the army of the Visigoths, poured down with his immense hordes upon the Roman territory, and took possession even of Rome itself, they respected the Christian churches, and spared them amid the almost universal devastation. Not a stone of the sacred buildings was injured, and those who had taken refuge in the churches from the fury of the Pagan invaders, found there a safe and secure asylum. The intermixture of the conquerors and the conquered was highly beneficial to the Goths in many respects. Thus we find a Goth, by name Jordanes, writing in the Greek language a history of his country from the earliest times down to A. D. 552. The appearance at so early a period of such a work by the native of a recently barbarous tribe shows that the civilizing, if not the converting, influences of Christianity were deeply and widely felt.

GOVIND SINGH, a sect belonging to the Sikh community in India. They are the professed followers of Guru Govind, the tenth teacher in succession from Nānak, the apostle of the Sikhs, and we are told that he flourished at the close of the seventeenth and beginning of the eighteenth century. Totally unlike the doctrines of Nānak, those of Govind are of a worldly and warlike spirit. He ordered his adherents to allow their hair and beards to grow, and to wear blue garments; he permitted them to eat all kinds of flesh except that of kine, and he threw open his faith and cause to all of whatsoever caste, who were willing to abandon *Hinduism* or *Islamism*, and to join an armed fraternity who devoted themselves to a life of plunder. It was then only that the Sikhs became a people, and were separated from their Indian countrymen in political constitu-

tion as well as religious tenets. At the same time the Sikhs are still to a certain extent Hindus; they worship the deities of the Hindus, and celebrate all their festivals; they derive their legends and literature from the same source, and pay great veneration to the Brahmanas. The impress of their origin is still therefore strongly retained, notwithstanding their rejection of caste, and their substituting the sacred compilation of Guru Govind for the Vedas and Puranas of the Hindu system.

GRAAL, the holy vessel or St. Graal, as it is sometimes called, supposed by the Romanists to have been the vessel in which the paschal lamb was placed at our Saviour's last supper.

GRACE (CONTROVERSIES UPON). See **AUGUSTINIANS**, **CALVINISTS**.

GRACES, three goddesses among the ancient Greeks and Romans who were said to be personifications of grace and beauty. By some they have been accounted daughters of Zeus, by others of Apollo, and by others of Dionysus. (See **CHARIS**.) Their names, according to Hesiod, were Euphrosyne, Aglaia, and Thalia. They were generally considered as attendants on other divinities, and as contributing to the promotion of gracefulness, elegance, sociality, and cheerfulness, both among gods and men. The Fine Arts, Poetry and Music were accounted their special favourites.

GRADIVUS, a surname of *Mars*, under which he had a temple outside the Porta Capena on the Appian Road. Numa is said to have appointed twelve Salii as priests of this god to attend on his temple.

GRADUAL. The antiphony which, before the Reformation, supplied the anthems or verses for the beginning of the Communion, the Offertory, &c. was often called the Gradual, because some of the anthems were chanted on the steps (Lat. *gradus*), of the *ambo* or reading desk.

GRADUAL PSALMS, a name given to the fifteen psalms reaching from the cxx. to cxxiv., which are also called Songs of the Steps or Degrees, because they were sung when the Jews came up either to worship in Jerusalem at the annual festivals, or perhaps from the Babylonish captivity. Some have supposed that the epithet gradual (Lat. *gradus*, a step), was applied to these Psalms because they were sung by the Jewish companies in ascending to Jerusalem by a steep rocky ascent, or in ascending the flight of steps which led to the temple.

GRÆÆ (Gr. the old women), daughters of Phorcys, and believed to have been sea goddesses in the ancient heathen mythology, and personifications of the white foam of the sea.

GRAMMA (Gr. writing), a name applied by some early Christian writers to the **APOSTLES' CREED** (which see) as being appointed to be committed to memory by the catechumens.

GRANDIMONTANS (ORDER OF), a community of Romish monks, which derived its name from the circumstance that Muret, where they were first estab-

lished, was near to Grandmont in the territory of Limoges. This order was founded by Stephen of Thiers, a nobleman of Auvergne, who obtained permission from Gregory VII. in A. D. 1073, to institute a new species of monastic discipline. The rule drawn up for their guidance was of a very severe character. It inculcated poverty and obedience as first principles; prohibited the monks from possessing land beyond the bounds of the monastery; denied the use of animal food even to the sick, and to remove all temptation prevented the keeping of cattle. Silence was enjoined upon the inmates of the monastery, and they were strictly forbidden to converse with females. The care and management of the temporal affairs of the community were intrusted to the lay brethren, while the clerical brethren were required exclusively to devote themselves to spiritual matters. For a time the Order maintained a considerable reputation for sanctity and strictness of discipline; but in consequence of internal dissensions it at length fell into disrepute.

GRATIANI DECRETUM. See **DECRETISTS**.

GRAVE (EXAMINATION OF THE). See **DEAD (EXAMINATION OF THE)**.

GRECIAN MYTHOLOGY. See **MYTHOLOGY**.

GREEK CHURCH. This church, which takes to itself the name of the Catholic and Apostolic Oriental Church, is the most ancient of existing Christian churches. It was the special command of Christ to his disciples, that they should "go into all the world, and preach the gospel to every creature," adding these words, "beginning at Jerusalem." The church of Jerusalem then was the mother of Christian churches. There the apostles remained until the promise of the Father had been fulfilled in the marvellous outpouring of the Spirit on the day of Pentecost. No sooner had they been fully prepared for their work by the extraordinary communication of spiritual gifts, than a persecution having arisen they were scattered abroad, and travelled as far as Phenice, and Cyprus, and Antioch, and it is expressly said, that there were some among them who "spoke unto the Grecians, preaching the Lord Jesus." Paul and Barnabas spent a year in Antioch, and there the disciples were first called Christians. Thence the apostles passed through Asia Minor into Europe. By the arrangements of Divine Providence, Paul was carried a prisoner to Rome, where he dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. In the meantime Christianity was making progress in many countries, and among other places a church was founded in Alexandria. Flourishing churches were planted both in the East and in the West; and at as early a period as the second century a dispute arose between the Eastern and Western churches in reference to the observance of **EASTER** (which see). This controversy was conducted with considerable warmth on both sides, and a difference of opinion as to the

time of the observance of this sacred season forms one of the marks of distinction between the two churches.

In the fourth century another point of controversy was started between the churches of the East and the West. The establishment of Christianity as the recognized religion of the Roman Empire by Constantine the Great formed an important era in the history of the Christian church. In A. D. 324, the Emperor founded the new capital of his dominions Byzantium or Constantinople. The bishop of Rome, the old capital of the empire, and the bishop of Constantinople, the new capital, began to contend for precedence. In the second General Council, the bishop of Constantinople was assigned a place next to the bishop of Rome, and by a decree of the Council of Chalcedon, they were both declared to be of equal rank. At the close of the sixth century the contest for supremacy raged with greater severity than at any former period. The bishop of Constantinople not only claimed to exercise unrivalled dominion over the churches of the East, but maintained his own dignity to be equal to that of the bishop of Rome. Gregory the Great took an active part in resisting this claim; and John, the Faster, bishop of Constantinople, having assumed the title of universal bishop, Gregory, naturally supposing that his rival meant to assert supremacy over the whole Christian churches, opposed his pretensions with the utmost vehemence, denouncing the title as blasphemous and antichristian. The patriarch John, however, still continued to urge his claim, and having soon afterwards been removed by death, his successor Cynacus adopted the same pompous title as his predecessor. And it is not a little remarkable that the same title of Universal Bishop, which had been so loudly denounced by Gregory when assumed by his rival of Constantinople, was actually adopted by his own successor Boniface when conferred upon him by the Emperor Phocas.

For a long period a spirit of secret animosity prevailed between the Eastern and the Western churches. At length in the eighth century this hostile feeling found vent for itself in the keen controversy which ensued on the subject of image-worship. The Emperor Leo the Isaurian commenced the dispute by openly denouncing the use of images in Christian churches as unlawful and idolatrous. All who supported this view of the question were termed *Iconoclasts* or Image-Breakers. Pope Gregory the Second commenced a persecution of those who remonstrated against image-worship. From religious differences arose political commotions, which continued to rage for years; and although the Greek Emperor Constantine VI. and his mother Irene restored the use of images, the division between the Eastern and the Western churches on this subject became decisive and marked. The last General Council in which the churches of the East and West were united, was the Second Council of Nice, held A. D. 787, which the Eastern churches refuse to account œcumenical.

In the course of the controversy on image-worship, another question arose which referred to the abstruse theological point connected with the constitution of the Person of the Holy Spirit, whether he proceeded from the Father only, or from the Father and the Son. It would appear that either in the fifth or sixth century the Spanish church had introduced into the Constantinopolitan creed the words *FILIOQUE* (which see), "and from the Son." It is not improbable that this alteration in the creed may have originated in a desire to oppose the Arian doctrine, which denied the identity of nature between the Father and the Son. But from whatever motive it may have arisen, the change was adopted by the churches of France and Germany. The Greek churches, however, refused to recognize the additional *filioque*, accusing the Western churches of heresy on this point, while they in their turn maintained the change to be consistent with strict orthodoxy. This addition to the creed still forms a distinctive ground of separation between the two churches.

The hostility which thus existed between the East and West was much augmented by an event which took place in the ninth century, the Emperor Michael having deposed Ignatius, patriarch of Constantinople, and substituted a layman in his room. In 861, this step on the part of the Emperor was sanctioned by a large synod of divines, at which the papal legates were present, and gave their vote in its favour. Pope Nicholas, however, the following year summoned a council at Rome, which excommunicated Photius and his adherents, they in their turn excommunicating the Pope, and accusing him of heresy. The dispute lasted for a considerable period, widening the breach still more between the Eastern and the Western churches.

In the eleventh century Michael Cellularius, patriarch of Constantinople, revived in all their strength the accusations which had been so often made against the doctrines and practices of the Romish church, complaining more especially that in the celebration of the eucharist the Romanists made use of unleavened bread. The Pope, indignant at the conduct of Cellularius, forthwith issued against him a sentence of excommunication. Through the influence of the Emperor a reconciliation was attempted, but the negotiations were altogether fruitless, and at length, by a solemn written anathema which was placed on the great altar of St. Sophia, Cellularius and all his adherents were cut off from the fellowship of Rome. The whole Eastern church was thus virtually excommunicated; and the Greek and Roman churches continue to this day in a state of complete separation from each other.

At various intervals endeavours have been made, but without success, to effect a reunion of the Eastern and Western churches. One of the most noted of these attempts was that which originated with the Greek Emperor, Michael Palæologus, instigated in

all probability chiefly by political motives. Under his sanction the representatives of the contending parties met at Lyons A. D. 1274, and a show of harmony was restored, which led only to a temporary compact between the Pope on the one side, and the Emperor on the other, without effecting a reconciliation of the two churches. Again in the fifteenth century another effort of a similar kind was made by John Palæologus, which produced only partial and temporary results, without contributing materially to accomplish the main object contemplated, though a nominal union was concluded at Florence in 1438. This union was not acceded to by the Lithuanian churches, although some prelates had attempted to introduce it. The Jesuits, however, exerted themselves to the uttermost to subject the Greek church in Poland to the supremacy of Rome. The ground having been prepared, "the archbishop of Kioff, in 1590," says Count Krasinski, "convened a synod of his clergy at Brest, in Lithuania, to whom he represented the necessity of a union with Rome, and the advantages which would thereby accrue to their country and to their church; and, indeed, it was certainly not only more flattering to the self-love of the clergy, but even more congenial to the feelings of the more intelligent of them, to depend upon the head of the Western Church, who was surrounded by all the prestige that wealth and power can give, and whose authority, supported by men of the most eminent talents and learning, was acknowledged by powerful and civilized nations, than on the patriarch of Constantinople, the slave of an infidel sovereign, by whose appointment he held his dignity, and presiding over a church degraded by gross ignorance and superstition. The archbishop's project found much favour with the clergy, but met with a strong opposition from the laity. Another synod was convened at the same time in 1594, at which several Roman Catholic prelates assisted. After some deliberation, the archbishop and several bishops signed their consent to the union concluded at Florence in 1438, by which they admitted the *Filioque*, or the procession of the Holy Ghost from the Father and the Son, purgatory, and the supremacy of the pope; retaining the Slavonic language in the celebration of Divine service, and the ritual, as well as the discipline of the Eastern Church. A delegation was sent to announce this event at Rome, where it was received with great distinction by Pope Clement the Eighth. After the return of that delegation, the king, in 1596, ordered the convocation of a synod for the publication and introduction of the union. It assembled again at Brest; and the archbishop of Kioff, as well as the other prelates who had subscribed to that union, made a solemn proclamation of this act, addressed thanks to the Almighty for having brought back the stray sheep into the pale of his church, and excommunicated all those who opposed the union."

The greater part of the laity, headed by Prince

Ostrogski, palatine of Kioff, declared against the measure, and at a numerous meeting of the nobility and clergy adverse to Rome, the bishops who had brought about the union were excommunicated. The party of the union, however, supported by the king and the Jesuits, began an active persecution against its opponents, and a great number of churches and convents were taken from them by violence. The result was, that the union divided the Eastern Church of Poland into two opposite and hostile churches. About 3,500,000 Uniates or United Greeks are still found in the Austrian dominions. A few years ago the Uniates of Little Russia, to the number of 2,000,000, were received back into the Muscovite branch of the Eastern church, on disowning solemnly the Pope's supremacy, and acknowledging the sole Headship of the Lord Jesus Christ.

Various overtures have from time to time been made by Rome to the orthodox Eastern Church, with a view, if possible, to bring about a union of the two churches. The most recent official communication on the subject was a letter from the reigning Pope, Pius IX., addressed in 1848 to the Christians of the East, urging upon them by various arguments to return to the bosom of the Church of Rome. To this letter the Greek patriarchs penned a reply in the form of 'An Encyclic Epistle of the One Holy Catholic and Apostolic Church, to the faithful everywhere,' protesting against what they considered heresies on the part of the Romish Church, more particularly the doctrine of the double procession of the Holy Ghost, and the western innovations respecting baptism, holy orders, and the communion of the laity in one kind. To this protest the Greek patriarchs added these remarkable words, "Of these heresies which have spread over a great part of the world for judgments known to the Lord, Arianism was one, and at the present day Popery is another. But like the former, which has altogether vanished, the latter also, though not flourishing, shall not endure to the end, but shall pass and be cast down, and that mighty voice shall be heard from heaven, It is fallen!"

The rule of faith according to the Greek church includes the Holy Scriptures and the decrees of the first seven general councils. They deny infallibility either to their patriarch or to the church, and yet they refuse the right of private judgment to the laity in matters of religion. One of their distinctive doctrines refers to the nature and constitution of the Holy Spirit, who they allege to be consubstantial with the Father and the Son, but to proceed from the Father only. The Sacred Scripture they hold to be received "according to the tradition and interpretation of the Catholic church," which is believed to have an authority not less than that of Sacred Scripture, being guided by the unerring wisdom of the Holy Ghost. Election is maintained as proceeding on foreseen good works, and not on the sovereign

decree of God. They admit the intercession of saints and angels, and above all, of the Virgin Mary, "the immaculate Mother of the Divine Word."

The Greek church has seven sacraments, which it terms "mysteries." These are baptism, chrism, the eucharist, penance, ordination, marriage, and the euchelaion or holy oil. In baptism, while both immersion and affusion are allowed, the act of immersion is the most general, and that too three times repeated in accordance with the threefold name of the Father, the Son, and the Holy Ghost. Before administering the ordinance, four prayers of exorcism are repeated, towards the close of which the priest blows on the infant's mouth, forehead, and breast, commanding the evil spirit to depart; while the sponsor also blows and spits upon the child. Among the Copts the exorcism is accompanied by making the sign of the cross thirty-seven times. In the Greek church, oil is mixed with the water in baptism, being poured upon it three times in the form of a cross. The oil is applied also in the figure of a cross to the child's forehead, breast, back, ears, feet, and hands; each application of the oil being accompanied with one of the following sentences: "A. B. is baptized with the oil of gladness;" "for the healing of the soul and body;" "for the hearing of faith," "that he may walk in the way of thy commandments," "thy hands have made me and fashioned me."

Corresponding to the Confirmation of the Western churches, the Greeks have the sacrament of *Chrism*, which follows immediately upon the dispensation of baptism. In this mystery, the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet are anointed with holy ointment in the form of a cross, the priest declaring each time that he applies the oil, "The seal of the gift of the Holy Ghost." In the course of seven days from the celebration of this ceremony, the child is brought again to the priest, who having washed it, cuts off some of its hair in four places on the crown of its head. This is designed to denote the dedication of the child to God. The CHRISM (which see) is prepared and sanctified by a bishop during Passion Week annually. And not only is the Chrism used in baptism consecrated for the purpose, but the ordinance is not considered to be valid unless the water used has been specially consecrated and blessed, a service which is termed the Benediction of the Waters.

The eucharist is administered in the Greek church both to laity and clergy in both kinds; and even infants are allowed to partake of it. Leavened bread is uniformly used, and in a particular form. (See ANTIDORON.) The wine is mixed with warm water, which Chrysostom explains as denoting the fervour of the saints. The mode of administration of the elements is somewhat peculiar. In general, for the practice varies, the communicants stand with their hands crossed on their breast, while the priest with a spoon puts into their mouth some of the bread

that has been dipped in the wine, while a deacon follows to wipe their lips with one of the sacred cloths.

Penance consists among the Greeks of extraordinary fastings or almsdeeds. Wednesday and Friday in each week are regular fast-days, and throughout the year there are in all two hundred and twenty-six appointed fast-days. Ordination is a complicated process in the Greek church. Marriage consists of three parts: the betrothal, the coronation, and the dissolving of the crowns. Prayer-oil or euchelaion is a sacrament administered in cases of sickness, but not like the extreme unction of the Roman Church in the anticipation of death. Seven priests are employed in this ceremony. Relics are held in great estimation among the Greeks, and in the eucharist the cloth on the altar is required to have in its web particles of a martyr's remains. The practice of signing with the cross prevails to a very great extent among the adherents of this church, the cross of the Greeks, however, being equi-limbed, while the cross of the Latins is elongated. The saints of the Greek calendar are more numerous than the days of the year. Purgatory has never been fully admitted in the Greek church.

GREEK CATHOLIC CHURCH. See MELCHITE CHURCH.

GREENLAND (RELIGION OF). See LABRADOR AND GREENLAND (RELIGION OF).

GREYFRIARS. See FRANCISCANS.

GRIS-GRIS. See FETISH-WORSHIP.

GRONINGEN SCHOOL. See DUTCH REFORMED CHURCH.

GROVE-WORSHIP. At a very early period, even in the patriarchal ages, we find groves mentioned in connection with Divine worship. Thus in Gen. xxi. 33, we are informed that "Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." Various opinions have been entertained as to the origin of sacred groves. Some have supposed that such places were selected as being most agreeable to the worshipper, and to this reason the prophet Hosea seems to allude in his remark, iv. 13, "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery." "We pay a kind of adoration," says Pliny, "to the silence of the place;" and Seneca observes to the same purpose, "The great height of the trees, the retirement of the place, and the awe-inspiring shade serve to confirm a belief in the Divinities." Strabo affirms that it was so common to erect temples and altars in groves, that all sacred places, even those where no trees were to be seen, were called groves. In process of time, these groves became the scene of the most impious and abominable rites. So completely at length did the groves become associated with idolatry, that the

Israelites were commanded by God to cut down and burn their groves with fire, and to pluck down utterly all their high places. It has been alleged also that sacred groves originated with the worship of demons or departed spirits. Hence the sacred groves being constantly furnished with images of the heroes or gods that were worshipped in them, a grove and an idol came at length to be regarded as almost identical terms. Thus 2 Kings xxiii. 6, "And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people." Hence the use of such groves was strictly forbidden to the Israelites in Deut. xvi. 21, 22, "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up any image; which the Lord thy God hateth."

GUDARAS, a Hindu sect, deriving their name from a pan of metal, which they carry about with them, and in which they have a small fire for the purpose of burning scented woods at the houses of the persons from whom they receive alms. In the process of begging they only repeat the word *Alakh*, expressive of the indescribable nature of the deity. They have a peculiar garb, wearing a large round cap, and a long frock or coat, stained with yellow clay. Some also wear ear-rings, or a cylinder of wood passed through the lobe of the ear, which they term the *Kheehari Mudra*, the seal or symbol of the deity, of Him who moves in the heavens.

GUEBRES, the descendants of the ancient Persians, who retain the old religion. Nearly two thousand families of these fire-worshippers still linger in Persia, chiefly in Yezd and in other cities of Kerman, under the name of *Guebres*, but they are found in greater numbers in India, to which their ancestors retired, and chiefly about Bombay, under the name of PARSIS (which see). The Guebres never allow the sacred fire to be extinguished.

GURU, a teacher among the Hindus, occupying in some degree the place of the Confessor of the middle ages. He is looked upon as a representative and vehicle of divine power, and therefore entitled to the

most implicit submission on the part of the man whose *Guru* he is.

GYMNOSOPHISTS (Gr. *gymnos*, naked, and *sophos*, wise), a legendary sect of religionists in India, who were either altogether naked, or but imperfectly clothed. Some of these ascetics dwelt in the woods, and others lived among men, but passed their lives in the most extreme austerities and acts of self-denial. When Alexander the Great reached Taxila, he met with some Gymnosophists, and was quite amazed at the patience they exhibited in the endurance of pain. Mr. Spence Hardy tells us, that the Gymnosophists are referred to in the legends of the Buddhists, and in speaking on the subject he goes on to remark: "In the age of Gótama they appear to have been held in high honour, and to have been regarded as possessing a virtue that raised them to superhuman pre-eminence. They could only perpetuate these honours by a strict observance of their professions; but at times there were individuals who disregarded the precepts of the community, and emulated the extravagancies of the Gnostics; teaching, like them, that as everything outward is utterly and entirely indifferent to the inward man, the outward man may give himself up to every kind of excess, provided the inward man be not thereby disturbed in the tranquillity of his contemplation; and representing themselves as like the ocean, that receives everything, but is still, from its own greatness, free from pollution, whilst other men are like the small collection of water that is defiled by a single earth-clod." Arrian, in speaking of the Indian Gymnosophists, represents them as having been well skilled in the art of divination, and in the art of healing. There are said to have been ascetics among the ancient Greeks, as well as among the Egyptians, resembling, if not actually identical with, the Gymnosophists of India.

GYROVAGI, a kind of monks mentioned by Benedict, always wandering, who committed great excesses; and of whom he says it is better to be silent about them than to speak of their iniquities. Both monks and nuns of this class are spoken of by Augustine as leading an unsettled life, at one time stationary, at another wandering; some sold the relics of martyrs, and others led an idle and unprofitable life.

FAITHS OF THE WORLD.

HABADIM, a branch of the modern *Chasidim* or Jewish Pietists in Poland, which was founded in the eighteenth century by Rabbi Solomon, in the government of Mohileff. Their name *Habadim* is composed of the initial letters of three Hebrew words, denoting wisdom, intelligence, and knowledge. They may not improperly be called *Quietists*, as their distinguishing peculiarity consists in the rejection of external forms, and the complete abandonment of the mind to abstraction and contemplation. Instead of the baptisms customary among the Jews, they go through the signs without the use of the element, and consider it their duty to disengage themselves as much as possible from matter, because of its tendency to clog the mind in its ascent to the Supreme Source of Intelligence. In prayer, they make no use of words, but simply place themselves in the attitude of supplication, and exercise themselves in mental ejaculations.

HABBA, a sort of garment which the Mohammedans throw over their shoulders after purification, somewhat in imitation of the Jewish *Talleth*.

HABDALA (Heb. distinction), a ceremony which is considered as dividing or separating the Jewish Sabbath from the other days of the week. It commences after the concluding service in the synagogue. "On their return," says Mr. Allen, "from this service they light a wax candle, or a lamp with two wicks, which is usually held by a child; and the master of the family, taking a glass of wine in his right hand, and a box containing some spices in his left, recites several passages of scripture: "Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.—Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.—The Lord of hosts is with us; the God of Jacob is our refuge. Selah.—The Jews had light, and gladness, and joy, and honour." Thus may it also be unto us.—"I will take the cup of salvation, and call upon the name of the Lord."

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Blessed art thou, O Lord our God, King of the universe! who hast created the fruit of the vine.' At these words a little of the wine is to be poured upon the floor. Then taking the glass of wine in his left hand, and the box of spices in his right, he says: 'Blessed art thou, O Lord our God, King of the universe! who hast created divers spices.' Here he smells the spices, and presents them to his family that they may have the same gratification. Then standing near the candle or lamp, he looks at it with great attention, and also at his finger nails, and says 'Blessed art thou, O Lord our God, King of the universe! who hast created the light of the fire.' Then taking the wine again in his right hand, he says: 'Blessed art thou, O Lord our God, King of the universe! who hast made a distinction between things sacred and profane; between light and darkness; between Israel and other nations; between the seventh day and the six days of labour. Blessed art thou, O Lord our God, who hast made a distinction between things sacred and profane.' As soon as this benediction is finished, he tastes the wine himself, and then hands it round to all the company." In some places where the Jews happen to be unable to bear the expense of performing the *Habdala* at home, the *Chassan* or reader performs it in the synagogue at the close of the Sabbath services. Those who are unable from any peculiarity in their circumstances to attend to this duty either at home or in the synagogue, are allowed to compensate for its performance by privately ejaculating at the close of the last Sabbath service, a short benediction, not mentioning the name of God; "Blessed be He who hath made a distinction between things sacred and profane." Thus the Sabbath terminates, and the people are at liberty to resume their ordinary week-day employments. See **SABBATH (JEWISH)**.

HADAD. See **ADAD**.

HADES, a name given among the ancient Greeks and Romans, especially by the poets, to Pluto, the god who was believed to preside over the infernal regions. He is represented as being the son of

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Chronos and Rhea, the husband of Persephone, and the brother of Zeus and Poseidon. He bore the character of being a fierce, cruel, and inexorable tyrant, dreaded by mortals, who, when they invoked him, struck the earth with their hands, sacrificed black sheep in his honour, and in offering their sacrifices stood with averted faces. The grim Hades shut up the shades of the dead in his dark domains. His wife Persephone shared the throne of the lower world with her cruel husband. And not only did Hades rule over the infernal regions; he was considered also as the author of those blessings which sprung from the earth, and more especially of those rich mineral treasures which are contained in the bowels of the earth. The worship of Hades pervaded both Greece and Italy. In Elis, at Athens, and Olympia, temples were built for the worship of this infernal deity. Among the earlier Greek poets, more especially in Homer, the name Hades is assigned to the god, but among the later writers it was applied also to his kingdom. See next article.

HADES, the dwelling-place of the dead, and hence the Septuagint renders by this word the Hebrew *Sheol*, while in the authorized English version of the New Testament it is generally rendered *hell*. In the classical writers both of Greek and Roman antiquity the word *Hades* is almost always used to denote the infernal regions, where the shades of the dead were believed to have their abode. Among the ancient Hebrews it was supposed to be a place of thick darkness, such as is referred to in Job x. 21, 22, "Before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Here the spirits of the dead are supposed to dwell till the resurrection in a state in which they are wholly devoid of thought and sensation. The word *Hades* in the New, as well as *Sheol* in the Old Testament, is often used in the most general sense to denote the state of the dead, including the grave as the residence of the body, and the world of spirits as the abode of the soul. In some cases, indeed, both words are employed either in reference to the body or the soul taken separately. From a minute consideration, however, of the various cases in which the word Hades occurs in the New Testament, we are brought to the conclusion that it expresses the state of the dead.

HADITH, a word used by the Mohammedans to express the sayings of Mohammed, and which were handed down by oral tradition from one generation to another. There are said to be six authors of these traditions, among whom are Ayesha the wife of the Prophet; Abû-Horeira, his intimate friend; and Ebn Abbas, his cousin-german. The collection of these traditions made by Khwarezmi, amounts to 5,266; all of which the Mohammedan doctors allege ought to be committed to memory, and where that cannot be done, they ought to be transcribed.

HADJI, or EL-HHAGG (Arab. pilgrim), a title given to a Moslem who has performed the pilgrimage to Mecca and Mount Arafât. He is not entitled to be called a Hadji until he has gone round the Kaaba at Mecca seven times, kissing the black stone each time. It is also indispensable that he should have visited Mount Arafât, six hours distant, on which Abraham is believed to have offered up his son. See MECCA, (PILGRIMAGE TO).

HAFEDHAI, an idol of the ancient Arabians, usually invoked on obtaining a prosperous journey whether by sea or land.

HAFIZI (Arab. keepers), a name given to Mohammedans who commit the Koran wholly to memory, and are on that account regarded as holy men intrusted with God's law.

HAGIGAH, the sacred feast that took place on the morrow after the celebration of the Paschal Supper, and also one of the two peace-offerings which those Jews who engaged in the passover were required to bring along with them to the solemnity. The peace-offerings behoved to be some beast, bullock or sheep, and they were called also the passover of the herd. These passover offerings were esteemed holy things, and none in their defilement might presume to eat of them.

HAGIOGRAPHIA (Gr. holy writings), the name given to the third division of the Jewish Scriptures, comprising the Book of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, and also the two Books of Chronicles. Besides being called *Hagiographa*, this class of the Hebrew Scriptures was also called KETUBIM (which see) or Writings, because they were not orally delivered as the Law of Moses was, but were immediately revealed to the minds of their authors who wrote under the influence of Divine inspiration.

HAGIOSCOPE, a word used by English ecclesiastical writers to describe openings made through different parts of the interior walls of the church, generally on either side of the chancel arch, so as to afford a view of the altar to those worshipping in the aisles.

HAICITES, a Mohammedan sect who profess to believe in Jesus Christ as well as in Mohammed. They regard Jesus as the true Messiah, and believe that he existed from all eternity, and that he took upon himself a true human body. They believe that he will come again to judge the world at the last day in the same body which he had on earth; that he will destroy Antichrist, and reign forty years, at the close of which the world will come to an end.

HAIL MARY. See AVE MARIA.

HAIR (CUSTOMS CONNECTED WITH). The Jews in ancient times attached great importance to long hair. Accordingly we find that the length of Absalom's hair led to his death, 2 Sam. xviii. 9, "And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick

boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." One of the most degrading forms of expressing contempt among the Jews was plucking off the hair. We find Nehemiah (xiii. 25) mentioning this as a punishment inflicted upon those who had contracted irregular marriages, "And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." "Baldhead" seems also to have been used occasionally as a strong term of reproach. Thus 2 Kings ii. 23, "And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head." Shaving the head is sometimes referred to by the Hebrew prophets as denoting metaphorically affliction, poverty, and disgrace. The vow of the NAZARITE (which see) shows the importance which was attached to the hair as a sacred emblem among the ancient Hebrews. In ancient Greece also the hair was not infrequently used for superstitious purposes. Thus it appears from Homer that parents were accustomed to dedicate the hair of their children to some god; and when the children had reached adult age, the hair was cut off and consecrated to that same deity. In the account which Virgil gives of the death of Dido, he mentions that the highest lock of her hair was dedicated to the infernal gods. To such practices there seems to be an allusion in Lev. xix. 27, "Ye shall not round the corner of your heads, neither shalt thou mar the corners of thy beard."

As an expression of sorrow for the dead, the hair was frequently cut off, and hence we find the prophet Jeremiah declaring, xvi. 6, "Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them." The same custom appears to have prevailed among the ancient Greeks, and Herodotus speaks of it as a universal practice throughout the world, except in Egypt, where the hair of the head and beard was allowed to grow in seasons of mourning, being at all other times shaved. It was a custom among the Greeks to hang up the hair of their dead at the door to prevent any one from defiling himself by entering the house. Eastern females have always considered the plaiting and adorning of their hair as an indispensable part of their toilette. To this practice we find frequent allusions in Sacred Scripture. Thus Paul strongly condemns it, 1 Tim. ii. 9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." Peter also adopts a similar strain of reproof, 1 Pet. iii. 3. "Whose adorning, let it not be that outward

adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." The idolaters who worshipped the heavenly bodies, but more especially the Arabians, in imitation of Bacchus, used to cut their hair equal behind and before, to make their head in the form of a hemisphere, and they likewise shaved the hair of their beards. It was probably in opposition to these practices that the Hebrews were enjoined to let the hair of their heads grow, and not to mar the corners of their beards.

HAIRETTES, a sceptical sect among the Mohammedans, who profess to doubt everything, and to hold their minds in constant equipoise, believing nothing, and maintaining that it is absolutely impossible to distinguish truth from falsehood. On any controverted point, therefore, their usual remark is, "God knows it, we do not." Notwithstanding this sceptical turn of mind, they scrupulously observe the Mohammedan ceremonies and laws, both civil and religious. Members of this sect have occasionally been raised to the dignity of MUFTI (which see), or chief of the Mohammedan law; but it has been alleged that they have been somewhat negligent in performing the duties of that high station, being ready to sign any thing, appending however their usual saying, "God knows what is best." The FETVA (which see) of the Mufti or Sheik-ul-Islam being in many cases of the highest importance, rashness or want of due consideration in signing it may be attended with the most dangerous consequences.

HAI-VANG, the god of the sea among the Chinese, answering to the Poseidon of the Greeks, and the Neptune of the Romans. He is represented holding a magnet in one hand, and a dolphin in the other, and with dishevelled hair to indicate the disturbed state of the waters.

HAKEM (EL), SECT OF. See DRUZES.

HAKEMITES, a heretical sect among the Mohammedans, originated by Hakem-ben-Haschem, who made his appearance about the middle of the second century from the Hegira. Being a man of considerable acuteness, he succeeded in attracting a great number of followers. He maintained that God assumed a human form after he had ordered the angels to adore Adam; that he appeared in the shape of several prophets and other great men, princes and kings. He met with great opposition in propagating his peculiar sentiments, and it is said of him that he threw himself into a cistern full of *aqua-fortis*, in which his whole body was consumed except his hair, which floated on the surface. Before committing suicide, he had taught his followers that he would return to them after death in the shape of an old man mounted on a grey horse, and that in this form he would conquer the whole world, and compel all nations to embrace his religion. In expectation of this event, the sect of the Hakemites is said by some authors to have lasted above five hundred years at his death.

HALAL, what is permitted and sanctioned by the Mohammedan Law.

HALCYON CHURCH, a denomination of Christians which arose in 1802 in Columbia, North America. The members of this sect reject all creeds and confessions of faith. They admit of only one person in the Godhead, and maintain that the Father cannot be known as a person but as he was pleased to assume personality in his Anointed or Christ. They deny the doctrine of eternal punishment, and hold that the existence both of apostate spirits and impenitent men will cease at the close of Christ's mediatorial kingdom. They deny infant baptism, and their mode of administering the ordinance to adults is peculiar. The persons to be baptized walk down into the water in procession, attended by the congregation, and accompanied with vocal and instrumental music. The ordinance is then dispensed in the name of the Lord Jesus Christ, by whom they allege is exhibited in one glorious Person, the Father, Son, and Holy Ghost. The Halcyons devote their children to God, not by baptism, but by dedicating them in prayer, and placing them under the guardianship of the members of the church, who take them into their arms and bless them.

HALDANITES. See BAPTISTS (SCOTTISH). CONGREGATIONALISTS (SCOTTISH).

HALF-COMMUNION. See CHALICE.

HALIA, one of the Nereides in the ancient heathen mythology. This was the name also of a goddess worshipped among the Rhodians, as the spouse of POSEIDON (which see).

HALIACMON, a river-god of Macedonia, sprung from Oceanus and Thetys.

HALIÆ (Gr. *hals*, the sea), a name given among the ancient heathens to sea-nymphs in general.

HALLEL, certain psalms which were accustomed to be sung by the Jews on very solemn occasions. It was divided into the Great Hallel and the Lesser Hallel, the former being understood to be Ps. cxxxvi., and the latter comprising six psalms, from Ps. cxiii. to Ps. cxviii. inclusive.

HALLELUJAH. See ALLELUIA.

HALLENSIAN CONTROVERSY. See PLETISTIC CONTROVERSY.

HALOSYDNE, a surname of *Amphitrite* and *Tethys* as being seaborn.

HAMADRYADES, subordinate female divinities among the ancient heathens, who presided over woods and forests. See DRYADES.

HAMET (SECT OF), the followers of Hamet, a Mohammedan prophet, who in 1792 began to teach on the Western Coast of Africa. He rejected the ancient doctrine of the Caliphs, and by the modifications which he sought to introduce into the Mussulman creed, he gathered around him a great number of disciples. At length Hamet was killed, and two of his generals disputing for the command, the successful one sold his antagonist to a French slave-dealer.

HAMMON. See AMMON.

HAMPTON COURT CONFERENCE. See CONFERENCE (HAMPTON COURT).

HAMUL, the angel who was regarded by the ancient Persians as the inspector of the heavens.

HANBALITES, one of the four orthodox sects of the Mohammedans, which derived its name from Ahmed-ebn-Hanbal, who is said to have been so well versed in the traditions of Mohammed, that he could repeat a million of them by rote. This zealous Mohammedan teacher strenuously maintained the eternity of the Koran, and thus brought upon himself the vengeance of the Caliph al Mótasen, who held the Koran to have been created. The controversy on this disputed point raged for a time with great keenness on both sides, and at length Hanbal, by the command of his antagonist, was imprisoned and scourged. He continued, notwithstanding, to propagate his opinions until his death, which took place towards the middle of the second century from the Hegira. The sect of the Hanbalites, from which the sect of the Wahabees seems to have been derived, prevails principally in the wilder districts of Arabia; its austere tenets being well suited to the simple manners of the Bedouins. In the reign of the Caliph Al Rádi, the Hanbalites, enraged at the wide prevalence of a luxurious spirit, raised a serious commotion in Bagdad, breaking into houses, spilling any wine they discovered, destroying musical instruments, and burning rich garments. Considerable alarm was excited for some time among the inhabitants of the city, and it was not without considerable difficulty that the disturbance was quelled. In these tumults several thousand lives were sacrificed.

HAND (CUSTOMS CONNECTED WITH THE). The custom of kissing the hand as an act of adoration seems to have existed in very early times. Thus we find a distinct reference to it in Job xxxi. 27, "And my heart hath been secretly enticed, or my mouth hath kissed my hand." In the East, even at the present, one of the most usual modes of paying respect to a person of superior rank is by kissing his hand and putting it to the forehead. A Mohammedan, when he cannot observe this custom, commonly kisses his own hand and raises it to his forehead. An oath is often taken in Oriental countries by joining hands, and to this practice there seems to be an obvious allusion in Ezek. xxi. 14, "Smite thy hands together," and again verse 17, "I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it."

One of the most expressive modes also in the East of indicating sorrow and deep humiliation is by putting the hands to the head. Hence we find it said in Jer. ii. 37, "Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them." The same attitude in token of sorrow is frequently met with on the paintings in the tombs of Egypt. Mr. Roberts also, referring to modern customs in the East, says, "When people are in great distress they

put their hands on their head, the fingers being clasped on the top of the crown. Should a man who is plunged into wretchedness meet a friend, he immediately puts his hands on his head to illustrate his circumstances. When a person hears of the death of a relative or friend he forthwith clasps his hands on his head. When boys have been punished at school, they run home with their hands on their head. Parents are much displeased and alarmed when they see their children with their hands in that position, because they look upon it not merely as a sign of grief, but as an emblem of bad fortune."

HANDKERCHIEF (HOLY), a handkerchief said to have belonged to St. Veronica, on which is supposed to have been imprinted the likeness of the face of our blessed Lord. The legend is, that when Christ was led to crucifixion, Veronica, who followed him, put a handkerchief to his face, on which the impress of his features remained. This holy relic is still preserved at Rome, and exhibited for the veneration of Romanists on certain festivals. Dr. Middleton says, that two different holy handkerchiefs exist; the one alleged to have been sent by Christ himself as a present to Agbarus, prince of Edessa, who by letter had requested a picture of him; the other given by Christ at the time of his crucifixion to a holy woman, by name Veronica, upon a handkerchief which she had lent him to wipe his face upon that occasion. Both these handkerchiefs are said to be kept with the utmost reverence, the one in St. Sylvester's church, the other in St. Peter's, where, in honour of this sacred relic, there is an altar built by Pope Urban VIII., with a statue of Veronica, bearing a suitable inscription. It is related by Bower, upon the authority of Mabillon, that Pope Innocent III. composed a prayer in honour of the image imprinted upon the handkerchief, and granted a ten days' indulgence to all who should visit it, and that Pope John XXII. promised no less than ten thousand days' indulgence to every one who should repeat the following prayer, "Hail, holy face of our Redeemer, printed upon a cloth as white as snow; purge us from all spot of vice, and join us to the company of the blessed. Bring us to our country, O Happy Figure, there to see the pure face of Christ." The holy handkerchief is also said to be preserved which wrapped our Lord's face in the grave.

HANDS (IMPOSITION OF). In very ancient times the most usual ceremony adopted in conveying a blessing to another was to lay the hands solemnly upon the head of the individual accompanied with prayer. Thus in Gen. xlviii. 14, we find Jacob laying hands upon the heads of Ephraim and Mauassch, when he gave them his dying blessing. The high-priest also, when he pronounced a blessing upon the people, was wont to stretch out his hands as it were over the heads of the assembled multitude. And when our Lord conveyed a blessing to the Jewish children, we are told, "he laid his hands on them and prayed." According to the Law of Moses, the

ceremony to be followed in confessing sin over the head of an animal presented as a sin-offering, was to lay both hands upon the head of the victim. Witnesses also, when charging any one with a crime, laid their hands upon the head of the accused. The same custom was followed by the apostles, as we learn from Acts viii. 17, when they conferred the Holy Ghost on those who were baptized.

The imposition of hands has from a very early period formed an essential part of the ceremony by which priests and ministers have been consecrated and set apart to the sacred office. Thus in Num xxvii. 18, we are informed that when Moses constituted Joshua his successor he laid his hands upon him. In this solemn act indeed, accompanied with prayer, ordination to the ministry has usually consisted. The manner of performing the ceremony has differed at different times. As a part of the ordination of Christian ministers it has been usually traced to apostolic institution and practice. Three passages of Scripture are generally referred to in support of this ceremony. Thus in Acts viii. 17, mention is made of the apostles laying hands on those whom Philip had baptized; and in Acts xix. 6, Paul is said to have laid his hands on those whom he baptized after John's baptism; and finally, in Heb. vi. 2, imposition of hands is ranked as one of the elementary principles of religion. Hence **CHEIROTHESIA** (which see), the Greek term for the imposition of hands, is frequently used in the early Christian writers as synonymous with ordination. In the baptism of catechumens in the primitive Christian church, one of the ceremonies practised was the imposition of hands upon the head of the candidate, who stood with his head bowed down in a submissive posture. This was also one of the rites of **CONFIRMATION** (which see).

HANIFEES, an orthodox sect of Mohammedans, who derived their name from their originator Abu-Hanifa, the first of the Islamite casuists, who flourished in the second year of the Hegira. He learned the dogmas of the Mohammedan faith and its principal traditions from persons who had lived in the time of the prophet; and though he is now regarded as the chief authority among the Sunnites, he was through life a devoted partisan of the family of Ali. Being a man of inflexible uprightness, he shrunk from accepting the office of judge which was offered to him, and was in consequence thrown into prison. While in confinement he is said to have read the Koran no fewer than seven thousand times. According to D'Ohsson, he was poisoned by command of the Caliph for having in the Ulema or Council of the doctors of the law, resisted the severe punishment which it was proposed to inflict on the citizens of Mosul, A. D. 767. The Hanifees are usually called the followers of reason, because they are principally guided by their own judgment in giving a decision upon any point, while the other Mohammedan sects adhere more closely to the letter of tradition. This

sect, as we learn from Dr. Taylor, was first established in Irák; it is now the established faith of the Turks and Tartars, but it has branched into numerous subdivisions.

HANUCA. See **DEDICATION (FEAST OF).**

HANUMAN, the *Ape-God* of the Hindus, son of Pavan, lord of the winds. There is a reference to Hanuman in the *Ramayana*, an ancient epic poem, in which the monkey-general is introduced as heading the Cushites or Negroes of India, who had come to the assistance of Rama, and the Ariens of the Ganges. In memorial of the effective assistance which he rendered to Rama-Vishnu, a small pagoda is erected in his honour within the temples of Vishnu.

HAPHTOROTH, fifty-four sections of the Old Testament prophets, appointed to be read in the service of the Jewish synagogue. The Rabbies say that their forefathers read only the Law until the time of Antiochus Epiphanes, who conquered the Jews about B. C. 167, and issued an edict at Antioch commanding the inhabitants of the country to embrace the Pagan religion professed by the conqueror. Besides dedicating the Jewish temple to the worship of Jupiter Olympius, he prohibited the reading of the Law in the synagogues on pain of death. In consequence of this tyrannical prohibition, the Jews substituted a series of selections from the Prophets, which they termed *Haphtoroth*; and even when the reading of the Law was restored in the time of the Maccabees, the reading of the Prophets was still continued, and has remained in force down to the present day. The Jews in different countries have not in all instances chosen the same passages from the prophets; and there is no evidence to prove that in ancient times the lessons read from the prophets were the same as now. Dr. Adam Clarke remarks, that though the Jews are agreed in the sections of the Law which are read every Sabbath, yet they are not agreed in the *Haphtoroth*, for it appears in the selections from the prophets, that the Dutch and German Jews differ in several instances from the Italian and Portuguese. It is somewhat remarkable, that while, as we learn from Luke iv. 16—21, the sixty-first chapter of Isaiah was read in the synagogue in the days of our Lord, this and almost all the other prophecies respecting the Messiah are omitted in the modern Haphtoroth. From the custom among the Jews of reading regular portions of the Law and the Prophets in the synagogue, is supposed to have originated the custom in many Christian churches of reading a lesson every Sabbath out of the Old and New Testaments.

HARA, one of the names of SHIVA (which see), the Hindu deity.

HARAM, the term used by the Mohammedan doctors to denote what deserves a reprimand or punishment, being expressly forbidden by the Law. It is the opposite of HALAL (which see). The word *Haram* also signifies a sacred thing from which in-

dels are to abstain, as the temple of Mecca or Mohammed's tomb at Medina.

HARBADS, a name substituted by Zoroaster for the *Magi* of the ancient Persians, and designed to denote the priests of the Guebres or Parsees, or Fire-Worshippers. Certain fixed regulations were laid down as to the appearance and costume of the Harbads. They were required to wear long beards, and conical-shaped caps falling down on their shoulders, and quite covering their ears. Their hair was never cut except as a sign of mourning for a near relative. When performing divine service before the fire, the cap was anciently so made as to cover the mouth of the officiating priest, but the priest of the modern Guebres wears a piece of stuff cut square for that purpose. The cloak or *Sudra* was of a scarlet colour, with long sleeves, and falling down to the middle of the leg. Round the body was worn a cloth sash or girdle of camel's hair, from which hung down four tassels, intended to remind the Harbad of four established maxims, which he ought never to forget. The first tassel was designed to remind him that he must have one God alone, one omnipotent Being always before his eyes; the second, that he was bound to believe in all the articles of the Magian faith; the third, that he must acknowledge Zoroaster as God's genuine and true disciple; and the fourth, that he must resolve by the grace of God, never to weary of well-doing. These girdles were believed to be of divine institution, and it was required of all the faithful of both sexes to wear them, that by the possession of this invaluable treasure they might overcome the devil and all his works. If, however, any one should happen through inadvertency or mistake to lose his girdle, he must neither eat, drink, speak, nor stir one foot until he has purchased a new one from some *Harbad*. The man who has lost his girdle has in their view lost his benediction. See **PARSEES**.

HAREM, the apartment in the East set apart exclusively for the women. It would appear that although polygamy was forbidden by the Law of Moses, the Hebrew kings, especially Solomon, formed to themselves large establishments of wives and concubines. In 1 Kings xxii. 25, we find mention made of the "inner chamber," which is supposed to refer to the harem, the words denoting literally a chamber within a chamber. In the East, the harem is held sacred, so that even the officers of justice dare not intrude therein, unless they have received certain information that a man is within the harem contrary to the law; and if on entering the harem they do not find what they look for, the women may punish and even kill them. The Mohammedan law requires that the faces of women be concealed from the view of men, with the exception of their husbands, fathers, and sons. In Egypt the strictest precautions are taken that no male visitors be allowed to enter the interior of the harem, not even the slaves who are in attendance. "Women," says Mr. Lane, "often pay visits to each other's harems, and sometimes spend whole

days in gossip, the display of finery, smoking or story-telling. It is deemed a breach of etiquette for the master of the house to enter the apartment on such occasions, unless his visit be upon some imperative occasion; even then he must give the usual notice of his approach, so that the strange lady may veil and retire." Female existence in the Oriental harem is one monotonous and unvarying scene of indolence and self-indulgence. The women seldom leave their apartments to take exercise in the open air, but reclining on soft divans, they spend their time in gold embroidery, or in trifling amusements, while they pamper their appetites with large quantities of sweetmeats, and a variety of rich dishes, the preparation of which they carefully superintend. In addition to this, by the constant use of relaxing, warm, and vapour baths, they soon grow so large that the symmetry of their forms and the regularity of their features entirely disappear, and nothing of beauty remains but the eyes. "When the moral state of the harem is closely examined," we are told in the *Journal of a Deputation to the East*, "a sad picture of depravity and misery is discovered. The women are left wholly uneducated, being unable either to read or write; their time is mostly occupied in attending to their toilette, feasting their appetites, frivolous gossip, and domestic squabbles. As respects the intellect, they live and die in a state of mental childhood; and with regard to morals, being without the restraints of either religion or reason, they are wholly abandoned to the sway of the sensual and malevolent passions of our fallen nature. Envy, jealousy, and malice are the natural fruits of this deep moral debasement. The elder women have generally the rule, by custom, over their juniors; factious intrigues against one another, acts of tyranny and cruel revenge, are the inevitable consequences of such a social system; so that, could the private and domestic life of the harems be disclosed, the majority of them would be found little *pandemonia*."

HARIGARA, a word which, when pronounced along with *Shiva* and *Rama*, is believed by the Hindus to bring down numberless blessings upon him who utters it. The moment these three sacred words escape from the lips, all sins are cancelled and blotted out, but if they are thrice repeated, the gods are so honoured that they are at a loss to find a recompense equal to the merit. Such privileged persons are no longer obliged to pass into other bodies, but are straightway absorbed in Brahm.

HARIOLI, magicians who are mentioned by Tertullian as waiting on the altars of the heathen to receive their inspiration from the fumes of the sacrifices.

HARISCHANDIS, a sect composed of *doms* or sweepers in the western provinces of Hindustan. Their name bears an allusion to the Pauranic prince Harischandra, who, becoming the purchased slave of a man of this impure order, instructed his master, it

is said, in the tenets of the sect. What these tenets were, however, is not known and Dr. H. H. Wilson thinks it may be doubted whether any adherent of the sect now exists.

HARKA-RE, a deity worshipped by the ancient Egyptians. He was the son of AMMON (which see), and supposed to be identical with the Grecian HERACLES (which see).

HARLOTS. See PROSTITUTION (SACRED).

HARMONAH, a goddess of the Shemitic nations corresponding to HARMONIA (which see) of the Greeks.

HARMONIA, a goddess among the ancient Greeks. She was the daughter of Ares and Aphrodite, or, as some allege, of Zeus and Electra. Cadmus, king of Thebes, received Harmonia in marriage, and all the gods of Olympus graced the nuptials with their presence. On that occasion the newly wedded spouse received either from Aphrodite or Athena a fatal necklace, which caused mischief and misfortune to every one who possessed it. After passing through various hands, it was at length dedicated in the temple of Athena at Delphi. Both Harmonia and Cadmus are said to have been changed into dragons, and transferred to Elysium; or as others affirm, they were carried thither in a chariot drawn by dragons.

HARMONIES, works designed to exhibit the narratives of Scripture in chronological order, so as to manifest the harmony or agreement of the statements made by the different writers. Attempts of this kind have been made from an early period after the completion of the canon. Thus Jerome mentions Theophilus of Antioch as having written a harmony of Scripture; but if such a work ever existed, it has long ago perished. Eusebius speaks with approbation of a harmony of the four gospels prepared about the middle of the second century by Tatian, and also of another work of a similar kind by Ammonius, an Alexandrian, in the commencement of the third century. Both harmonies have long ago been lost. Eusebius himself, who wrote in the early part of the fourth century, composed a very celebrated Harmony of the Gospels, in which he arranged the various events narrated by the Evangelists in ten tables, which serve as very useful indices to the four Gospels. A work having in view the object of a Harmony of the Evangelists was written about A. D. 400, by the illustrious Augustin, bishop of Hippo. Various attempts were made to harmonize the Sacred Writings, but more especially the Gospels, from the middle ages onward to the Reformation, but no work of the slightest value has been preserved. From the Reformation down to the present day, several harmonies have appeared both in Britain and on the Continent. Of these Lightfoot, Doddridge, and Macknight have been the most favourably received in our own country, and still more recently Townsend's Old and New Testaments, arranged in Historical and Chronological Order, has been received with

a considerable measure of public approbation. The term *Harmony* is now almost exclusively limited to a chronological arrangement of the narratives as given by the Four Evangelists. In this respect Archbishop Newcome and the Rev. Richard Greswell have done good service by presenting the parallel passages in a tabular form. Some of the harmonists proceed on the idea that the Evangelists intended to preserve the order of time, while others as strenuously deny that they had any such object in view. In Germany of late years, several carefully prepared harmonies have been published, among which may be mentioned De Wette and Lücke, Matthæi, Clausen, Roediger, Reichel, Overbeck, and Ziegler.

HARMONY SOCIETY, a community of Separatists in North America. Its founder was George Rapp, a Lutheran, who emigrated with a considerable number of followers from the kingdom of Wurtemberg in Germany. This excellent man, who was born in 1757 at Maulbronn, seceded from the Lutheran church at the age of twenty-five, and gathered around him a few adherents, to whom he officiated as pastor. In the midst of much opposition, and even open persecution, Rapp continued to maintain and to propagate his peculiar sentiments. At length he resolved to seek an asylum in the United States. Thither, accordingly, he went in 1803, accompanied by three friends, and purchased lands in Butler county. In the course of the two following years, about one hundred and twenty-five families joined Rapp and his companions, and in 1805 an association was formed on the model of the primitive church at Jerusalem, mentioned in Acts iv. 34, 35, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." The town which they formed on the principle of having all things in common, was situated about one hundred and twenty miles north of Philadelphia, and so well did the scheme succeed, that in 1815 they sold their property in Butler county, and formed a new establishment on an improved plan in Posey county, Indiana. Here they remained only two years, when they again sold their property and removed to Beaver county, Pennsylvania, where they built a third town called Economy, and devoted themselves with the most commendable industry to agriculture, manufactures, and commerce, and by the exertions of the whole community, amounting to somewhere about 4,000, not only are the wants of the members supplied, but a considerable surplus is yearly amassed. No member is allowed to join the community until he has passed through a year's probation, at the end of which he is required to sign a written contract, containing the basis or terms of membership, in which he surrenders not only his property, but himself personally to the community.

He loses in a manner his individuality, and becomes the property of the whole, being lost in the mass, each one living for all, and all for one. The venerable founder of this community, George Rapp, died in 1847. Immediately after his decease, the Society appointed a board of elders, consisting of nine members, seven of whom attend to the internal, and two to the external concerns. Jacob Henrici was chosen to succeed George Rapp as spiritual guide. A vote of six of the nine elders is binding. They can remove any one of the nine, and fill all vacancies.

HARPIES, fabulous birds of remarkable rapacity and swiftness which occur in the legends of ancient heathen mythology. Only one is mentioned by Homer, under the name of Podarge or swift-footed, the spouse of Zephyrus. Any one who was suddenly taken away by death was supposed to have been carried off by the Harpies. Two of these monstrous creatures are spoken of by Hesiod, under the names of Aëlo and Ocypete, who were so rapid in their motions as to outstrip the winds in their flight. Their residence has been placed either in the islands called Strophades, at the entrance of Orcus, or in a cave in the island of Crete. They are represented as fierce birds, with human heads and long claws. The harpies of Virgil had the face of a woman, and came out of Tartarus. Among the Greeks these creatures personified the tempests. The birds of Stymphalus were no doubt the harpies of some Arcadian tribes.

HARPOCRATES, the god of silence among the ancient Egyptians, said by some to have been the son of Isis; by others, of Isis and Osiris. His statues were usually placed in the temples near to the images of Osiris and Isis, to intimate, as Varro supposes, that the people ought to observe silence, and not divulge that these divinities had ever been mortals. Harpocrates was exhibited under the form of young man with one finger on his mouth, indicating silence. Egyptians cut his figure upon precious stones, which they carried about with them as amulets. Sometimes he was represented as mounted upon an ostrich, with the sun and moon upon the reverse; at other times he is represented with a lion's head and birds round it.

HARUSPICES. See **ARUSPICES**.

HARVEST (FESTIVAL OF). The Jews were accustomed in ancient times to observe a peculiar ceremony in honour of the introduction of harvest. On the second day of the passover, or the morrow after the Sabbath, as its first day was called, a sheaf of barley was waved before the Lord as an offering of the first fruits of the harvest in the name of the whole people. This ceremony was accompanied with a special sacrifice. The festival was observed annually according to the arrangements laid down in the law of Moses, Lev. xxiii. 10—14, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf

of the first-fruits of your harvest unto the priest : and he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he-lamb without blemish of the first year for a burnt-offering unto the Lord. And the meat-offering thereof shall be two-tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour : and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God : it shall be a statute for ever throughout your generations in all your dwellings."

HASSAN, the eldest son of Ali, and the second of the twelve Imáms, of the line of Ali. On the death of his father A. D. 661, Hassan was immediately proclaimed Caliph and Imám in Irak ; the former title he was forced to resign to Moáwiyah, the latter or spiritual dignity his followers regarded as inalienable. His rival granted him a pension, and permitted him to retire into private life. After nine years spent chiefly in devotion, Hassan was poisoned by his wife Jaadah, who had been bribed to perpetrate the crime by Yezid, the son of Moáwiyah. Hossein having learnt from the physician of the horrid deed, hastened to his brother's death-bed, and entreated him to name the murderer ; but the dying prince replied, "O brother! the life of this world is made up of nights that vanish away. Let the murderer alone until we both meet at the judgment-seat of God, where justice will assuredly be done." Hassan appears to have been, like his father Ali, a person of amiable and pious dispositions, but at the same time to have been deficient in firmness and decision of character. It is said that when he surrendered the Caliphate A. D. 665 to Moáwiyah, he stipulated that the anathemas pronounced against his father Ali in the mosques should be discontinued, but that he afterwards was weak enough to concede the point so far as to be satisfied with the condition that they should not be pronounced in his presence. Hence one party have named him the disgrace of Mussulmans, while the ardent Schiites call him the young prince of Paradise.

HASSIDEANS. See **ASSIDEANS**.

HATI, one of the two wolves in the Scandinavian mythology which pursue the sun and moon. The one called Sköll pursues the sun, while the other called Hati, the son of Hrodvitnir, runs before her, and as eagerly pursues the moon that will one day be caught by him.

HATTEMISTS, a sect which arose in Holland in the seventeenth century, deriving its name from Pontian von Hattem, a minister in the province of Zealand. He pushed the Calvinistic doctrine to an extreme length, so as to teach the doctrine of a fatal and unintelligent necessity. He inculcated upon his followers that men were not responsible for their

actions, whether good or bad ; that religion does not consist in active obedience, but in patient suffering and undisturbed tranquillity of mind. He also alleged that Christ by his death did not satisfy Divine justice, or expiate the sins of men ; but that he signified to us that there was nothing in us to offend God, and in this way he made us just. This sect, as well as the kindred and contemporary sect of the **VERSCHORISTS** (which see), is no longer known by name to exist in Holland, but the extravagant opinions of Von Hattem are not altogether unknown in that country even at the present day.

HAUDRIETTES, an order of Romish nuns hospitaliers at Paris, founded in the reign of St. Louis, by Stephen Haudry, one of the secretaries of that prince. At first it was limited to twelve poor females, but the number gradually increased, and the order was confirmed by several popes. The members of this order afterwards received the name of Nuns of the Assumption. They wear a black habit and a crucifix on their breast. They observe the rule of St. Augustin, and make a vow of poverty, chastity, and obedience.

HEAD-DRESSES. In ancient times particular forms of head-dresses were considered as sacred, and appropriated to the gods. This is evident from the specimens of the Egyptian monuments in the British Museum. Thus on the figure of Osiris may be seen a species of crown which seems to have belonged to that deity at least, if not to others in the land of the Pharaohs. It consists of a conical cap, flanked by two ostrich feathers with a disk in front, placed on the horns of a goat. Among the Jews, while the turban anciently formed the common head-dress of both men and women, those worn by persons in sacred offices differed in some particulars from the ordinary turban. Thus Josephus says, speaking of the ordinary priest : "Upon his head he wears a cap, not brought in a conical form, nor including the entire head, but still including more than the half of it. It is called a mitre, but its make is such that it resembles a crown. It is made of thick swathes, but the contexture of it is linen, and it is folded round many times, and sewed together, besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and conceals the seams of the swathes, which would otherwise appear unseemly. This adheres closely to the head that it may not fall off during the sacred service." Again, the same Jewish historian remarks in regard to the high-priest's head-dress : "The high-priest's tiara or mitre was like that of the other priests, only it had another of purple or violet colour above, and a crown of gold of three rows about that, and terminating above in a golden cap, about the size of the joint of the little finger." In front of the mitre was a plate of gold tied with a blue lace, and on the plate were inscribed the words "Holiness to the Lord" in Hebrew characters. The modern Jews wear the **Tr-**

PHILLIM (which see), or frontlets between the eyes, which they imagine to be commanded by the law of Moses. The Mohammedan sects are known by the colour of their head-dress. Thus the sect of Ali are distinguished from the rest by their green turbans.

HEALTH, a heathen deity worshipped in ancient times under the Latin names of *Sanitas* or *Salus*, both of which indicate health. Pausanias asserts the worship of this goddess to have been very common in Greece; and he says that there was an altar for this among other deities in the temple of *Amphiarus*. The temple of the goddess of health stood in the city of Rome, on the Mons Quirinalis. The Greeks worshipped this goddess under the name of *HYGIEIA* (which see).

HEATHENS. See PAGANS.

HEAVEN. This word is frequently used in a strictly material signification as forming a part of the created universe. Thus Gen. i. 1, "In the beginning God created the heaven and the earth." The ancient Hebrews, however, seem to have entertained very strange notions as to the structure of the material heaven, believing it to be a solid arch resting on pillars, and having foundations. Thus Job xxvi. 11, "The pillars of heaven tremble, and are astonished at his reproof." And in other passages the heaven is compared to a curtain, or the covering of a tent, as in Ps. civ. 2, "Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain." The ancient Jews believed that there were several different heavens, the lower, the middle, and the third or higher heavens. The lower heaven they considered as including the clouds and the atmosphere; the middle as being the stellar or starry region; and the third as being the heaven of heavens, or the habitation of God and his angels.

The word heaven, however, is used not only in a material but also in a spiritual sense, to indicate the future abode of the righteous after death. That such a state of happiness exists after death is evident both from reason and Scripture. The belief in a heaven beyond the grave, accordingly, is not limited to Christians, being a recognized article of the creed of Heathens, Jews, and Mohammedans. Among the ancient Greeks and Romans the heaven which they allotted to the good was called *ELYSIUM* (which see), the precise locality of which was a subject of considerable discussion. Though the writers of classic antiquity, particularly the poets, declared the happiness of souls in Elysium to be complete, some of them believed that the blessed inmates would, many of them, return again to earth, and pass into new bodies, destroying all recollections of Elysian bliss, by drinking of the waters of *Lethe*, one of the rivers of hell. Eternal blessedness was, in the view of the ancient Pagans, reserved for those only who were distinguished for their exalted virtues, and who were accordingly admitted into the society of the gods, while their *idola* or *simulacra*, as the

poets alleged, continued to reside in the lower regions. The views of different heathen nations in regard to heaven are well described by Mr. Gross, in his valuable and ingenious work, 'The Heathen Religion in its Popular and Symbolical Development:.' "The ancient Mexicans, as it appears from the statement of Kaiser, taught the existence of numerous spirit-abodes, into one of which the innocent shades of children were received; into another,—the sun, the valiant and illustrious souls of heroes ascended; while the corrupt and hideous ghosts of the wicked were doomed to grovel and pine in subterranean caverns. Nine heavens served to circumscribe their fanciful visions and ardent dreams of future bliss. The Greenlanders were contented to predicate the doctrine of but one future Eden, which they located in the abyss of the ocean, and to which skilful fishermen alone might dare to aspire with the confident hope of success. The relentless martial spirit of the Appalachian Indians, proclaimed itself in consigning their cowardly red brethren to the profound chasms of their native mountains, where, overwhelmed by snow and ice, they fell victims to the tender mercy of shaggy and ferocious bears. The aborigines of America were unanimous in their belief in the immortality of the soul, and a happy state hereafter, somewhat similar to the Elysian bliss of the Greeks and Romans; but of a Hades, they know little and speak seldom, and the savage-like Appalachian hell just described, is one of the remarkable exceptions in the general creed. 'All,' writes Doctor Robertson, 'entertain hopes of a future and more happy state, where they shall be for ever exempt from the calamities which embitter human life in its present condition. This future state they conceive to be a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labour or toil. But as men, in forming their first imperfect ideas concerning the invisible world, suppose that there they shall continue to feel the same desires, and to be engaged in the same occupations, as in the present world; they naturally ascribe eminence and distinction, in that state, to the same qualities and talents which are here the objects of their esteem. The Americans, accordingly, allotted the highest place in their country of spirits, to the skilful hunter, the adventurous and successful warrior, and to such as had tortured the greatest number of captives, and devoured their flesh. These notions were so prevalent, that they gave rise to a universal custom, which is, at once, the strongest evidence that the Americans believe in a future state, and the best illustration of what they expect there. As they imagine that departed spirits begin their career anew in the world whither they are gone, that their friends may not enter upon it defenceless and unprovided they bury together with the bodies of the dead their bow, their arrows, and other weapons used in hunt

ing or war; they deposit in their tombs the skins or stuffs of which they make garments, Indian corn, manioc, venison, domestic utensils, and whatever is reckoned among the necessaries in their simple mode of life. In some provinces, upon the decease of a cazique or chief, a certain number of his wives, of his favourites, and of his slaves, were put to death, and interred together with him, that he might appear with the same dignity in his future station, and be waited upon by the same attendants. This persuasion is so deep-rooted, that many of the deceased person's retainers offer themselves voluntary victims, and court the privilege of accompanying their departed masters, as a high distinction."

The heaven of the Hindu is absorption in *Brahm*, and of the Buddhist, annihilation or *Nirwana*. The priesthood of the ancient Egyptians taught the immortality of the soul under the name of *Palingenesia*, or a second birth, being a return of the soul to the celestial spheres, or its reabsorption into the Supreme Being, without regard to the doctrine or the necessity of transmigration—a doctrine which was inculcated only upon the illiterate multitudes who could form no conception of the existence of the soul without the body. The ancient Scandinavians held that there were two different heavens; the one, the palace of *Odin*, which they called *VALHALLA* (which see), where that august divinity received all who died a violent death; and the other called *GIMLI* (which see), or the palace covered with gold, which, after the renovation of all things, was to be the everlasting home of the righteous, where they were to enjoy ecstatic and perennial delights. "The heroes," says the *Edda*, "who are received into the palace of *Odin*, have every day the pleasure of arming themselves, of passing in review, of ranging themselves in order of battle, and of cutting one another in pieces; but as soon as the hour of repast approaches, they return on horseback all safe and sound to the hall of *Odin*, and fall to eating and drinking. Though the number of them cannot be counted, the flesh of the boar *Saehrimnir* is sufficient for them all; every day it is served up at table, and every day it is renewed again to its original bulk: their beverage is ale and mead; one single goat, whose milk is excellent mead, furnishes enough of that liquor to intoxicate all the heroes. *Odin* alone drinks wine, the only fermented liquid to the use of which his good taste or his superior dignity invites his attention. A crowd of virgins wait upon the heroes at table, and fill their cups as fast as they empty them."

The Jewish Rabbis teach that there is an upper and a lower paradise or heaven. "Between them," says one writer, "is fixed a pillar: by this they are joined together, and it is called the strength of *Zion*. By this pillar, on every Sabbath and festival, the righteous climb up and feed themselves with a glance of the Divine majesty till the end of the Sabbath or festival; when they slide down and return to the lower paradise." Both in the upper and the lower

paradise there are said to be seven apartments for the residence and reward of the righteous. The inhabitants of these dwellings, in so far as the upper paradise is concerned, are thus described by Rabbinical tradition: "It is stated, that there are seven parties or orders which shall hereafter stand before God, and that each of these orders or parties has its particular abode or dwelling in the upper paradise. The first party or order consists of those who, for the kingdom and honour of God, suffered death, by the government under whose authority they were: as the Rabbi *Akiba* and his disciples were put to death by the government of Rome. The second order consists of those who have been drowned in the sea. The third is the Rabbi *Jochanan Ben Zachai* and his disciples. The fourth order consists of those on whom descended a cloud which covered them. The fifth consists of those who have repented: and in the same place as the penitents, stand the perfectly righteous. The sixth order consists of those who never married, and who in all their lives never tasted of sin. The seventh consists of the poor, who exercised themselves in the Bible and Mishna, and in an honest vocation.—Observe, then, that to every order is allotted a distinct abode: and the highest order, beyond which none can go, consists of those who, for the kingdom and honour of God, suffered death from the government under which they lived; as the Rabbi *Akiba* and his disciples."

The souls of the righteous, according to the Jewish Rabbis, do not ascend to the upper paradise immediately after they have quitted the body, but they are represented as undergoing a previous kind of novitiate in the lower paradise, which is situated midway between this corporeal world and the upper heaven. And even on reaching the purer abodes of the blessed disembodied spirits, are said to be in the habit of revisiting this lower world, and even occasionally passing to the other apartments of the righteous. Thus the Rabbis affirm: "In paradise, every one has his particular abode, and is not allowed to go out, or ascend to the dwelling of his superior neighbour; for if he do, he is presently consumed by his neighbour's great fire. And thus they are called *standers*, because they stand or keep to their posts, or allotted places. There are, indeed, some pious ones, but their number is small, who, being worthy of cleaving to the holy and blessed God, are suffered to ascend or descend, to go into the upper and lower places, and to walk in all the quarters, and about all the gates and apartments: and this is a pre-eminence above which there is none: and these, when they walk about in the palaces of the angels, the quarters of paradise, and the dwellings of the other righteous, communicate to them of the lustre of that wisdom which God has abundantly vouchsafed to them."

The Mohammedans believe in "a heaven prepared for the blessed among the faithful, that is, for the professors of the true religion, and followers of the

holy prophet Mohammed; in which they shall be with him enjoying perpetual light and all heavenly pleasures, always beautiful, in their full strength and vigour, brighter than the sun, and thought worthy to see face to face the Most High God, and to adore him." They hold also that there are eight heavens or different degrees of happiness. Mohammed undoubtedly held out to his followers a heaven of carnal pleasures, in which the lowest appetites of man should have their full and free indulgence, but at the same time he taught in the Koran that the height of happiness will consist in seeing God face to face; that this pleasure will be the greatest, and make us forget all the other pleasures of Paradise, and amongst others those which are common to men and beasts. Mohammedan writers have allowed sensual pleasures to form a part of the lowest degree of happiness in heaven; others have excluded them entirely from those blessed mansions. The prophets are believed to go to heaven directly; the martyrs are in the throats of birds who live only on the fruits of Paradise; the souls of the common faithful either are about the graves, or in the well *Zemzem*, or with Adam in the lowest heaven.

HEAVE-OFFERINGS, ceremonies observed by the Jews under the Law, the offerings being lifted upwards in token of being presented to the Almighty; and, as was generally the case, being waved towards the four quarters of the earth, hence called a wave-offering, with the view of indicating that He to whom the offerings were presented was the Proprietor of the universe. In a few cases animals were subjected to the ceremony of heaving before they were killed. More commonly, however, it was performed with some particular parts after they were cut up; especially with the breast and right shoulder in all cases of peace-offerings, which were appropriated for the use of the priests by a perpetual statute. Bloodless offerings also were at times presented with the same ceremony, according to the injunction contained in *Exod. xxix. 22—28*. Before any bread was made of the corn of the land, a cake was first made out of the dough, consisting of a fourth and twentieth part, which was heaved, and then, as was the case with all heave-offerings, it was given to the priests. The Rabbis called by the name of *Therumah* or a heave-offering, the oblation which was given to the priests of corn and wine and oil, and whatever else was required to support life. The Hebrews called this payment sometimes the great heave-offering, in comparison of the tithe which the Levites paid to the priests, and which was called the heave-offering of the tithe.

HEBDOMADARI, a name applied to monks in ancient times by Cassian and Jerome, from their weekly service.

HEBDOMAGETES, a surname of *Apollo*, because, as some think, sacrifices were offered to this god on the seventh of every month, or as others suppose, because at the festivals in honour of this god

the processions were headed by seven boys and seven maidens.

HEBDOMAS MAGNA (Lat. the great week), an appellation given anciently to the week before Easter, which was observed with the greatest strictness and solemnity. The reasons of the observance are fully stated by Chrysostom, as quoted by Bingham: "It was called the great week, not because it consisted of longer days or more in number than other weeks, but because at this time great things were wrought for us by our Lord. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things on earth; therefore it is called the great week: and as this is the head of all other weeks, so the great sabbath is the head of this week, being the same thing in this week as the head is in the body. Therefore in this week many increase their labours; some adding to their fastings, others to their watchings; others give more liberal alms, testifying the greatness of the Divine goodness by their care of good works, and more intense piety and holy living. As the Jews went forth to meet Christ, when he had raised Lazarus from the dead; so now, not one city, but all the world go forth to meet him, not with palm-branches in their hands, but with alms-deeds, humanity, virtue, tears, prayers, fastings, watchings, and all kinds of piety, which they offer to Christ their Lord. And not only we, but the emperors of the world honour this week, making it a time of vacation from all civil business, that the magistrates, being at liberty from business of the law, may spend all these days in spiritual service. Let the doors of the courts, say they, now be shut up; let all disputes, and all kinds of contention and punishment cease; let the executioner's hands rest a little: common blessings are wrought for us all by our common Lord, let some good be done by us his servants. Nor is this the only honour they show to this week, but they do one thing more no less considerable. The imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains. For as our Lord, when he descended into hell, set free those that were detained by death; so the servants, according to their power imitating the kindness of their Lord, loose men from their corporal bonds, when they have no power to relax the spiritual." Fasting was carried by many Christians to a much greater extent on this week than on any other, some eating nothing the whole week till the morning of the resurrection. Epiphanius says, that during this week the people lived chiefly on dry meats, namely, bread and salt and water, which they only used at evening.

HEBDOME (Gr. the seventh), a festival observed

by the ancient Greeks in honour of *Apollo*, on the seventh day of every month, because one of them happened to be the birthday of the god. The festival was celebrated chiefly at Athens, when hymns were sung to *Apollo*, and the people walked in procession, carrying sprigs of laurel in their hands.

HEBE, the female attendant and cup-bearer of the gods, according to the ancient heathen mythology. She was the daughter of *Zeus* and *Hera*, and *Homer* in his *Odyssey* represents her as having been the wife of *Heraclēs*. She was worshipped at Athens under the name of *Hebe*, and at Rome under the corresponding Latin name of *Juventas*, both names signifying youth.

HEBON, a god anciently worshipped in Sicily in the shape of a bull. See BULL-WORSHIP.

HEBREWS, a name given to the descendants of *Abraham* according to the flesh. It was derived, as some think, from *Heber* or *Eber*, the father of *Peleg*, and the son of *Salah*, who was the grandson of *Shem*. Others, however, founding their idea on the meaning of the word *Heber*, which signifies one that passes, or a pilgrim, have derived the term *Hebrews* from the circumstance that *Abraham* and his family passed or journeyed from the other side of the *Euphrates* into *Canaan*. In reference to the name *Hebrew*, we may remark, that a peculiar expression occurs in *Phil. iii. 5*, where the apostle *Paul* speaks of himself as a "Hebrew of the Hebrews." In assuming such an appellation, the apostle probably meant to intimate that he was of pure unmixed *Hebrew* lineage, without the slightest admixture of *Gentile* blood. See JEWS (ANCIENT).

HECAERGE, a surname of *ARTEMIS* (which see).

HECAERGUS, a surname of *APOLLO* (which see). *Servius* speaks of a person of this name who was a priest of both *Apollo* and *Artemis*.

HECATÆA, apparitions mentioned in a strange story related by *Eusebius*. He gives an account of a magical statue of *HECATE* (which see) of a very extraordinary composition. It was said to be made by order of *Hecate* herself. They took myrrh, incense of *Arabia*, *styrax*, and certain animals called *ascalabote*, which some interpret to be lizards, others rats, and others moles; they reduced them all to powder, and made of them a paste which they moulded into the figure of *Hecate*. All those who exercised magic arts invoked this goddess. The ceremonies were performed at midnight by a river-side, under a tree called *lotus*, by a person in an azure-coloured garment, who was to dig a deep hole in the ground, and then cut the throat of an ewe-lamb, and burn it on a pile of wood over the hole, all the while pouring out honey and calling on *Hecate*. All being rightly done, certain apparitions called *Hecatæa* were seen which changed themselves into various shapes.

HECATE, an ancient heathen goddess, said to be the daughter of *Zeus* and *Demeter*. She is said to

have been sent in search of *Persephone*, to whom, when she was found, she became the constant attendant and companion, thus becoming a goddess of the infernal regions. In her capacity as a ruler in *Tartarus*, she had charge of the souls of the departed. Sometimes she is represented as having three bodies, and at other times three heads, but always accompanied by *Stygian* dogs. The worship of *Hecate* prevailed in different parts of *Greece*, but more especially at *Athens* and *Argos*, where small statues in honour of this goddess were kept inside the houses, or in front of them, and also at points where two cross roads met.

HECATOMB (Gr. *hecaton*, an hundred, and *bous*, an ox), a sacrifice among the ancient Greeks, of a hundred oxen, offered only upon very extraordinary occasions. *Herodotus* mentions such a sacrifice as having been offered by *Clisthenes*. Instead of being limited to oxen, however, the word is sometimes applied to denote the sacrifice of a hundred animals of any sort. Others again regard it as occasionally used to denote simply a large sacrifice of any kind a definite being used for an indefinite number. *Pythagoras* is said to have offered a literal hecatomb in token of joy and gratitude, that he had discovered the demonstration of the forty-seventh proposition of the *First Book* of *Euclid*, viz., That in a right-angled triangle, the square of the hypotenuse is equal to the square of the other two sides. From the word hecatomb, was probably derived the name of the Greek month *Hecatombæon*, which commenced on the first new moon after the summer solstice, and thus corresponded to the latter part of *June* and the first part of *July*, according to our reckoning.

HECATOMBÆA. See HERÆA.

HECLA, a volcanic mountain in *Iceland*, which was believed by the natives in their *Pagan* state to be the mouth of the infernal regions.

HEGELIANS, the followers of one of the latest and most eminent philosophers of *Germany*. The philosophy of *Hegel* is strictly rationalistic in its character, religion with him being not a matter of emotion and sentiment, but strictly of reason and thought. He regarded thought as the point of union between the human nature and the divine. "With him," says *Morell*, "God is not a person, but personality itself, i. e. the universal personality, which realizes itself in every human consciousness as so many separate thoughts of one eternal mind. The idea we form of the Absolute, is to *Hegel* the Absolute itself, its essential existence being synonymous with our conception of it. Apart from, and out of the world, therefore, there is no God; and so also, apart from the universal consciousness of man there is no Divine consciousness or personality. God is with him the whole process of thought, combining in itself the objective movement, as seen in nature, with the subjective, as seen in logic, and fully realizing itself only in the universal spirit of humanity. With regard to other theological ideas, *Hegel* strove to deduce philo-

sophically the main features of the evangelical doctrine. He explained the doctrine of the Trinity by showing that every movement of the thinking process is, in fact, a Trinity in Unity. Pure independent thought and self-existence answers to the Father—the objectifying of this pure existence answers to the Son, God manifested in the flesh; while the Spirit is that which proceedeth from the Father and the Son, the complete reunion of the two in the church. Hegel's Christology, again, agrees in the main ideas with the evangelical doctrine, except that his attempt to deduce the whole from philosophical principles gives to it a complete air of rationalism. He views the idea of redemption as the reunion of the individualized spirit of man with the Spirit of eternal truth and love. By faith we become one with God, forming a part of himself, members of his mystical body, as symbolized in the ordinances of the Church. This view of the Christian doctrines has been more fully developed by Strauss, who has entirely denied a historical truth to the New Testament, and made the whole simply a mythological representation of great moral and spiritual ideas. On the doctrine of immortality, Hegel has said but little, and that little by no means satisfactory. However the depth and comprehensiveness of his system may charm the mind that loves to rationalize upon every religious doctrine, it can, assuredly, give but little consolation to the heart, that is yearning with earnest longings after holiness and immortality."

In the view of Hegel, the absolute religion to which all the others are only preparatory stages is Christianity. In the God-Man is manifested the unity of man with God. In the mind of mankind God evolves himself, and thus it is that mankind's knowing of God is God's knowing of himself. The revelation of absolute knowledge is the very essence and design of Christianity, according to the system of Hegel, and hence he held in utter contempt all mere emotional religion. Thus, referring to the system of Schleiermacher, he declares, "If religion in man be founded on feeling only, this feeling can be correctly defined only as the feeling of dependence; and hence the dog would be the best Christian, for he has this feeling most strongly developed in himself, and lives chiefly in this feeling. The dog has even cravings for salvation when his hunger is appeased by a bone."

During his life, the doctrines of Hegel were ably supported by a few faithful and devoted followers, particularly by Danb, Heinrichs, and Marheinicke; but it was after his death in 1831 that a school of Hegelians assumed to itself a decided place in the literature of Germany. In the outset of their career as a philosophico-religious sect, the first and chief effort of this body of profound thinkers was to establish the accordance of the system which their master had bequeathed to them, with the doctrines of Christianity as laid down in the Bible. In connection with this main subject, the first point of contro-

versy which arose referred to the question, whether immortality in the sense of a personal existence after death had ever been taught by Hegel. The disciples of the Hegelian school now split into two parties, the orthodox and the unorthodox party. The former included Gabler, Göschel, Rosenkranz, and Schaller. The latter was headed by Strauss, the celebrated author of *Das Leben Jesu*, the Life of Jesus, a work which, published in 1835, denied the historical existence of the God-man, and pushed to its farthest limits the idea of Hegel, that not Christ but mankind was the Son of God. In boldness of statement the disciple far outran the master. He attempted to prove that the Christ of the Gospels is historically impossible, and can only be understood as a myth. Professing as Strauss did to follow in the steps of Hegel, the 'Life of Jesus' no sooner appeared, than it called forth from all quarters of Germany the loudest denunciations, not only against its author personally, but against the whole Hegelian school to which he belonged. Strauss was followed by the Tübingen school, including Baur, Teller, and Schwegler, who laboured to show that all the books of the New Testament, with the exception of five, were the fabrications of the second century. Feuerbach went still farther, and exerted his utmost ingenuity to show that theology was only a reflection of anthropology, and all religion only a dream. Thus was the absolute idealism of Hegel pushed by his followers to the extreme of infidelity, and no-religion. But at this point matters reached their crisis, and as might have been expected, a decided reaction took place. The ablest theologians of Germany entered the field of conflict in defence of the revealed truth of God. Neander, Tholuck, Lücke, Hoffmann, and Ebrard, with a host of others, replied to Strauss and the Tübingen school so effectively, that the whole religious aspect of Germany has within the last fifteen or twenty years undergone a complete revulsion in favour of evangelical Christianity.

HEGIRA (Arab. flight), the grand era from which all Moslem time is reckoned. It dates from the 16th July A. D. 622, being the precise period at which the prophet Mohammed fled with his followers from Mecca to Medina, that he might escape the persecution of the Koreischites. On account of rivalries in commerce, the inhabitants of Medina were jealous of those of Mecca, and no sooner therefore did the prophet arrive in their city, than they professed themselves his followers, and Mohammed seizing the opportunity declared his mission, and took up his residence in the town. This was in the fourteenth year after he had proclaimed himself a prophet, during the reign of Heraclius in Constantinople, and Khosron Parvis in Persia. The Medinese were delighted to receive the prophet, and forthwith changed the name of their city from Yatreb to Medinet-al-Nabi, which signifies the city of the prophet.

HEGOUMENOS (Gr. ruler), the superior of a

convent, the abbot or *archimandrite* of a monastery in connection with the Greek church.

HEIDELBERG CATECHISM, a "Form of Instruction," as it was originally called, drawn up by Caspar Olevianus and Zechariah Ursinus in 1562, for the use in the first instance of the Reformed Church of the Palatinate, but afterwards received throughout nearly the whole of the Reformed Churches. This excellent catechism, which was also called the Palatine Catechism, was the model on which the Westminster Divines formed the Shorter Catechism of the Presbyterian churches in Britain. In later times the Heidelberg Catechism was translated into almost all the modern languages, and many commentaries were written upon it. It is divided into 129 questions, and it consists of three principal parts: 1. Concerning the misery of man in consequence of sin; 2. Concerning the redemption from that state; and 3. Concerning man's gratitude for that redemption. The Heidelberg Catechism is a recognized symbolic standard by the Dutch Reformed Church both in Holland and America.

HEIDELBERG CONFESSION, a confession drawn up by Bullinger, and published by order of the Elector Palatine A. D. 1564. It appeared at first in Latin, and afterwards a German translation was prepared by the author himself. Though designed originally for the use of the Reformed Churches in the Palatinate, it came to be generally recognized by the Calvinian churches both in Germany and France.

HEIDRUN, a she-goat, which in the ancient Scandinavian mythology is said to stand above Valhalla, or the heaven of heroes, and to feed on the leaves of a very famous tree called Læraþ. From the teats of this she-goat flows mead in such abundance, that every day a vessel large enough to hold more than would suffice for all the heroes, is filled with it.

HEIFER, a young cow anciently sacrificed by the Jews in the temple of Jerusalem. It is called in Num. xix. 2, by a term which in the original signifies "the red heifer." Special and minute directions were given in the Law of Moses in reference to the sacrifice of this animal. A heifer wholly red was to be selected, without one single spot of any other colour, "free from blemish, and on which the yoke had never yet come." This animal was to be brought to the priest, who was to slay her without the camp. Having slain the heifer, he was to dip his finger in the blood, and to sprinkle it seven times before the tabernacle; after which he was to burn the carcase, and taking cedar wood, hyssop, and scarlet wood, to cast them into the flames. The ashes were then to be gathered up, (see ASHES,) and laid in a clean place for the use of the congregation, by the sprinkling of which ashes in water, it became a water of separation. This peculiar ceremony is supposed by some to have been intended as a reproof to the superstitions of idolatrous nations. But such a view of the

matter can scarcely be maintained, when we consider that cows never were sacrificed by the Egyptians, being considered as sacred to *Isis*. In connection with the red colour of the heifer, Sir William Ouseley has shown, that almost all over the East, idols were painted or smeared with red. It has been supposed that a red heifer was sacrificed every year by the Jews, and its ashes distributed over all the towns and cities of Israel. Maimonides, however, denies this, and states, "Nine red heifers have been sacrificed between the delivering of this precept and the desolation of the second temple. Our master Moses sacrificed the first; Ezra offered up the second; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the second temple; the tenth, King Messiah himself shall sacrifice; by his speedy manifestation he shall cause great joy. Amen: May he come quickly." See IDOLATRY.

HEIMDALL, the porter or sentinel of the gods among the old Scandinavians. His province was to watch at one of the extremities of the bridge Bifrost (which see), for fear the giants should make use of it to get into heaven. "It was a difficult matter," says Mallet, "to surprise him; for the gods had given him the faculty of sleeping more lightly than a bird, and of discovering objects by day or night farther than the distance of a hundred leagues. He had also an ear so fine that he could hear the very grass grow in the meadows and the wool on the backs of the sheep. He carried in the one hand a sword, and in the other a trumpet, the sound of which could be heard through all the worlds." The Prose Edda thus describes him: "One of them (the deities) is Heimdall, called also the White God. He is the son of nine virgins, who were sisters, and is a very sacred and powerful deity. He also bears the appellation of the Gold-toothed, on account of his teeth being of pure gold, and also that of Hallinskiþi. His horse is called Gulltopp, and he dwells in Himinbjörg at the end of Bifrost. He is the warder of the gods, and is therefore placed on the borders of heaven, to prevent the giants from forcing their way over the bridge. He requires less sleep than a bird, and sees by night, as well as by day, a hundred miles around him. So acute is his ear that no sound escapes him, for he can even hear the grass growing on the earth, and the wool on a sheep's back. He has a horn called the Gjallar horn, which is heard throughout the universe." In the confusion of the last times, Loki and Heimdall fight and mutually kill each other.

HEL, a term which in the Scandinavian mythology is synonymous with the hell or hades—the lower regions of other creeds, with the important exception, however, that it does not imply either a place or a state of punishment.

HELA, the goddess of Death among the ancient Scandinavians. She was said to have been banished into the lower regions, where she has the govern-

ment of nine worlds, into which she distributes those who are sent to her. Eating and drinking appear to have been observed in the hall of Hela, much in the same manner as in that of Odin. In the Alvis-mal, mention is made of a kind of corn which grows in the infernal regions, and it is stated that the inhabitants are regaled plentifully with supplies of mead. The regions over which Hela ruled were reserved for those that died of disease or old age. Her palace was Anguish; her table Famine; her waiters were Slowness and Delay; the threshold of her door was Precipice; her bed Care; she was livid and ghastly pale; and her looks inspired horror. Hela, who thus ruled over nine worlds in Niflheim, was the daughter of Loki, the contriver of all mischief, and the disgrace of gods and men.

HELENA, the daughter of Zeus and Leda, and being possessed of remarkable beauty, she was said to have been carried off by Theseus to Attica. She was delivered by the *Dioscuri*, who conveyed her to Sparta, where amid numerous suitors she became the wife of Menelaus. Afterwards she was seduced and carried off by Paris to Troy, thus giving rise to the Trojan war.

HELENA'S (ST.) DAY, a festival in the Romish church, celebrated on the 18th of August in honour of the Empress Helena, the mother of Constantine the Great. This female saint is said to have discovered the wood of the true cross at Jerusalem, some two hundred and fifty years after the total destruction of that city by the Romans.

HELICONIDES, a name given to the Muses of ancient Greece, from Mount Helicon, where there was a sanctuary dedicated to their worship.

HELIOGABALUS, an ancient Syrian deity, alleged by Dio and Herodian to be the Sun, the name being said to be derived from the Greek word *helios*, the sun. The symbol of this god was a large stone or rock, rising up in the form of a mountain; and at Rome he was worshipped under the form of a pyramidal stone. The Roman Emperor Elagabalus was in his early days a priest of this Syro-Phoenician Sun-god; and even after he had ascended the throne of the Caesars, he demanded that his favourite god should take the precedence of all the gods of Rome, and even of Jupiter himself.

HELIOS, the Sun or the Sun-god of ancient Greece, the son of Hyperion and Theia. He is represented as riding in a chariot drawn by fiery steeds round the world. He is often confounded with *Apollo*, who is sometimes represented with rays round his head. Wherever Helios was worshipped, sacred flocks of oxen are mentioned in connection with this god, and in Sicily in particular, which was anciently sacred to him, he is said to have had large flocks of sheep and oxen. Temples to the worship of Helios appear to have existed in Greece at a very early period, and in later times in a great variety of different parts of Greece, more especially in the island of Rhodes, where the celebrated Colossus was

an image of Helios or the Sun. The animals offered in sacrifice to this god were white, and especially white horses were used for this purpose. Of the animals, the cock was considered as particularly sacred to *Helios*. The worship of the Sun was practised also among the ancient Romans, not however under the name of *Helios*, which was peculiar to Greece, but under that of *SOL* (which see).

HELL. Both in the Hebrew and Greek Scriptures there are two words, *Sheol* and *Hades*, which are sometimes translated "hell," but which denote the world of departed spirits in general; while there are other two words similarly translated—*Tartaros* and *Gehenna*—which signify the place of eternal punishment reserved for the wicked after death. The existence of a hell as well as of a heaven, of a place of everlasting misery as well as of a place of everlasting happiness, forms an essential part of every religious creed. The *Amenti* of the ancient Egyptians, the *Patala* of the Hindus, and the *Orcus* of the Romans, refer to a future state; but the doctrine of a future punishment is found embodied in all religious systems, whether Christian, Heathen, Jewish, or Mohammedan.

The Christian Scriptures describe hell as a place of torment, the bottomless pit, the worm that never dies, the fire that never shall be quenched. The eternity of hell's torments is placed on precisely the same footing as the eternity of heaven's bliss. Thus "The wicked shall go away into everlasting punishment, but the righteous into life eternal." Some have ventured to deny the eternal duration of the punishment of the wicked, but the same word which is used in the Bible to express the duration of the misery of the wicked, is employed also to express the duration of the happiness of the righteous; and we have no reason to believe that the inspired writers would use the same word to express ideas essentially different from one another. The Jewish Rabbis, as we have seen in the article HEAVEN, believe in an upper and a lower heaven, and in the same way they believe that there is an upper and a lower hell. Some of them suppose that hell was created before the world, while others assign its formation to the second day of creation, and thus they account for no declaration being made concerning the work of that day that it was good. The usual appellation which the Rabbis give to hell is *Gehennom*, to which the Talmud adds seven other names, said to be applied to seven mansions into which hell is divided. It is further alleged, that "in hell there are seven dwellings or divisions; and in each division six thousand houses and in each house six thousand chests; and in each chest six thousand barrels of gall." A high rabbinical authority affirms each of the divisions of hell to be as far in depth as one can walk in three hundred years. The whole extent is thus described in the Talmud: "Egypt is four hundred miles in length, and the same in breadth. Egypt is equal in extent to a sixth part of Ethiopia; Ethiopia to a sixth part

of the world; the world to a sixth part of the garden in Eden; the garden to a sixth part of Eden; Eden to a sixth part of hell. The whole world, therefore, in respect of hell is but as the cover of a caldron; and the extent of hell is inadequately expressed even by this comparison."

A Rabbinical writer, quoted by Mr. Allen in his 'Modern Judaism,' says of the first division: "In it there are many caverns, and in them are fiery lions: and when a man falls into one of those caverns, the lions devour him: and when he is consumed, he appears again, as perfect as if he had not been touched by the fire: and they who are thus restored, are afterwards thrown into the fire of every cavern in the first division.—In it are ten of the seventy nations: and among them is Absalom.—An angel beats every one with a fiery whip,—and they are thrown in and consumed with fire. Then are brought forth others, whom he likewise beats; and they are thrown into the fire. And thus are all of them served, till all have had their doom. Last of all, Absalom is brought forth, in order to his receiving the same punishment. But then is heard a voice from heaven, saying, Beat him not, neither burn him; because he is one of the sons of my beloved, who said at mount Sinai, All that the Lord hath said, we will do. This process of beating and burning is said to be repeated seven times in the day, and three times in the night; but Absalom is declared to be exempted from it all. The same writer proceeds to describe each of the six other infernal mansions as containing ten of the seventy nations who undergo the same punishments, and one or more wicked Israelites who enjoy the same exemption as Absalom. Such is the manner in which rabbinical justice dispenses vengeance to the Gentiles, and impunity to wicked Israelites. The Talmud declares, that the fire of hell has no power over the sinners among the Israelites. Another oracle says: Hereafter both the Israelites and the people of the world shall go down to hell: and the people of the world shall be consumed and destroyed; but the Israelites shall come out again unhurt."

Many of the Jews believe in hell, not as an eternal dwelling-place of the wicked, but, to the Israelites at least, as a place of temporary purgatorial punishment; and the Rabbis teach that the prayers of a son are of powerful efficacy in delivering his father's soul from hell. The repetition of the *KODESH* (which see), also, a certain prayer in the daily morning service, is powerful in accomplishing the same end. Very wicked people are believed by some Rabbis to be annihilated. The torments of hell, whether they be temporary or eternal in the view of Jewish writers, are at all events alleged to have seasons of intermission. Thus Menasseh says, "Even the wicked, of whom it is said that they descend into hell, and ascend not from thence, enjoy rest on the Sabbath. The Sabbath is therefore called 'a delight,' because thereon those above and below are both delighted. Another writer says: the Sabbath

is to the wicked in hell a day of rest.—But for this they receive a double punishment on the sixth day. Another says, that they have every day, at each time of prayer, morning, evening, and night, an hour and half of rest. Wherefore they rest, in the whole, every day, four hours and half.—They likewise rest twenty-four hours, every Sabbath; which, added to the other, make fifty-one hours of rest in the week."

According to the teaching of various Rabbis there are three kinds of punishment in hell—heat, cold, and the perturbation of the soul. The heat they suppose to be occasioned by a violent fire, which, in the opinion of some, "is not properly a body that can receive its sustenance from wood and other combustible matter reducible to ashes, but God maintains and feeds it, and keeps it shut up in a place; as he has placed millions of angels in heaven." The punishment is said by some to be increased by changing its character, the unhappy victim being plunged at one time in scorching flames, and at another in freezing cold. To these material torments are also added the anxieties and devouring anguish of a guilty conscience.

The Mohammedans, like the Jews, divide hell, which they term *Gehennom*, into seven portions, but they are not agreed as to the inhabitants of its several districts. The most common opinion in regard to them is, that the first division, *Gehennom*, properly so called, is destined for those worshippers of the true God who have not acted up to the principles of the faith which they professed; the second division, called *Lodha*, is for the Christians; the third, named *Hothama*, is for Jews; the fourth, denominated *Säür*, is destined for the Sabæans; the fifth, called *Sacar*, is for the Magians or Guebres; the sixth named *Gehim*, will receive Pagans and idolaters, while the seventh, the severest place of punishment in the lowest depths of the abyss, is named *Hooviat*, and reserved for the hypocritical professors of religion. A guard of nineteen angels keep watch over each of these apartments. Instead of the seven divisions, one Mohammedan commentator says, that hell has seven gates, by which he allegorically intimates seven sins: 1. Avarice; 2. Gluttony; 3. Hatred; 4. Envy; 5. Anger; 6. Luxury; and 7. Pride. Another says that these gates are seven members by which men commit sin.

The Mohammedans believe that the punishment of those in the district of *Gehennom* will not be eternal, but that after their crimes are expiated by purgatorial flames, they will be admitted into paradise. Between heaven and hell they believe there is an intermediate place called *ARAF* (which see).

The Hindus believe in a graduated scale of future punishments as well as rewards; the less wicked being sunk into a lower position in the next birth—the more wicked being sent down to one or other of innumerable hells, to reappear, however, on earth, in mineral, animal, and vegetable forms before they rise to the human,—the most wicked of all being

doomed to experience the misery and woe of perdition till the time of the dissolution of all things.

According to the system of the Budhists there are eight principal *narakas*, or places of torment, all of them situated in the interior of the earth, and so enclosed that there is no possibility of escape from it. The following description of the Buddhist hell is given by Mr. Spence Hardy in his 'Manual of Buddhism:' "Under the great *Bó*-tree, at the depth of 100 *yojanas*, is the roof of *Awíchi*, the flames from which burst forth beyond the walls, and rise to the height of 100 *yojanas*. There are 16 *narakas* called *Osupat*, exterior to *Awíchi*, four on each side. The distance from the centre of *Awíchi* to the outermost part of the *Osupat narakas* is 19,400 *gows*, and at this part they verge upon the great sea. By the power of the beings who suffer in *Awíchi*, the doors of the *Osupat narakas* are continually opening and shutting. The flames proceeding through the doors, when they are thus thrown open, burst upon the waters of the sea, to the distance of many *yojanas*, and thus cause a vacuum. Towards this vacuum the water of the sea is continually drawn, in a powerful manner, and with great noise and tumult, so that any ship coming near would be undoubtedly destroyed. This *naraka* is called *Awíchi*, from *a*, negative, and *wíchi*, refuge, because it affords no way of escape; it allows of no intermission to its misery.

"There is also the hell called *Lókántarika*, which is the intervening space between every three *sakwalas*. In this world, there is above neither sun, moon, nor light; and below there is water, extremely cold. The darkness is incessant, except in the time of a supreme *Budha*, when occasionally the rays proceeding from his person, and filling the whole of the 10,000 *sakwalas*, are seen; but this appearance is only for a moment, like the lightning, no sooner seen than gone.

"The inhabitants of *Sanjíwa* live 500 years, each year being the same length as a year in *Cháturmarájika*, so that their age is 160,000 *kelas* of the years of men. In *Kálasíttra* the age is 1,296,000 *kelas* of years. In *Sanghata* it is one *prakóti* and 368,000 *kelas*. In *Rowrawa*, it is eight *prakóti*s and 2,944,000 *kelas*. In *Maha Rowrawa*, it is sixty-four *prakóti*s and 3,568,000 *kelas*. In *Tápa*, it is 530 *prakóti*s and 8,416,000 *kelas*. In *Awíchi* it is an entire *anta-kalpa*."

The hell or infernal regions of the ancient heathens was a mighty kingdom over which *Pluto* reigned, and within its vast domains included the whole subterranean world. Four rivers, *Acheron*, *Styx*, *Cocytus*, and *Phlegethon*, must be passed by the dead before they found an entrance to the gloomy realms of the shades below. According to the description of *Virgil* the regions of this kingdom were five in number. The first or preparatory region was the abode of all kinds of diseases, distresses, discord, and war, and next to these centaurs, harpies, giants, and fabulous monsters of every description. The second

region was that of the waters through which flowed the *Styx*. The third was *Erebus*, in which *Virgil* places infants, persons condemned to death without cause, suicides, and those who had fallen in war. This region was watched by *Cerberus*, the three-headed dog; and here was erected the judgment-seat of *Minos*, who assigned to each one of the shades its special residence. The fourth region was called *Tartarus*, where dwelt those who had been guilty of great crimes. The fifth region was *Elysium*, the abode of the blessed.

In the Scandinavian mythology the wicked first pass to *Hel*, which seems simply to denote the abode of the dead, and thence to *Helheim* or *Niflheim*, which is represented as being the dwelling-place of *HELA* (which see), in the ninth world. This, like *Val halla*, was not an eternal but a temporary place of residence, and in a remote futurity the inhabitants of both regions will be consigned by *Alfadin*, either to *Gimli* or to *Nastrond*, both of which will be eternal.

HELLENISTS, a name applied to the Grecian Jews who lived in Egypt and other countries where the Greek language was spoken, thus being distinguished from the Hebrews, properly so-called, who used the Hebrew tongue. It was in the time of *Alexander the Great* that the Jews began to divide themselves into Hebrews and Hellenists. They became acquainted at this era with the language, literature, and philosophy of the Greeks. The Greek translation of the *Seventy* was accomplished at this time, and synagogues were rapidly multiplied in all parts of the world. Thus, in a most remarkable manner, was preparation made for the diffusion of that blessed Gospel which should come from the Jews. No less important was the change which now took place upon the character and habits of the Jews themselves. Their literature had even from the remotest periods of their history been of a peculiar and almost exclusive nature. By the influence, however, of the language and literature of Greece, which at this period began to be largely felt, the foundation was laid of a new epoch in Jewish literature, which received the name of Hellenistic. Thus arose the Alexandrian school of philosophy, which, by combining Grecian with the Oriental modes of thinking, led to the diversified forms of Gnosticism which formed so characteristic a feature in the aspect of Christianity during the first two centuries after the Christian era.

HELLOTIA, a festival celebrated at Corinth in honour of *Athena*, and also in Crete in honour of *Europa*.

HELLOTIS, a surname of *Athena* at Corinth, supposed to be derived from *Hellotia*, a daughter of *Timander*, who, having taken refuge in the temple of *Athena*, when Corinth was burnt down by the Dorians, was destroyed, along with her sister, in the temple. A short time after this disaster, the plague broke out at Corinth, and it was declared by the oracle that the pestilence should not cease until a tem-

ple was erected in honour of *Athena Hellotis*. The term *Hellotis* was also used as a surname of *Europa* in Crete.

HELMSTADIAN CONTROVERSY, a name given to the controversy raised by Calixtus in the seventeenth century, from Helmstadt, the place where it originated. See CALIXTINS.

HELVETIC REFORMED CHURCHES. Christianity was first introduced into Helvetia or Switzerland, in the seventh century, by St. Gall, a native of Ireland. This pious monk was educated at Bangor near Belfast, under Columbanus, and was one of twelve Irish monks who left Ireland about A. D. 589, with the view of diffusing a knowledge of Christian truth on the continent of Europe. For twenty years these zealous Irish missionaries laboured in Burgundy, and at the end of that period, through the opposition of the Pagans in that district, Columbanus was driven into exile, accompanied by St. Gall. Ascending the Rhine, they entered Switzerland about A. D. 610, and took up their residence at the head of the lake of Zurich. Here the natives were wholly under the influence of Pagan idolatry, and St. Gall, burning with zeal, set fire to the Pagan temple of the district, casting the idols into the lake. This, as might have been anticipated, instead of gaining over the people to the side of Christianity, only roused their indignation against the missionaries, and the result was, that St. Gall and his companions were compelled to seek refuge in flight. Passing through the canton of St. Gall, they formed a settlement at Bregentz, at the eastern extremity of the lake of Constance. Taught by past experience that the wrath of man worketh not the righteousness of God, the monks conducted their mission here with zeal, tempered with prudence, and, accordingly, they met with some measure of success. At the end of two years, however, through the influence of the Pagan part of the population, they were banished from this place also. Columbanus and his companions, discouraged by the treatment they had experienced in Switzerland, quitted the country, and retired to Italy, leaving St. Gall behind so sick as to be unable to be removed. On recovering from his illness, he repaired with a few adherents to a sequestered spot, where he erected the monastery of St. Gall in the canton of the same name. Here he spent the rest of his days in works of piety and devotion, while from his monastery the light of Christianity was diffused over the surrounding country. St. Gall lived to a very advanced age, and died at Arbon A. D. 640.

After the death of Gallus or St. Gall, several of his scholars continued to labour for the conversion of the Swiss, founding monasteries, and sending forth missionaries to impart to the people a knowledge of Divine truth. Several monks also in succession came from Ireland, through whose exertions a Helvetic church was formed, strictly Romish in its character, and yielding implicit submission to the Papal

power. Paganism gradually lost its hold of the country, and Christianity, in the form of Romanism, was substituted in its place.

Matters continued with little variation in this condition down to the sixteenth century. For some time before that period, however, peculiar circumstances had been gradually undermining the influence of the Pope in Switzerland. Though strongly and enthusiastically attached to their native land, the Swiss people had, from want of employment in their own country, been in the habit of enlisting extensively in the service of foreign countries. Brave, hardy, and persevering, they were highly prized as soldiers, and they had often determined the fortune of war on the battle fields of northern Italy. In his contentions with other nations, the Pope frequently found it necessary to solicit the support of the thirteen cantons; and the more effectually to accomplish his purpose, he was in the habit of liberally distributing among the people indulgences and church benefices. The natural consequence of this indiscriminate distribution of church patronage was, that the clerical order became rapidly degraded, and that intense reverence which the Swiss church and people had so long entertained for the see of Rome was now much diminished. The Swiss governments assumed a much more independent bearing towards the Pope, and as Gieseler well remarks, "the evil of foreign enlistment, which was perpetually denounced by patriots as the ruin of Switzerland, brought with it its own cure, by helping to prepare the ground for the reformation of the church."

The Reformation in Switzerland, though contemporaneous with that in Germany, was entirely independent of it, and proceeded from forces peculiar to the Helvetic church. D'Aubigné divides it into three periods, in which the light of the Gospel is seen to emanate from three different centres, all of them, however, within the Swiss cantons. "From 1519 to 1526 Zurich was the centre of the Reformation, which was then entirely German, and was propagated in the eastern and northern parts of the confederation. Between 1526 and 1532 the movement was communicated from Berne: it was at once German and French, and extended to the centre of Switzerland from the gorges of the Jura to the deepest valleys of the Alps. In 1532 Geneva became the focus of the light; and the Reformation, which was here essentially French, was established on the shores of the Lemane lake, and gained strength in every quarter."

The main instrument in commencing and carrying forward the work of Reformation in Switzerland was Uric Zwingli, a man eminently qualified, in many respects, to take the lead in this great movement. Possessed of a strong and clear judgment, his ardent love of truth, and an earnest zeal for its propagation, combined with a coolness, caution, and fearless intrepidity of the most remarkable kind, marked him out

as well fitted to take rank with such illustrious men as Luther and Calvin. Zwingli was born at Wildhaus, a village on the lake of Zurich, on the 1st of January 1484. The first ten years of his life were spent in the house of one of his uncles, from which he passed to the care of Binzlius, a teacher of considerable reputation at Basle. Here he made remarkable progress in his studies, and distinguished himself by his superior talents and attainments. He was now removed to Berne, where he studied under Henry Lupulus, an eminent professor of the belles lettres. While thus engaged at Berne, the Dominicans wished to persuade Zwingli to join their order, and with this view they prevailed upon him to come and reside in their convent. The step, however, met with the decided disapproval of his father, who ordered him forthwith to leave Berne, and proceed to Vienna. Thither, accordingly, Zwingli went, and devoted himself to the study of philosophy.

Having spent two years at Vienna, Zwingli returned to Basle, where, though not yet eighteen years of age, he took upon him the charge of a school, studying theology at the same time under Thomas Wytenbach, who did not conceal from his pupils the errors of the Church of Rome, but boldly exposed them, and inculcated a spirit of free inquiry altogether unfettered by human authority. To the prelections of this able theologian, Zwingli in after life was accustomed to acknowledge his deep obligations. After having studied for four years longer with great diligence and assiduity, he was created Master of Arts. His preparatory studies being now completed, he preached his first sermon in A. D. 1506, and was the same year chosen by the community of Glarus to be their pastor. Thus invested with a sacred character, and called to the discharge of most responsible duties, Zwingli not only continued the study of the Latin classics, but devoted himself zealously to the careful examination of the Sacred Scriptures. From the writings of the fathers of the church also, more especially those of Augustine, Ambrose, and Chrysostom, he drew much information, both as to the doctrines and practices of the early church. Thus the ecclesiastical abuses which Rome had introduced became obvious to his mind, and he hesitated not, while expounding the Scriptures from the pulpit, to expose faithfully and fearlessly the innovations which, in the course of centuries, had been ingrafted upon the simplicity and purity of the primitive ages of Christianity. As yet he was quite devoted to the Pope; he received from him a pension as an influential preacher, and publicly approved of the support rendered by the Swiss to the Holy See. Gradually, however, his opinions began to undergo a remarkable change, more especially as to some of the leading points of the Christian system. His studies being much directed to the Word of God, he arrived at the settled conviction that the Holy Scripture is the sufficient and only rule of faith and obedience. This

was the first step taken towards emancipation from the yoke of Rome.

The fame of Zwingli as a preacher and a divine from this time rose higher every day. In A. D. 1513 he set himself to the study of the Greek language, and entered with zeal into the examination of the New Testament in the original. His sermons were now characterised by a remarkably simple and Scriptural style. But Zwingli while he sought to acquit himself as a faithful minister of Christ, took a lively interest in the public affairs of the time. He was both a Christian and a patriot, and he could not look without the deepest concern upon the unnatural position in which a large portion of his countrymen had at this period placed themselves, by engaging to fight on the side of France. He therefore raised his voice, as he had some years before used his pen, against pensions and foreign enlistments. Such a step, though thoroughly conscientious on his part, drew down upon him the indignation of a large portion of the people among whom he laboured. In these circumstances he readily availed himself of an invitation, which he received in A. D. 1516, to remove from Glarus, where he had laboured so successfully, to another sphere of usefulness, as preacher in the abbey of Einsiedeln, in the canton of Schweitz. Here he continued his studies, both in polite literature and theology. His eyes were opening more and more to the abuses of the church to which he belonged; in common with many others, he was deeply impressed with the necessity of a Reformation; but instead of inveighing openly against the errors of the system, Zwingli and his friends vainly hoped that in due time the church would reform herself, and thus supersede the necessity of any movement from without. Meanwhile, within his own limited sphere, he used all his influence to correct glaring abuses. Thus he succeeded in persuading the administrator of the convent to efface an inscription, which was placed over the entrance of the abbey, to the effect, "that here plenary remission of all sins is obtained;" the worship hitherto paid in the convent to saints and angels was discouraged; relics and other instruments of superstitious devotion were destroyed; the nuns were required to read the New Testament in the German language, and their attention was specially directed to the scriptural method of salvation through Christ alone.

Zwingli, however, while he thus laboured quietly to correct some of the most flagrant and palpable errors of the Romish church, came at length to the firm impression that the time had now arrived to make a public avowal of his sentiments. Availing himself, therefore, of the opportunity of the anniversary of the consecration of the abbey, when vast crowds were assembled, he took occasion to denounce the substitution of mere external ceremonies in place of the life of God in the soul, as an unscriptural and soul-destroying error. "Cease to believe," said he, "that God resides in this temple more than in any other place. What

ever region of the earth you may inhabit, he is near you, he surrounds you, he grants your prayers, if they deserve to be granted; but it is not by useless vows, by long pilgrimages, or offerings destined to adorn senseless images, that you can obtain the divine favour: resist temptation, repress guilty desires, shun all injustice, relieve the miserable, console the afflicted, these are works pleasing to the Lord. Alas! I know it; it is ourselves, the ministers of the altar, we who ought to be the salt of the earth, who have led into a maze of error the ignorant and credulous multitude. In order to accumulate treasures sufficient to satisfy our avarice, we put vain and useless practices in the place of good works; and the Christians of these times, too docile to our instructions, neglect to obey the law of God, and think they can make atonement for their crimes, instead of renouncing them. 'Let us live according to our desires,' say they, 'let us enrich ourselves with the goods of our neighbour; let us not fear to stain our hands with blood and murder; we shall find easy expiations in the favour of the church.' Senseless men! Do they think to obtain remissions for their lies, their impurities, their adulteries, their homicides, their treacheries, by prayers recited in honour of the Queen of Heaven, as if she were the protectress of all evil doers! Undeceive yourselves, erring people. The God of justice suffers not himself to be moved by words which the tongue utters and the heart disowns. Imitate the holiness of the lives of those saints at whose feet you come hither to prostrate yourselves, walk in their footsteps, suffering yourselves to be turned aside neither by dangers nor seductions; this is the honour you should pay them. But as to yourselves, in the day of trouble, put your trust in none but God, who created the heavens and the earth with a word: invoke only Christ Jesus, who has bought you with his blood, and is the sole Mediator between God and man."

The die was now cast; the Reformer had taken his position. His audience of course were divided in opinion. Some were convinced by his arguments, but not a few left the place of worship denouncing the preacher as a heretic and traitor to his church. The monks of the neighbouring convents, naturally anxious to prevent the new doctrine from spreading among the people, strove to depreciate the character and misrepresent the motives of Zwingli. But all their efforts were unavailing. The preacher of Einsiedeln was still in connection with the Romish church; he was looked upon by the highest authorities in the church as a man not only of eminent talents, but of irreproachable character, and so high did he stand in favour with the papal Legate even at this time, that in a document dated 1st September 1518, he was appointed by that dignitary, chaplain to the Pope.

The intrepid reformer was not to be hindered in his work, either by desire of the favour or dread of the frowns of men. In the very same year, accord-

ingly, when he was thus honoured by a dignitary of the church, he openly from the pulpit of the convent warned his hearers against a trafficker in indulgences, the Franciscan Bernhardin Sanson, who made his appearance in Switzerland. Nor did his zeal in the cause of ecclesiastical reform stand in the way of his promotion. On the contrary, he had been only a year in Einsiedeln when he was pressed to accept the office of Lent priest in the great Minster of Zurich. The offer was tempting, but before accepting the office, he stipulated that he should not be confined in his preaching to the lessons publicly read, but should be allowed to explain every part of the Bible. The stipulation was conceded, and on the 1st of January 1519, he entered upon his new office in the spirit of a zealous and determined advocate of reformed principles. In his mode of preaching he departed widely from the universal practice of his time. Instead of confining his sermons to certain passages appropriated to the festivals and different Sundays in the year, he revived the practice of the Fathers in expounding whole books of the Bible in regular order.

At the commencement of the ministry of Zwingli in Zurich, the bull of Pope Leo X. for the sale of indulgences had been published throughout Christendom. Luther's protest against this monstrous abuse had been heard not in Germany alone, but in other countries also. Zwingli was no stranger to what was passing around him, and although he had already lifted his voice against indulgences in the convent of Einsiedeln, yet when Sanson in the fulfilment of his mission came to Zurich, the intrepid Swiss Reformer denounced the unhallowed traffic in no measured terms, and loudly censured the corruptions of the clergy and monks. It was no small encouragement to Zwingli that the opinions which since 1516 he had openly promulgated, were now preached by Luther in another country, and that the Reformation was no longer an event to be desired, but an event which was actually in progress. Switzerland, like Germany, was now in a state of religious excitement, the adherents of the reformed opinions were daily on the increase, while the monks and clergy warmly deprecated the slightest attempt at innovation on the existing order of things. The Papal Legate then at Zurich tried to gain over the Swiss Reformer. But Zwingli resigned his pension from Rome in 1520, declaring, that no earthly consideration would prevent him from preaching the gospel.

Through the influence of Zwingli, and the effect of his preaching upon the minds of the people, many of the ceremonies prescribed by the church began to be disregarded, and to fall into disuse. So rapidly, indeed, did the principles of the Reformation make progress throughout Switzerland, that Erasmus, in a letter which he wrote in 1522 to the president of the court of Mechlin, declared, "that the spirit of reform had so much increased in the Helvetic confederacy that there were 200,000 who abhorred the see of Rome."

The civil authorities of the country became alarmed at the extent to which the people carried their disregard of the injunctions of the church. The fast of Lent, which had been kept with the utmost strictness, was now neglected by some of the townspeople of Zurich, and on the complaint of several priests they were committed to prison. When examined by the council they maintained, as they had been taught by Zwingli, that fasting during Lent was an ordinance of man altogether unsanctioned by the Word of God. The bishop of Constance accordingly sent a commission to Zurich to enforce observance of the ceremonies. The zeal of the Reformer was now roused, and deeming it to be an imperative duty to vindicate those who were subjected to persecution for reformed principles, he published a tract on the subject of the Lenten fast, as being an unscriptural innovation of the Church of Rome. In vain did the superior clergy remonstrate against the new doctrines; they spread rapidly among the people. A second tract from the pen of Zwingli followed a few months after the publication of the first, and to exhibit the freedom with which he exposes ecclesiastical abuses a few passages may be cited from it, which may serve as a specimen of the spirit and style of the Swiss Reformer: "You defend human traditions," says he, "by asserting that the writings of the first disciples of Christ do not contain all that is necessary to salvation; and in support of your opinion you quote John xvi. 5, 12, 'I have yet many things to say unto you, but ye cannot bear them now;' but recollect that Jesus here speaks to his apostles, and not to Aquinas, Scotus, Bartholus, or Baldus, whom you elevate to the rank of supreme legislators. When Jesus adds, immediately after, 'Howbeit when the Spirit of truth is come, he will guide you into all truth,' it is still the apostles whom he is addressing, and not men who should rather be called disciples of Aristotle than of Christ. If these famous doctors added to Scripture doctrine what was deficient, it must be confessed that our ancestors possessed it imperfect; that the apostles transmitted it to us imperfect; and that Jesus Christ, the Son of God, taught it imperfect! What blasphemy! Yet do not they who make human traditions equal or superior to the law of God, or pretend that they are necessary to salvation, really say this? If men cannot be saved without certain decrees of councils, neither the apostles nor the primitive Christians, who were ignorant of those decrees, can be saved. Observe whither you are tending! You defend all your ceremonies as if they were essential to religion; yet it exercised a much more extensive empire over the heart when the reading of pious books, prayer, and mutual exhortation, formed the only worship of the faithful. You accuse me of overturning the state, because I openly censure the vices of the clergy; no one respects more than I do the ministers of religion, when they teach it in all its purity, and practise it with simplicity; but I cannot contain my indignation when I observe

shepherds who, by their conduct, appear to say to their flocks, 'We are the elect, you the profane; we are the enlightened, you the ignorant; it is permitted to us to live in idleness; you ought to eat your bread by the sweat of your brow; you must abstain from all sin, while we may give ourselves up with impunity to every kind of excess; you must defend the state at the risk of your lives, but religion forbids us to expose ours.' I will now tell you what is the Christianity that I profess, and which you endeavour to render suspected. It commands men to obey the laws, and respect the magistrate; to pay tribute and impositions where they are due; to rival one another only in beneficence; to support and relieve the indigent; to share the griefs of their neighbour, and to regard all mankind as brethren. It further requires the Christian to expect salvation from God alone, and Jesus Christ, his only Son, our Master and Saviour, who giveth eternal life to them who believe on him. Such are the principles from which, in the exercise of my ministry, I have never departed."

In addition to the subject of the Lenten fast, Zwingli called the attention of the Zurichers to the gross abuses which had sprung up in Switzerland from the celibacy of the clergy, and in a private letter to the bishop of Constance he strongly urged the removal of this human ordinance. Instead of listening, however, to the respectful remonstrances of the Reformer, the bishop began to persecute several of the clergy who had made themselves prominent in supporting the new opinions. Reproaches and calumnies of every kind were now heaped upon Zwingli and his friends. They were branded with the appellation of Lutheran heretics, and accused of holding opinions hostile to the See of Rome. Controversies of the most violent description now arose between the contending parties, and the most unseemly disputes often took place during divine service on the Sabbath. Such a state of matters was deeply distressing to the mind of Zwingli. He was afraid that the people might begin to lose all respect for religion, and that the most injurious consequences might result to the morals of the community. He appeared accordingly before the great council of Zurich, and respectfully requested that a public conference should be held at which he might have an opportunity of defending himself and his doctrines. The wish of the Reformer was acceded to, and a conference was arranged between the two parties, to take place on the 29th January 1523, when both were appointed to set forth their respective doctrines, and to support them by Holy Scripture alone.

In preparation for the proposed conference, Zwingli published and distributed extensively sixty-seven propositions embodying the chief doctrines he had preached. The most important of them were these "That the gospel is the only rule of faith, and the assertion erroneous that it is nothing without the approbation of the church; that Christ is the *only*

head of the church; that all traditions are to be rejected; that the attempts of the clergy to justify their pomp, their riches, honours, and dignities, are the cause of the divisions in the church; that penances, and other satisfactory works, are the dictates of tradition alone, and do not avail to salvation; that the mass is not a sacrifice, but simply the *commemoration* of the sacrifice of Christ; that meats are indifferent; that the habits of monks savour of hypocrisy; that God has not forbidden marriage to any class of Christians, and consequently it is wrong to interdict it to priests, whose celibacy has become the cause of great licentiousness of manners; that excommunication ought only to take place for public scandals, and be pronounced by the church of which the sinner is a member; that the power which the Pope and bishops arrogate to themselves, is the effect of pride, and has no foundation in Scripture; that God alone has power to forgive sins; that to give absolution for money is to become guilty of simony; that the Scripture says nothing of such a place as purgatory; that the *opus operatum*, or the assertion that grace is necessarily derived from receiving the sacraments, is a doctrine of modern invention; that no person ought to be molested for his religious opinions, it being the duty of the magistrate to stop those only which tend to disturb the public tranquillity; and that the word of God acknowledges none as bishops and priests but those who preach the gospel."

The conference took place on the day appointed in the presence of the council of two hundred, the greater part of the nobility, and a large assembly of the people; and so successfully did the Swiss Reformer defend his doctrines against Faber the vicar-general, who was his chief and almost sole opponent, that the council closed the proceedings by passing the following decree: "That Zwingli having neither been convicted of heresy nor refuted, should continue to preach the gospel as he had done hitherto; that the pastors of Zurich should rest their discourses on the words of Scripture alone; and that both parties should abstain from all personal reflections." The publication of this decree gave a powerful impulse to the progress of the Reformation in Switzerland. The doctrines of Zwingli were generally embraced throughout the canton of Zurich, and spreading from one district to another, chiefly through the labours of the Swiss Reformer and his friend Leo Judæ, who came to Zurich in the beginning of 1523, the minds of the people were every day becoming more alienated from the Romish church, and more favourable to the reformed cause.

The Pope meanwhile seemed to take little or no interest in the important religious movement which was carrying forward among the Swiss. Zurich was the only canton which steadfastly refused to join the league with France, and still supplied the Papal army with efficient soldiers; while the rest of the cantons lent their support to France, and treated the

Pope's legate with such determined hostility, that in Zurich alone could he reside with safety. In these circumstances Hadrian, who at that time filled the Papal chair, felt unwilling to take active measures in opposition to the reform movement in Zurich, and contented himself, even while the controversy was at its height, with despatching a flattering letter to Zwingli, entreating him to employ his influence in retaining on the side of the Pope a canton which had already done good service in the cause of the church. The Reformer had taken his ground, and he was resolved to maintain it. Backed by the Council of Zurich, he proceeded to rectify some of the more obvious ecclesiastical abuses. Nuns were allowed to leave their convents; several of the clergy, in defiance of the law of celibacy, entered into the married state; a German baptismal service was introduced in the city, and a new and more suitable constitution was given to the cathedral chapter. The citizens of Zurich had now become warm friends of the Reformation, and in their zeal they assembled and pulled down a crucifix which had been erected at the gate of the city. A tumult followed, and several of the ringleaders were apprehended and brought before the council, who, however, were divided in opinion as to the extent of punishment which ought to be inflicted upon the offenders. Before giving sentence, therefore, they resolved to summon a second conference on the worship of images and the sacrifice of the mass. This conference took place on the 28th of October 1523, nearly nine hundred persons being present. All the bishops and cantons of Switzerland had been invited, but only Schaffhausen and St. Gall sent delegates. The discussion terminated as in the first conference in favour of the Reformers, but the council came to the resolution that while they considered the worship of images as unscriptural, and the mass as no sacrifice, they would leave the ancient order of things for a time undisturbed until the people were more thoroughly informed on the disputed points. Meanwhile they liberated the prisoners whose trial had given rise to the conference. The bishop of Constance, ever zealous in supporting the doctrines of the Church of Rome, published a defence of the worship of images and the sacrifice of the mass. To this Zwingli replied in an able and conclusive treatise against these two leading doctrines of Romanism. So impressed were the council with the force of the arguments adduced by the Reformer, that they resolved to make open concessions to the desire so generally expressed for reform, and accordingly the shrined pictures in the churches were allowed to be closed up, and every priest was left free to celebrate mass or not as he chose. In the course of a few months more an order of council was issued decreeing the abolition of images in all places of public worship. This was followed by the rapid disappearance of all the objects and usages of superstition, and the substitution of a simple and Scriptural mode of worship. On

Maundy-Thursday 1525, the Lord's Supper was celebrated in its original simplicity in the great minster of Zurich. Monasteries were suppressed and changed into schools and almshouses.

After Zurich had begun the work of Reformation in Switzerland, Schafhausen and Appenzell openly joined the party. The other cantons, particularly Schweitz, Uri, Unterwalden, Lucerne, Friburg, and Zug, entered into a league "with all their power, so help them God, to stand by the old faith and banish the new; also to have no fellowship with its adherents." For some time matters assumed a very threatening aspect. A civil war seemed to be impending, which, however, was at this time happily averted.

About the period at which we have now arrived, the cause of the Reformation was not a little impeded in its progress, both in Switzerland and Germany, by a keen dispute which arose among the Reformers themselves on the subject of the bodily presence of Christ in the sacrament of the Supper. For a few years Zwingli had privately entertained and even publicly promulgated opinions on this subject contrary alike to those taught by the Church of Rome, and by the principal leaders of the Reformation. The expressions used by our blessed Lord, "This is my body," he maintained to be figurative in their character, and to imply nothing more than that the sacramental bread was a symbol or emblem of Christ's body. The Lord's Supper was thus in his view a simply commemorative ordinance. The same explanation of the words of institution was given by Ecolampadius of Basle, who professed to have derived his opinions on the point from the writings of Augustin. Transubstantiation, or the actual conversion of the sacramental elements into the real body and blood of Christ, was then, as it still is, the recognized doctrine of the Church of Rome. On this subject, therefore, the Swiss Reformer was so completely at variance with the teaching of the church to which he belonged, that he felt no small difficulty and delicacy in explaining the matter to the people. While meditating on the best mode of developing his sentiments, he had a dream which he thus relates: "I tell the truth, and moreover what I have to tell is so true, that my conscience compels me, against my will, to reveal what the Lord has bestowed upon me; for I am well aware to what jests and insults I shall in consequence expose myself. I say then, that at break of day, in a dream, I appeared to myself to have a tedious debate with my former opponent, and at length to have become so completely tongue-tied, as to have lost the power of saying what I knew to be true. This inability seemed to distress me exceedingly, as delusive dreams in the night sometimes do—for still, as far as I am concerned, I relate but a mere dream, although it is by no means a light matter which I have learnt by this dream—thanks be to God for whose glory alone I reveal these things. When in this perplexity I thought I saw a man

(whether he was black or white I do not remember for I am telling only my dream) who said to me, 'Stupid man that thou art, canst thou not answer as in Exodus xii. concerning the paschal lamb, This is the Lord's passover.' I immediately awoke, rose, consulted the passage in the Septuagint, and made use of it in my sermon that day with so much success, that those who had formerly entertained doubts on the subject of the Lord's Supper, immediately yielded to the conviction which it produced."

To promote the progress of Divine truth, not in Zurich alone, but throughout Switzerland generally, Zwingli established a new academy, one of the fundamental rules of which was, that, in the theological department, the teaching of the professors should be solely based on the Old and New Testaments. The benefit of this institution was felt not only during the lifetime of its founder, but has extended down even to the present day, many able and accomplished theologians having received their instruction within its walls.

In Switzerland, as in Germany and the Netherlands, the Reformation was hindered not a little by the extravagant excesses of the Anabaptists. A body of these fanatics having come to Zurich, succeeded in gaining over two learned men, Grebel and Manzius, and directed all their energies towards depreciating Zwingli, and diminishing his influence among the people; alleging that they alone were the true church, and that all those in connection with the reformed churches were unregenerate. They further insisted on the baptism of infants as invalid, on the necessity of adult baptism in all cases, and on re-baptization as the criterion of the genuine members of the Church of Christ. The council made every attempt to settle these disputes in an amicable manner. Under their authority Zwingli held private conferences with their leaders, desirous, if possible, to convince them of their errors. All, however, was unavailing, and the Reformer found it necessary publicly to censure their conduct, and to warn the people against them. Roused to madness by this public condemnation of their doctrines, they rushed to the city in crowds, with ropes round their waists, and branches of willow in their hands, pouring torrents of abuse upon Zwingli, and uttering the most fearful execrations against him. They re-baptized people in the public streets, proclaimed themselves to be the elect ones, and threatened to destroy all who should oppose them.

Amid the commotions which ensued, Zwingli exerted all his influence with the council to prevent them from using coercive measures against the Anabaptists, hoping by gentle means to reclaim them from the error of their ways. A small fine at first was the penalty imposed upon them for re-baptizing, and this being ineffectual, some of them were apprehended and committed to prison. Such moderate measures, however, had little effect in restraining these misguided men from disturbing the peace of the city

The council accordingly proceeded to take still more stringent steps, and issued an edict forbidding them under pain of death to re-baptize any person within the territories of Zurich. In the face of this decree, Manzius persisted in re-baptizing a number of people; whereupon, being apprehended, and declaring his determination to act in defiance of the law, he was publicly executed on the 5th of January 1527. This decided step, on the part of the civil authorities, which had not been taken without earnest remonstrances against it by Zwingli, had the desired effect in checking the excesses of the Anabaptists, and putting an end to the tumults they had raised.

The reformed doctrines were now professed generally throughout most of the cantons of Switzerland. In Berno especially, they had been extensively received. The old superstitions were fast disappearing; the Romish cathedrals and churches were almost wholly deserted; and the sermons of the reformed preachers were listened to by crowded and eager audiences. A proposal was made to abolish the mass, and to make a public avowal of adherence to the Reformation. Before doing so, however, the council summoned a convocation of the clergy of the canton for the purpose of inquiring whether the doctrines of Zwingli appeared to them consonant with Scripture. Zwingli, along with several Swiss and German divines, attended the convocation, which was held towards the close of 1527; and so successful were the reformed in defending their principles, that, with the sanction of the council of Berne, the reformed worship was established throughout the whole canton. The Romish cantons, perceiving that the Reformation was rapidly gaining ground, took alarm, and anxious to repress the growing tendency towards a revolt from Rome, commenced a system of oppression and persecution, expecting thereby to reclaim those who had quitted the communion of the church. The cantons of Zurich and Berne were resolved to maintain their ground in the face of all opposition, and they were quite prepared, if necessary, to defend themselves in open war. The calamity of a civil war, however, was obviated in the meantime by the mediation of the neutral cantons, and a treaty of peace was signed on the 25th of June 1529, which was favourable to the reformed throughout all the cantons of Switzerland.

One of the most grievous sources of discouragement to the friends of the Reformation arose about this period from the controversy on the subject of the Lord's Supper, and the separation thereby effected between the Saxon and Swiss Reformers. The doctrine of the bodily presence of Christ in the Supper had been established in the Romish church since the first Lateran council, in A. D. 1215, and to this ancient doctrine Luther, for a time, firmly adhered. The first who commenced the controversy was Carlstadt, (see CAROLOSTADIANS), who poured forth from Basle his indignation against Luther, in a

succession of writings directed against his doctrine of the Lord's Supper. Luther had so far differed from the Romish church as to deny the *opus operatum*, or necessary efficacy of the sacrament, and to reject transubstantiation, but he had maintained the real presence of the body and blood of Christ in and with the sacramental elements. Dr. Carlstadt, on the contrary, maintained the Lord's Supper to be nothing more than a commemorative rite, and the elements simply symbols of the body and blood of Christ. Zwingli had long held this doctrine in secret, and now, therefore, he openly avowed his sympathy with the views of Carlstadt. Erasmus was understood to be inclined to the same opinion.

This controversy was conducted on both sides with great ability and power. In refutation of Carlstadt Luther wrote against the celestial prophets in 1525, while Bugenhagen directed his work on the same subject against Zwingli, who defended his doctrine in several works, followed by Ecolampadius, who had inbibed the same sentiments. In a preface which Luther prefixed to Agricola's translation of the Swabian Syngramma into German, the great Saxon Reformer first encountered the Swiss party, and from that moment a strife arose of the most bitter and exasperated kind, between Luther and Zwingli, who ought to have been united in the bonds of a common brotherhood against a common foe. Nor was the Swiss doctrine of the Lord's Supper confined to Switzerland; it had many supporters also in the south of Germany. For several years the Reformed churches were agitated to a lamentable extent by the unhappy controversy which had thus arisen, and it was not till 1529 that serious attempts were made to reconcile the contending parties. The Landgrave of Hesse was the most active in resorting to healing measures. Being himself an ardent friend of the Reformation, he was deeply distressed at the alienation and estrangement which had taken place of the two leaders of the movement from each other. With the view of bringing about a friendly conference on the disputed point, he prevailed upon Luther and Zwingli to meet at Marburg, accompanied by a few friends on each side. The meeting was held at the request of the Landgrave, but led to no satisfactory result, the two Reformers being at the close of it as far as ever from agreeing on the point in dispute. An attempt was made, however, to reconcile them personally, but while Zwingli entered readily into the proposal, it was sternly declined by Luther, who expressed his astonishment that Zwingli should lay claim to be regarded as his Christian brother, when they differed on a point so momentous. Before the conference terminated, however, fourteen articles were drawn up by the Swiss and German divines jointly, containing the essential doctrines of Christianity, which they signed by common consent. The disputed point of the Eucharist was left meanwhile in abeyance, both parties agreeing to exercise mutual charity and forbearance

towards each other. Once more did the Landgrave endeavour to persuade the two great Reformers to recognize one another as brethren. Zwingli held out the hand of reconciliation, but Luther was inexorable.

The effect of the discussion upon the mind of the Landgrave was, that he gave a decided preference to the doctrines of Zwingli. In vain did both Luther and Melancthon endeavour by correspondence to convince him of the truth of consubstantiation. The diet of the empire convened at Augsburg in 1530, and while the Lutherans presented their opinions to the diet, the Zwinglians also gave in their confession of faith which had been drawn up by Martin Bucer, and was called the Tetrapolitan Confession, from the four towns, Strasburg, Constance, Meiningen, and Lindau, by which it was presented. The only point in which the two confessions differed from each other respected the doctrine of the bodily presence of Christ in the Supper; the followers of Zwingli maintaining the simply symbolical character of the elements. At the same diet the Swiss Reformer presented his own private confession, which contained these words on the subject of the Lord's Supper: "I believe that in the holy eucharist or supper of thanksgiving, the real body of Christ is present to the eye of faith, that is, to those who thank the Lord for the benefits conferred on us in Christ his Son, acknowledge that he assumed a real body, truly suffered in it, and washed away our sins in his own blood; and thus the whole that Christ has done is, as it were, present to the eye of their faith. But that the body of Christ, in substance and reality, or that his natural body is present in the Supper, and is received into our mouth, and masticated by our teeth—as the papists, and some who look back to the flesh-pots of Egypt represent—that I not only deny, but unhesitatingly pronounce an error, and contrary to the Word of God." He subjoins elaborate proofs from Scripture, reason, and the Fathers, in support of these views. To this confession Eck, the Romish divine, replied; and Zwingli defended himself in a letter addressed to the Emperor and the Protestant princes.

Whilst the Swiss Reformer was thus engaged in refuting the doctrine of consubstantiation as taught by Luther, his mind was much occupied in devising means for promoting the progress of the Reformation in Switzerland. Both in private and in public he was indefatigable in his labours for the advancement of the good cause. Nor were the enemies of the Reformation indifferent to the inroads which were daily making on the kingdom of darkness; but they were resolved to make a determined effort to crush the Protestant cause. The diet of Augsburg had published a decree condemning the Protestants, and also the Sacramentarians, as they called the Zwinglians, and enjoining a strict conformity to the Church of Rome in all points. In consequence of this intolerant decree, the Protestant princes of Germany assembled at Smalkald in December 1530, and

bound themselves to defend their religion against all opposition from whatever quarter. The Emperor Charles V. was alarmed at this union; but being busily engaged in foreign wars, he left the Protestants to the free exercise of their religion throughout his whole dominions.

The doctrines of the Reformation had now diffused themselves throughout almost every town and village of Switzerland. A speedy and complete triumph seemed now to await the cause of truth and religious freedom. But at the very time when the hopes of success were at the highest, Zwingli commenced a course of acting which savoured more of the politician than the Reformer. He had evidently set his mind upon the overthrow of Charles V. and the substitution of a more popular sovereign in his place. With this view he listened to proposals for an alliance between Francis I., the king of France, and the Swiss republics. This line of policy began to alienate from Zwingli many of his warmest and steadiest friends. Even the Landgrave of Hesse drew towards Luther, and sought to check the Swiss Reformer. The five Romish cantons, enraged at the progress of Reformed principles, were eager to find some excuse for ridding themselves of the treaty of Cappel. Hitherto they had been restrained from proceeding to open violence by the superiority both in numbers and force of the Protestant cantons; but having, in the meantime, made ample preparations, they were now determined to make open war. Everything now assumed an alarming aspect; the tone of the Five Cantons became every day more threatening, and Zwingli passed from one place to another proclaiming the necessity of a new Helvetic Constitution, involving an armed confederacy of the friends of the Reformation in every part of Switzerland. In this critical state of matters, the Protestant cantons held a diet at Arau on the 12th of May 1531, when a middle course was adopted on the suggestion of the deputies from Berne. "Let us close our markets," said they, "against the Five Cantons; let us refuse them corn, salt, wine, steel, and iron; we shall thus impart authority to the friends of peace among them, and innocent blood will be spared." This proposal was resisted by Zurich, headed by Zwingli, that canton expressing a decided preference for war. The Bernese proposition, however, prevailed, and the consequences to the Five Cantons were of the most disastrous description. Famine, and its invariable attendant, disease, spread among the inhabitants despondency and death. Closely shut up in their mountains, all communication with them was intercepted by Zurich and the other allied cantons. Still the Romish cantons were inflexible. "We will never permit," said they, "the preaching of the Word of God, as the people of Zurich understand it." In vain were they reminded that by persecuting the reformed they were violating the treaty of peace. Holding a diet at Lucerne they came to the resolution of waging

war in defence of the church and the holy see. Having finished their preparations accordingly, they took the field on the 6th of October 1531.

Cappel, about three leagues from Zurich, was the point at which the army of the Five Cantons was concentrated. Alarmed at the intelligence of the arrival of the enemy, the militia of the canton were hastily assembled, and Zwingli accompanied them as chaplain to the scene of action. A battle ensued, fought with the utmost bravery on both sides, but the Zurichers being at length overpowered by numbers, were thrown into confusion and completely defeated. In the heat of the action Zwingli fell mortally wounded, and in a short time expired, exclaiming as he lay in the agonies of death, "What matters this misfortune? They may indeed kill the body, but they cannot kill the soul." Thus died the great Reformer of Switzerland, leaving behind him an imperishable name.

This victory at Cappel was hailed by the Romanists as a sure precursor, in their view, of the restoration of the Papal authority, not in Switzerland alone, but throughout all Europe. Their expectations, however, were doomed to be disappointed; the cause of the Reformation had in it a vital energy which no opposition of man could possibly destroy. Meanwhile the Zurichers were deeply discouraged by the reverses which they had sustained; and with no other stipulation than that their faith should be preserved, they concluded a peace with the Five Cantons.

The Church of Rome now succeeded in regaining the ascendancy in those very parts of Switzerland where her sway had been most indignantly disowned. "The wind of adversity," says D'Aubigné, "was blowing with fury: the evangelical churches fell one after another, like the pines in the forest whose fall before the battle of the Goubel had raised such gloomy presentiments. The Five Cantons, full of gratitude to the Virgin, made a solemn pilgrimage to her temple at Einsidlen. The chaplains celebrated anew their mysteries in this desolated sanctuary; the abbot, who had no monks, sent a number of youths into Swabia to be trained up in the rules of the order, and this famous chapel, which Zwingli's voice had converted into a sanctuary for the Word, became for Switzerland, what it has remained until this day, the centre of the power and of the intrigues of the Papacy.

"But this was not enough. At the very time that these flourishing churches were falling to the ground, the Reform witnessed the extinction of its brightest lights. A blow from a stone had slain the energetic Zwingli on the field of battle, and the rebound reached the pacific Œcolampadius at Basle, in the midst of a life that was wholly evangelical. The death of his friend, the severe judgments with which they pursued his memory, the terror that had suddenly taken the place of the hopes he had entertained of the future—all these sorrows rent the heart of Œcolampadius, and soon his head and his life in-

clined sadly to the tomb. 'Alas!' cried he, 'that Zwingli, whom I have so long regarded as my right arm, has fallen under the blows of cruel enemies! He recovered, however, sufficient energy to defend the memory of his brother. 'It was not,' said he, 'on the heads of the most guilty that the wrath of Pilate and the tower of Siloam fell. The judgment began in the house of God; our presumption has been punished; let our trust be placed now on the Lord alone, and this will be an inestimable gain.'" Œcolampadius declined the call of Zurich to take the place of Zwingli. 'My post is here,' said he, as he looked upon Basle."

How often in the history of the Christian church has the truth of the proverb been realized, that "man's extremity is God's opportunity." The death of Zwingli, followed by that of Œcolampadius, appeared at first as if it were the death-blow of the Swiss Reformation. But at that very moment, when all seemed to be lost, was God preparing to commence a work of Reformation in Geneva, which should so effectually operate on the whole Helvetic territory, as to revive and finally establish the Reformed church in that country. Calvin may be considered as having succeeded to the authority of Zwingli in Switzerland. When the Swiss Reformer fell on the field of Cappel, Geneva was still under the power of Rome, but scarcely a year passes when William Farel is found preaching the gospel in that ancient city with acceptance and power, and in a few years more John Calvin arrives to complete what Farel had begun. The doctrine and discipline of the Reformed communion, as modelled by Calvin, (see GENEVA, CHURCH OF,) was received by the Helvetic Reformed Church generally. Zurich and Berne for a time adhered both to the tenets and form of government which Zwingli had established; but such was the prudence and powerful influence of the French Reformer, that he succeeded in overcoming their prejudices, and in effecting a union among the Helvetic churches. The doctrine of Zwingli on the subject of the eucharist, as being nothing more than a commemorative rite, and of the presence of Christ in the sacrament, as being merely *symbolical* or *figurative*, was now abandoned, and the doctrine of Calvin received, which acknowledges a *real*, though *spiritual*, presence of Christ in the sacrament, which is realized by the believer alone. The doctrine of predestination also, though resisted by Berne and Zurich for a time, was at length accepted by the Helvetic church, and a union effected between the Swiss churches and that of Geneva.

Purity of doctrine, however, did not continue long to characterize the Reformed churches of Switzerland. Socinus, the originator of the Socinian heresy, was himself a member of the Swiss church, and even professed to receive the Helvetic confession. And even during the lifetime of Calvin, Servetus, in Geneva itself, denied openly the divinity of Christ. During the last two centuries, the Helvetic Reformed

Church, while it has maintained its ground against Popery, has given way to an influx of Arianism, Socinianism, and Rationalism, which has reduced its influence among the Reformed churches of the Continent far below what might have been expected from its earlier history. Irreligion and infidelity have so completely pervaded Switzerland, even in its Protestant cantons, that a recent traveller of the highest intelligence and integrity, Mr. Samuel Laing, remarks, "The Swiss people present the remarkable social phenomenon of a people eminently moral in conduct, but eminently irreligious; at the head of the moral states in Europe for ready obedience to the law, for honesty, fidelity, and sobriety—at the bottom of the scale for religious feeling, observances, or knowledge." The full extent of this description, however, is scarcely borne out by the fact, that when the local authorities of Zurich, in 1839, appointed Dr. Strauss, the infidel author of 'Das Leben Jesu,' to a professorship of theology, the people, assisted by some of the clergy, rose in a mass to oppose his instalment, and so violent was the tumult, that even blood was shed.

Religion, it must be confessed, is at a low ebb in Switzerland generally, and although a revival is no doubt going forward at Geneva, chiefly through the influence of the Evangelical Protestant Church, this extends little farther than a few of the larger towns. The Evangelical Society of Geneva is no doubt effecting a good work in their own country, as well as in France, but much yet remains to be accomplished before the Helvetic Reformed Church will be able to assert anything like a conspicuous place among the Protestant churches of Europe.

HELVETIC CONFESSION. The first Helvetic Confession was published six years after the presentation of the Lutheran and Tetrapolitan Confessions to the Diet of Augsburg. At a meeting of the Swiss divines held at Basle in 1536, it was resolved to draw up a confession, not only on the disputed point of the eucharist, but embodying the general articles of the Reformed faith. The task was committed to Bullinger, Leo Judae, and three others. That which generally receives the name of the Helvetic Confession is, however, the larger one, called 'Expositio Simplex,' drawn up at the request of the Elector Palatine, and composed by Bullinger. It was put forth, first in Latin, and afterwards in a German translation made by the author himself. It consisted of thirty chapters, and was adopted not only in Switzerland, but also in Germany and Scotland, as well as by the Polish, Hungarian, and French Reformed churches. It was translated into French by Theodore Beza.

HELVIDIANS. See **ANTIDICA-MARIANITES.**

HEMERESIA, the soothing goddess, a surname of **ARTEMIS** (which see), under which she was worshipped in Arcadia.

HEMERO-BAPTISTS (Gr. Daily Baptists), a Jewish sect mentioned by Epiphanius, which derived

its name from practising daily ablutions, which they looked upon as an essential part of religious duty. They are said to have agreed with the Pharisees in doctrine, with the single exception, that like the Sadducees they denied the resurrection. It is not improbable that those who blamed the disciples of our Lord for eating with unwashed hands (Mark vii. 1—8), may have belonged to this sect.—The name *Hemero-Baptists* is also given, in consequence of their frequent washings, to the **MENDEANS** (which see), or Christians of St. John.

HEMIPHORIUM. See **COLLOBIUM.**

HEN, spirits among the **TAOISTS** in China. They are the souls of the intermediate class of men who are neither good nor evil. The Emperor puts his country under their protection, and he deposes them or degrades them if they neglect their duty. They are in general friendly to men, and though invisible they perform many good offices for him.

HENOTICON, a formula of concord drawn up A. D. 482 by the Greek Emperor Zeno, through the influence of Acacius, bishop of Constantinople. This document was designed to put an end to the dissensions which the Monophysite controversy caused both in church and state. In the Henoticon, or Deed of Union, the emperor explicitly recognized the creed of the Nicene and Constantinopolitan councils as the only established and acknowledged creed of the church. This creed, he says, was received by that council of Ephesus which condemned Nestorius, whom, along with Eutyches, the emperor declares to be heretics. He also acknowledges the twelve chapters or Cyril of Alexandria to be orthodox, and declares Mary to be the mother of God, and Jesus Christ to possess two natures, in one of which he was of like substance with the Father, and in the other of the same substance with us. Thus without naming the council of Chalcedon, he fully recognized its doctrines, and called upon all true Christians to unite on this basis. In this way the emperor hoped to maintain the truth, and yet to secure peace between the contending parties. In Egypt the object of Zeno was fully gained, but the bishops of Rome opposed the *Henoticon* as casting a slight upon the last general council; and Pope Felix II. went so far as to excommunicate Acacius, at whose instigation the deed had been drawn up. The other patriarchs of the Eastern church sympathized with Acacius, who anathematized in his turn the Latin Pope, ordering his name to be erased from the diptychs or sacred registers of the church. Thus the Oriental and Occidental churches continued in open hostility with one another for thirty-four years, until at length the former church gave in her formal adhesion to the canons of the council of Chalcedon.

HENRICIANS, a Christian sect which arose in the twelfth century, deriving their name from their leader Henry, a monk of Cluny, and a deacon, who came from Switzerland. In the retirement of his monastery, he had devoted himself to the study of

the New Testament, and drawing his knowledge of Christianity from the pure unsullied fountain of the Word of life, he imbibed an earnest desire to sally forth into the world and proclaim the truth to his fellowmen. Leaving the solitude of the cloister, therefore, he went out a preacher of repentance in the habit of a monk, and barefoot. The first scene of his missionary labours was the city of Lausanne, where, in the spirit of John the Baptist, he called upon the people to repent and turn to the Lord. After preaching here for a time, he proceeded into France, where, gathering around him a goodly number of earnest and devoted associates, he formed them into an apostolical society. These men, usually denominated Henricians, went before their master, bearing in their hands the banner of the cross, and calling upon men to follow the cross of Christ. For a time the preaching of Henry was limited to repentance, but waxing bolder and more zealous as he proceeded in his mission, he began unsparingly to expose the vices of the clergy and the errors of the dominant church. His preaching was so powerful and awakening, that it was said a heart of stone must have melted under it.

The effect of the discourses of this remarkable man is thus noticed by Neander: "On Ash-Wednesday of the year 1116, two of Henry's spiritual society arrived with the banner of the cross at the city of Mans; they came to inquire whether their master might visit the city as a preacher of repentance during the season of Lent. The people who had already heard so much of him, were now anxiously expecting the time when he would make his personal appearance. The bishop of the city at that time, Hildebert, a pupil of Berengar of Tours, one of the more discreet and pious bishops, received the two messengers in a very friendly manner, and as Henry was not known as yet to be guilty of any heresy, as only his mighty influence on the people was everywhere extolled, the bishop rejoiced at the opportunity of securing a preacher like him for his people during the Lent. And being then about to start on a journey to Rome, he gave directions to his archdeacon that he should allow Henry to preach without molestation. The latter soon won the same great influence here as he had done everywhere else. Among the clergy themselves there was a division. The higher clergy were prejudiced against him on account of his method of proceeding; the younger clergy of the lower class, who were less tied to the church system, and had nothing to fear from Henry's invectives, could not resist the impression of his discourses, and the seed of the doctrines which he scattered among them, continued to spring up for a long time after him. They became his adherents, and prepared a stage for him, on which he could be heard by the entire people. One effect of his preaching soon began to manifest itself. He chained the people to himself, and filled them with contempt and hatred towards the higher clergy. They would

have nothing to do with them. The divine service celebrated by them was no longer attended. They found themselves exposed to the insults and gibes of the populace, and had to apply for protection to the civil arm."

The oppositions which Henry encountered from the clergy only attracted the people the more towards him. Multitudes both of the poorer and the wealthier classes took him as their spiritual guide in all things. No wonder that when Hildebert returned from his journey to Rome, he found the affections of the people of his diocese entirely alienated from him, and his episcopal blessing, which had formerly been so eagerly courted, now treated with contempt. Henry had obtained an overwhelming influence over them. The bishop, with a meekness and prudence well fitted to win respect, instead of inveighing with bitterness against this powerful rival in his people's affections, contented himself with simply directing Henry to leave his diocese and betake himself to some other field. The zealous monk made no resistance, but forthwith directing his steps southward, made his appearance in Provence, where Peter of Bruis, a monk of similar spirit, had already laboured before him. Here he developed still more clearly his opposition to the errors of the Church of Rome, and drew down upon himself the bitter hostility of the clergy. At length the archbishop of Arles succeeded in apprehending him. Having secured the person of Henry, the Romish dignitary had him conveyed before the council of Pisa, which was held in 1134, under the presidency of Pope Innocent II. This council pronounced him a heretic, and condemned him to confinement in a cell.

In a short time the reforming monk was set at liberty, when returning to the former scene of his labours in the South of France, he resumed his mission as a determined opponent of the reigning evils of the dominant ecclesiastical system. All classes flocked to hear him, and such was the effect of his preaching, after labouring for ten years in the districts of Toulouse and Alby, that Bernard of Clairvaux, in a letter to a nobleman urging him to put down the heretics, plainly confesses, "The churches are without flocks, the flocks without priests, the priests are nowhere treated with due reverence, the churches are levelled down to synagogues, the sacraments are not esteemed holy, the festivals are no longer celebrated." So rapidly did the sect of the Henricians make way among the population generally, that Bernard was obliged to confess, "Women forsake their husbands, and husbands their wives, and run over to this sect. Clergymen and priests desert their communities and churches; and they have been found sitting with long beards among weavers."

The alarming progress of this reforming sect did not escape the anxious notice of the See of Rome. Pope Eugene III. happening to be at this time resident in France, thought it necessary to take active

measures for the suppression of the Henricians. With this view he despatched to the districts where they chiefly abounded, a legate accompanied by the abbot Bernard, whose ability and high character might produce, it was supposed, a favourable impression upon the minds of the people. But even the holy abbot of Clairvaux utterly failed in the object of his mission; the followers of Henry successfully repelled his arguments by apposite quotations from the Sacred Scriptures. Foiled in all their attempts to reconcile these sectaries to the dominant church, the clergy had no alternative left them but to have recourse to violent measures. Henry, accordingly, was once more seized and brought before the council of Rheims, which was held in that city in 1148. The archbishop of Rheims, who was his principal accuser, being averse to proceed to extremities, dissuaded the council from inflicting capital punishment, and by his advice Henry was simply condemned to imprisonment during life, with a meagre diet, that if possible he might be brought to repentance. Soon after his committal to prison he died, and the sect which bore his name disappeared, only, however, to give place to other sects holding the same principles, and animated by a similar spirit, who, in an almost unbroken series, continued till the period of the Reformation to lift their solemn protest against the errors and corruptions of the Church of Rome. See APOSTOLICALS, PETROBRUSIANS.

HEPHÆSTÆA. See LAMPADEPHORIA.

HEPHÆSTUS, the god of fire in the ancient Greek mythology. He was said to be the son of *Zeus* and *Hera*, and in the Roman mythology is known by the name of *Vulcan*. Born in Olympus, he was dropped from thence by his mother, or as is sometimes alleged, cast down by his father. An entire day was spent in passing from heaven to earth, and in the evening Hephæstus landed on the island of Lemnos in the Ægean Sea. As the deity who presided over fire, he had a palace in Olympus, which was fitted up with a smith's forge, where he constructed thunderbolts for gods, and weapons and armour for mortal men. Later Greek and Roman writers represent his workshop as not in Olympus, but in the interior of some volcanic island, for example, in Sicily, where he was supposed to have his forge under Mount Ætna, where, assisted by the *CYCLOPES* (which see), he prosecuted his arduous labours. Hephæstus is represented as having taught men the arts of life, and at a very ancient period he appears to have been a household god among the Greeks, small statues to his honour being placed near the hearth. His worship was sometimes combined, as at Athens, with that of *Athena*, and festivals were held in honour of both on one and the same day.

HERA, one of the principal goddesses of the ancient heathen mythology. Sometimes she is described as the sister, and at other times as the wife of *Zeus*. She was worshipped principally at Argos

and Samos. On the occasion of her marriage with the king of Olympus, all the gods are represented as having attended, bringing with them presents in honour of the bride, and among the rest *Ge* presented the gift of a tree with golden apples, which was guarded by the Hesperides in a garden at the foot of Mount Atlas. By her marriage with *Zeus*, she was raised, according to the later writers, to the exalted honour of being the queen of Heaven, but the union is said not to have been of the happiest description, so that she found it necessary to borrow the girdle of *Aphrodite* to win the love of her husband. She was the mother by *Zeus* of *Ares*, *Hebe*, and *Hephæstus*. *Hera* was the goddess of marriage and of childbirth. Her worship seems to have prevailed throughout Greece from a very ancient period, and she is generally believed to have been the goddess of nature. Among the Romans she was worshipped under the name of *Juno*.

HERACLEIA, a festival anciently celebrated at Athens every five years, in honour of the Grecian deity *HERACLES* (which see).

HERACLEONITES, a Christian sect which arose in the second century, professing in a modified form the doctrines of the Valentinian school of Gnostics. *Clement* and *Origen* make a number of quotations from the writings of *Heracleon*, from which it would appear that instead of interpreting the Gospel of *John*, on which he wrote a commentary, in the plain literal signification, he sought to find a profound meaning, warped, however, by his decided partiality for theosophic speculation. A specimen of the style of this Gnostic writer's expositions of Scripture is selected by *Neander* from *Heracleon's* interpretation of *John* iv. 5—26, containing our Saviour's conversation with the woman of Samaria: "With the simple facts of the history, *Heracleon* could not rest content; nor was he satisfied with a calm psychological contemplation of the Samaritan woman in her relation to the Saviour. His imagination immediately traced in the woman who was so attracted by the words and appearance of Christ, the type of all spiritual natures, that are attracted by the godlike; and hence this history must represent the entire relation of the *pneumatici* to the Soter, and to the higher spiritual world. Hence the words of the Samaritan woman must have a double sense,—that of which she was herself conscious, and that which she expressed unconsciously, as representing the whole class of the *pneumatici*; and hence also the words of the Saviour must be taken in a two-fold sense, a higher and a lower. True, he did not fail to understand the fundamental idea contained in the Saviour's language; but he allowed himself to be drawn away from the principal point, by looking after too much in the several accompanying circumstances. 'The water which our Saviour gives,' says he, 'is from his Spirit and his power. His grace and his gifts are something that never can be taken away, never can be exhausted, never can pass from those who have

any portion in them. They that have received what is richly bestowed on them from above, communicate of the overflowing fulness which they enjoy, to the everlasting life of others also.' But then he wrongly concludes, that because Christ intended the water which he would give to be understood in a symbolical sense, so too the water of Jacob's well must be understood in the same symbolical sense. It was a symbol of Judaism, inadequate to the wants of the spiritual nature—an image of its perishable, earthly glory. The words of the woman,—'Give me this water, that I thirst not, neither come hither to draw,'—express the burthensome character of Judaism, the difficulty of finding in it anything whereby to nourish the spiritual life, and the inadequacy of that nourishment when found. When our Lord afterwards bade the woman call her husband, he meant by this her other half in the spiritual world, the angel belonging to her;—that with him coming to the Saviour, she might from the latter receive power to become united and blended with this her destined companion. And the reason for this arbitrary interpretation is, that 'Christ could not have spoken of her earthly husband, since he was aware, that she had no lawful one. In the *spiritual* sense, the woman knew not her husband—she knew nothing of the angel belonging to her; in the literal sense, she was ashamed to confess that she was living in an unlawful connection.' The water being the symbol of the divine life communicated by the Saviour, Heracleon went on to infer that the water-pot was the symbol of a recipient spirit for this divine life on the part of the woman. She left her water-pot behind with him; that is, having now a vessel of this kind with the Saviour, in which to receive the living water she came for, she returned into the world to announce that Christ was come to the psychical natures."

HERACLES, the most illustrious of all the herogods of heathen antiquity. His worship has prevailed very extensively among all nations both of the East and the West. Homer makes him the son of Zeus by Alcmene, the wife of Amphitryon, king of Thebes. He is said to have been born B. C. 1280. He became remarkable for his bodily strength, and is chiefly noted for the twelve labours which he successfully achieved. These were 1. The contest with the Nemean lion and its slaughter with his own hands. 2. The destruction of the Lernean hydra with its nine heads. 3. The wounding and carrying off of the stag of Ceryneia in Arcadia. 4. The taking of the Erymanthian boar. 5. The cleaning of the stables of Augeas in one day. 6. The putting to flight of the Stymphalian birds. 7. The catching of the Cretan bull. 8. The fetching to Mycenæ of the mares of Diomedes. 9. The carrying off of the girdle of Hippolyte, queen of the Amazons. 10. The fetching of the oxen of the monster Geryones. 11. The plucking and carrying away of the golden apples of the Hesperides. 12. The fetching of Cer-

berus from the infernal regions. Besides these Heracles is said to have performed many other feats of strength and courage, and among the rest he fought against the giants and defeated them. After his death he was worshipped throughout Greece as a god, and numerous temples erected to his honour, while festivals were established in commemoration of him, called HERACLEIA (which see). Among the ancient Romans this deity was worshipped under the name of *Hercules*, his worship having been introduced into Italy by Greek colonies, and thence conveyed into Gaul, Spain, and Germany.

Among the ancient Egyptians, Sir Gardner Wilkinson mentions Hercules as one of the twelve secondary deities, under the name of *Gom*, or rather *Som*. He is a beneficent deity, connected closely with the good god *Osiris*. "Like Osiris," says Mr. Gross, "he is an emanation of the supreme and immortal divinity, and Amun, the primeval source of light, is his illustrious sire. To him his eyes are steadily directed from the zodiacal mansion of Aries; and, submissive to his parental behest, he diligently pursued the sidereal path pointed out to him as the sphere of his actions, and the bright domain of his power. Hercules is emphatically the propitious power, manifested in the blessings which the prolific waters of the Nile disseminate over Egypt. When it is asserted of him that he gagged or strangled Antæus, the son of Poseidon and the earth, the meaning is, that he overcame, or at least effectually resisted, the destructive sand-showers of this ill-willed giant of the desert, by the opposing flood of the Nile, and the introduction of canals into the Delta, especially towards the Libyan desert, and making them of such a width that the stifling winds of that arid and arenaceous region could no longer drive the sands across the ample channels. Steadily persevering in the execution of a laudable enterprise, he opposed an additional barrier to the devastating encroachments of the obnoxious and justly dreaded sands, by opening numerous ducts for the purpose of irrigation; and by thus wisely intersecting Lower Egypt with a seasonable and healthful aqueous circulation, he happily succeeded in still more effectually vanquishing Antæus, the surly, mischievous monarch of sand-plains and sand-storms. Hercules alone, the puissant god, and invincible wrestler, could accomplish labours at once so extensive, so arduous, and so useful: no wonder that mythic fame accorded to him the honour of sustaining the weight of heaven upon his Atlas shoulders! His name and daring still survive in the record of the *Heracleian* canal. Numerous cities bore his name and commemorated his deeds; and they were all situated at the mouth of the Nile, or on the banks of the canals: thus proclaiming to future ages that next to the Nile, Hercules was the most munificent dispenser of water to the often thirsty, arid, parched land of Egypt; the most renowned hero-god; and the illustrious prototype of the Jewish patriarch's viceregal

son, whose name and merits rank among those of the earliest and most successful patrons of *internal improvement*. In reference to Egypt, he is therefore properly surnamed Canobus, or the god of the waters; and the Canobian and the Heracleon mouths of the Nile, are synonymous phrases."

Hercules seems to have been worshipped from a very early period in Phœnicia, and children are said to have been sacrificed to him in the Phœnician colonies of Carthage and Gades, down even to the time of Constantine. Artists usually represent this deity under the figure of a strong muscular man, clothed in the skin of a lion, and carrying or sometimes leaning on an enormous club.

HERACLITEANS, the followers of Heraclitus, a Greek philosopher, and a native of Ephesus, who flourished about the end of the fifth century before Christ. The fundamental principle of his physical philosophy was, that fire was the origin of all material phenomena; but in addition to the physical world he acknowledged a spiritual and intellectual world. Sextus Empiricus has preserved fragments of the writings of Heraclitus, which show that he founded his intellectual philosophy on the basis of a common or universal reason, thus reminding us of the eclectic system of Cousin in the present day: "Universal and divine reason, according to him, is the *critèrion* of truth. That which is universally believed is certain; for it is borrowed from that common reason which is universal and divine; and, on the contrary, every individual opinion is destitute of certainty. . . . Such being the character of reason, man remains in ignorance so long as he is deprived of the commerce of language; it is by means of this alone that he begins to know. Common reason, therefore, rightly claims deference. Now this common reason being nothing but the picture of the order of the universe, whenever we derive anything from it, we possess the truth; and when we interrogate only our own individual understanding, we fall into error."

Heraclitus in his philosophy distinctly recognized a God, and seems to have endeavoured to found a school which should avoid the excesses of idealist pantheism on the one hand, and materialist atheism on the other.

HERÆA, festivals celebrated in honour of HERA (which see), in various towns of Greece. Argos appears to have been the original seat of the worship of this goddess, where there were three temples erected to her honour, and her festivals were celebrated every fifth year. The ceremonies of the *Heræa* were commenced with a procession of young men clothed in armour, who marched to the temple of Hera, preceded by one hundred oxen, and hence the festival received the name of *Hecatombæa*. The high priestess accompanied the procession riding in a chariot drawn by two white oxen. On reaching the temple the hecatomb was sacrificed, and the flesh of the oxen distributed among the people. As celebrated

at Samos, the *Heræa* differed somewhat from the same festival at other places in Greece, the procession consisting not only of young men in armour, but of maidens and married women in splendid dresses. At Elis again the festival was celebrated chiefly by maidens, and conducted by sixteen matrons, who wove the *peplus* or sacred robe for the goddess. One of the principal parts of the festival consisted in a race of the maidens in the stadium, the prize being a garland of olive-branches, and part of a cow, which was sacrificed to Hera.

HERANASIKHA (Singhalese, *herana*, a novice, and *sikka*, a rule or precept), a formulary required to be committed to memory by the Buddhist priest, while still in his noviciate. It is written in Elu, a dialect of the ancient Singhalese, and contains a number of rules or obligations under which the young priest professes to come.

HERBS (BITTER). At the original institution of the *passover*, the Jews were commanded to eat the paschal lamb with bitter herbs. The Mishna and Maimonides mention five sorts of bitter herbs, any one or all of which might be eaten. According to some Jewish writers, chicory, wild lettuce, and horehound were among the herbs which were intended to be used at the Passover, and Forskal tells us, that the Jews in Egypt eat the lettuce along with the paschal lamb. The modern Jews generally use as bitter herbs some lettuce, chervil, parsley, celery and wild succory or horseradish. See PASSOVER.

HERCULES. See HERACLES.

HERCYNA, a surname of *Demeter*, under which she was worshipped at Lebadeia in Bœotia.

HERCYNA, a goddess of the infernal regions, worshipped at Lebadeia in Bœotia. She was a daughter of Trophonius, and a temple was erected to her containing the statue of a maiden carrying a goose in her hand. In this temple, which was reared on the banks of a river bearing her name, Hercyna was worshipped along with *Zeus*.

HERESIARCH (Gr. ruler or head of a heresy), the principal leader of a heretical sect, or the author of a HERESY (which see.) The ancient Christian Church always set a mark of infamy upon heresiarchs, making a distinction between them and those that followed them; allowing the latter sometimes to continue in the clerical function on giving evidence of repentance, but usually degrading the former without hope of restitution. This distinction was observed in the case of the Donatists, Donatus, who was proved to be the author of the schism, being alone condemned.

HERESY (Gr. *hæresis*, choice), a term which seems to have been originally applied to the selection of one opinion, or set of opinions, in preference to another. Hence, by a very easy and natural transition it came to denote a particular school or sect which maintained any particular class of opinions. In this sense the word heresy was used by the later Greek as well as by the Roman writers in speaking

of different schools of philosophy. It was also employed by the Hellenistic Jews to express the leading sects which existed among their countrymen, and hence we find Josephus speaking of the three heresies of the Pharisees, Sadducees, and Essenes. In early times Christianity was called by the Jews the heresy of the Nazarenes; and by the apostles, as well as the early Fathers, a man who was not a true orthodox Christian was designated a heretic. In process of time, when the errors of men came to be added to, or even substituted for, the truths of the Word of God, the term heresy came to be restricted in its signification to any partial or erroneous view of Divine truth held by a man who professed to believe in Christianity.

Almost innumerable heresies have arisen in the course of the history of the Christian Church, and so varied are the modifications of error which have sprung up in the very bosom of the church itself, that the origin and progress of heresy have become an important and almost indispensable department of ecclesiastical history. The advantages which accrue from this part of theological study are thus briefly noticed by Dr. Welsh: "It is of the greatest consequence, for example, in the controversy with unbelievers. The little success that Christianity has met with in the world, the divisions and heresies which have torn and afflicted the Church, and the frequent abuses and flagrant enormities which have often rendered the history of Christianity a melancholy record of the follies and vices of man, have been urged by infidels as arguments against the idea that our religion could be divine. We are able in so far to obviate this difficulty on general grounds, and to argue, that as it forms no valid objection to the doctrines of natural religion, that they have been rejected by multitudes of the human race altogether, and that they have exerted little influence upon many who have professed to receive them; so the doctrines of revelation may be true, notwithstanding the limited extent to which their influence has reached. But we may proceed farther, and draw an argument in support of the truth of Christianity from the very corruptions which have impeded its progress and marred its beauty. Though our Saviour confidently predicted the ultimate triumph of his cause, he was far from declaring that its success would be immediate and universal. And the minute accuracy with which Christ and his apostles described, not only the opposition which the Christian cause was to experience from its enemies, but also the greater evils to which it would be subjected from those who should pretend to embrace it, may be considered as a convincing evidence of the divinity of our religion. But the objections may take another form in the hands of the infidel and Roman Catholic, as implying an essential defect in the record, and the necessity of an addition to the written word in the decisions of an infallible church. To meet these views, an acquaintance with the different sects that

have appeared in the world is necessary; as by such acquaintance alone we are enabled to show, that wherever, in any essential question, men have erred from the truth, the cause is never to be found in any obscurity in the Scriptures, while differences upon points of minor moment are not repressed even by an infallible church. An acquaintance with the heresies is of great importance, from the remarkable fact in regard to many of the doctrines of our Confessions and Creeds, that while the germ of them is to be found in the works of the most ancient Christian writers, and though substantially they were always embraced by the Church, yet the full and distinct statement of them has generally been first occasioned by the existence of errors of an opposite description. Not that any thing essentially new has been discovered, but that the attention of the Church has been directed to those portions of holy writ that relate to such questions, by which means the nature and bearing of Christian doctrine have been more fully and more accurately evolved. Thus the spurious gospels forged by the Gnostics, and the false glosses made by them of the true gospels, first prepared the way for a right exegesis. Thus also the doctrine of the Trinity, though received by the Church from the earliest times, was never set forth in all its fulness till the Patripassian, Sabellian, Arian, and Macedonian heresies, brought the various passages of Scripture under the notice of minds solemnised by the subject, and sharpened in the controversy which was carried on. In like manner, the Apollinarian, Nestorian, and Eutychian errors led to a more definite explanation of the doctrines of the incarnation. And the same illustrations might be given respecting the doctrines of original sin, justification by faith, and others."

The different heresies which from time to time have sprung up in the Christian Church are minutely considered in the present work under their respective names, but it may not be without advantage to the reader if we give a rapid view in this article of the history of heresy in the different phases which it assumed during the successive centuries which elapsed from the Christian era down to the Reformation in the sixteenth century. The heresies which have arisen from that period onward to the present have been simply revivals of old errors, either in their original grossness, or in a somewhat modified form.

In its earliest development Christianity appeared in the closest connection with Judaism, the one, in fact, being the complement of the other. Both our Lord and his apostles habitually recognized this truth in all their teachings, making their appeal in explanation as well as vindication of the Christian system to the Jewish or Old Testament Scriptures. The consequence was, that first converts to the belief of Christianity were drawn from two very different classes of men, Jews and Gentiles, whose respective opinions and prejudices gave rise to no slight conflict and jar-

ring of sentiment among the members of the Christian Church. The Jewish converts, in their intense devotedness to the Mosaic institutions, were most unwilling to allow them to be superseded by the more spiritual doctrines and observances of Christianity. Many of them, accordingly, even during the first century, instead of contenting themselves with retaining circumcision, and the practice of some other Jewish ceremonies, were so unreasonable as to insist on the observance of Jewish rites by the Gentile converts also. Had this been acceded to by the church generally, it would have proved an insurmountable barrier with multitudes to the profession of the faith of Christ. So important, indeed, was the removal of this obstacle to the conversion of the Gentiles, that it was made the subject of a special revelation to the Apostle Peter, who was charged by a vision from heaven to make the offer of the gospel to the Gentiles as well as to the Jews. Notwithstanding, however, this plain and explicit intimation of the Divine will on the matter, the Judaizing party continued resolutely to urge upon their fellow-Christians the perpetual obligation of the law of Moses. A controversy arose at Antioch on this keenly disputed point, and so bitterly was it conducted by both parties, that it had well-nigh given rise, even at that early period, to a schism in the church. The apostles and elders, however, held a meeting at Jerusalem on the subject, and the result of their deliberations was, that circumcision was declared not to be binding, and nothing farther was demanded from the Gentile converts than the abstaining "from meats offered to idols, and from blood, and from things strangled, and from fornication," regulations somewhat similar to those which were required from proselytes of the gate. This decision of the brethren at Jerusalem was attended with the best effects, not only upon the Christians at Antioch, among whom harmony now prevailed, but upon the church at large. The Nicolaitans alone appear to have acted in literal opposition to the decree at Jerusalem, eating things offered to idols, and indulging in fornication. The destruction of Jerusalem by the Romans, A. D. 70, and the consequent dispersion of the Jews, proved in a great measure the deathblow of the Judaizing tendency in the church generally, although we find remains of the same spirit in the sect of the Nazarenes, who adhered to the ritual of the law of Moses. Of this sect the *Ebionites* appear to have been a branch who held that, along with faith in Christ, circumcision and the ceremonial law ought to be retained. They used only the gospel of Matthew, and celebrated both the Jewish and Christian Sabbaths.

The heresies of the first century, however, were not limited to those which had their origin in the Judaizing tendency; there were others of an equally injurious character which sprung out of the systems of Gentile philosophy which then prevailed both in the Eastern and Western nations. Hence arose a

mixed system of opinions which partook partly of the idealist and mystical, and partly of the sensualist and practical. Simon Magus and his disciple Menander appear to have drawn their heretical opinions from these Gentile sources. Thus they taught that Jesus did not really suffer, nor even possess a true body upon earth, but was merely a shadowy representation and a figure. The Cerinthians, on the other hand, maintained that Jesus had a true human nature at his birth, but nothing divine; that he was simply the son of Joseph and Mary, and that his divinity consisted in the communication of the Spirit at his baptism.

During the second century the church overflowed with heresies no longer of a strictly Jewish, but of a thoroughly Gentile character, being chiefly drawn from the idealistic system of the Grecian Plato, and the mystical theosophy of the Oriental philosophers. We refer, of course, to the different schools of the Gnostics (which see), all of which agreed in maintaining the necessary antagonism of mind and matter, so that the Demiurgus, who formed the material world, was viewed as essentially inferior to the great God who created the spiritual world. Hence man is dualistic in character, because dualistic in constitution. He possesses a material body which is corrupt and doomed to perish, while he has a soul or more ethereal framework, which must either perish or be saved. The body being thus in their view from its very nature corrupt, many of them doubted whether the body of Christ was a true body, or whether it was not rather a phantom which deceived the eyes of men. Others attempted to compromise the matter by alleging that it was truly visible, not however from its own nature, but simply by the will of God. They taught that the soul of man, when freed from the body at death, is carried to the highest planetary region, and there detained along with the soul of Christ, but that the mind, separated from the soul, traverses the whole planetary spheres, and is at length conveyed to heaven far above all the planets, thence passing to the Pleroma, where the soul of Christ dwells in unalloyed bliss. The *Cerdonians* so far differed from the Gnostics generally as to introduce the doctrine of a dualistic principle of all things, which was afterwards revived in several different forms. The belief in the existence of a good and an evil principle was coupled with the idea, that this world was created by the evil principle, and thus it was attempted to account for the introduction of moral evil. Marcian attached himself to Cerdo, but differed from him in various particulars. Thus he rejected the Old Testament as the work of an evil, or at least of an imperfectly good spirit. He believed the body of Christ not to have been real, but imaginary.

There were several heresies which arose in the second century in regard to the person of Christ; some going so far as openly to deny his divinity, among whom was Theodotus of Byzantium, the first

probably who dared to avow Christ to be nothing more than a man. The Artemites revived this heresy. To this century belong the *Montanists*, a fanatical and enthusiastic sect, who from the extravagant nature of the tenets which they maintained, gained considerable favour at this early period of the history of the church, when the minds of Christians were earnest and susceptible. It was firmly maintained by the Montanists that a true prophetic gift still existed in the church as in the days of the apostles, that extraordinary motions of the Spirit were still experienced by Christians, and that internal revelations were imparted which conveyed additional information to that which is contained in the written Word. Montanus arrogated to himself, and to all his followers, including women and children, the privilege of those supernatural motions and revelations of the Spirit.

A remarkable dissension broke out in the course of this century between the Eastern and Western churches in regard to the time when the Easter festival ought to be celebrated by the Christian church. The Eastern or Asiatic churches maintained that the proper period for its celebration was the day when the Jews observe the passover. The Western churches, on the other hand, asserted with equal firmness that the Lord's Day, immediately following the Jewish passover, was the proper time for observing Easter. Both churches, after much contention, adhered tenaciously to their own opinions. See EASTER.

The third century was marked by the appearance of a heresy which was of a strictly Oriental type, and was in many respects allied to the opinions of the Gnostics. Manes, the founder of this system, which from him received the name of the Manichean heresy, taught, that there were two original principles diametrically opposed to each other, the purest light, which he called God, and a dark matter which was the source of all evil, and which he believed to be endowed with a soul and life. In regard to the Divine Being, the Manicheans held that from God proceeded two spirits of the same substance and Divine nature with himself; but not equal to him. These were the Son and the Holy Spirit; the former inhabiting the sun and moon; the latter, the air. From the same Supreme God emanated the *Æons*, pure spirits infinite in number, but forming a kingdom over which God presided. From the mixture of light and darkness originated the world, and also man. Manes assumed to be an apostle, alleged that he had seen visions, and been translated to heaven, where he learned his peculiar tenets. He rejected the Old Testament, but admitted the New, with many interpolations and corruptions, adding his own gospel, and other apocryphal books.

Not long after this century had commenced, Noetus of Smyrna gave forth the heretical sentiment in reference to the nature of the Godhead, that it consists of only one person. The same heresy was revived after

the middle of the century by Sabellius, from whom it received the name of the Sabellian heresy. A similar set of opinions was afterwards taught by Paul of Samosata, who more directly opposed the deity of Jesus Christ, and in consequence of his heretical views he was condemned in two councils held successively at Antioch. A dissension occurred in this century, also, on the subject of ecclesiastical discipline. Novatus at Carthage, in opposition to Cyprian, the bishop of that city, seemed to deny the right of the church to exclude even delinquents from her communion. Novatian at Rome, on the contrary, held that none should be admitted into the communion of the church who had fallen into gross sin. Novatus, having been condemned at Carthage, fled to Rome, and adopted the opinions of Novatian, with whom he formed a separate sect, which maintained that the Church of Christ ought to be pure and free from all stain, and, therefore, that any individual who had once openly transgressed could no longer be a member of the church. The Novatian heresy lasted for several centuries. From this dissension on church discipline arose another controversy concerning the baptism of heretics, which continued till the first Nicene council in the following century.

The Arian heresy disturbed the peace of the church throughout the greater part of the fourth century. It originated in the teaching of Arius, a presbyter of Alexandria, who denied the eternal deity of the Son of God, and maintained that he was created by the Father before the foundation of the world. Arius was excommunicated by Alexander his bishop, but the heresy still continuing to spread, the Emperor Constantine, who had embraced the Christian faith, summoned the first council of Nice A. D. 325, at which the eternal deity of the Son and his consubstantiality with the Father were distinctly recognized. By this council, at which the emperor himself presided, the heresy of Arius was condemned, and he himself sent into banishment. In a short time, however, matters underwent a complete change. Arius, aided by his friends, secured the favour of the emperor, and he was in consequence recalled. The favour shown to Arius and his party did not terminate with the life of Constantine; it continued also during the reign of Constantius, his son and successor. Valens also strongly inclined to Arian views, and it was not till the death of that prince, and the succession of Theodosius the Great, that the church was delivered from the Arian heresy, and restored to its former harmony and peace.

The Arian party split up into different and even conflicting sects. The pure Arians held that the Son was of a totally different essence from the Father, and the Semi-Arians urged that he was of a similar essence; while the orthodox or Athanasian party maintained that he was of the same essence with the Father. In the course of this century Photinus revived the Sabellian heresy, which alleged that there was only one per-

son in the Godhead, and that Jesus Christ was a mere man, in whom God dwelt as he did in the prophets. This heretic was condemned and removed from his bishopric A. D. 351. Apollinarius, a bishop of Laodicea, taught about this time that in Jesus there was a divine nature and a human body, but he denied his human mind or soul. He maintained, also, that from the Divine Spirit and the human body of Christ, there was formed a divine nature, and hence he is often termed the father of the Monophysites.

Nor were the heresies of this century limited to the person of Christ, they extended also to the person of the Spirit. Thus Macedonius, a Constantinopolitan bishop, denied the divinity of the Holy Spirit, alleging that he was a created being, and subordinate to the Son. This heresy was condemned in the second general council of Constantinople, A. D. 381, and at this time there was added to the Nicene creed, a clause containing the doctrine of the true and eternal deity of the Holy Spirit. Thus the Nicene-Constantinopolitan creed was so framed as to convey the orthodox doctrine both on the person of the Son and on the person of the Spirit. In the course of this century a schism took place in an important section of the church, that of North Africa, founded on the question as to the true constitution of the Christian church; the point of dispute being whether a church, by the admission of unworthy persons into her communion, forfeited the title of a Church of Christ. The party which held the affirmative side of this question was headed by Donatus, from whom his followers received the name of Donatists.

In the commencement of the fifth century the Pelagian heresy arose, which denied original sin as extending from Adam to his natural posterity; and, consequently, denied also the necessity of Divine grace to renew and purify the heart. This heresy, which was promulgated by Pelagius and his friend Celestius, was speedily condemned, and those who held it proscribed. Augustin, bishop of Hippo, was the principal opponent of Pelagianism. There were some, however, who, without going so far as Pelagius, did not entirely agree with the opinions of Augustin. These, who received the name of Semi-Pelagians, while they admitted that man was in part corrupted by original sin, still held that by God's grace it might be corrected and overcome. Acts of faith and obedience they attributed partly to the will of man, and partly to the grace of God. In a very short time this modified form of Pelagianism was also reprobated by the church.

During this century Nestorius broached in the East his heretical opinions. He taught that a distinction ought to be drawn between Christ and God dwelling in Christ as in a temple; that from the moment of the conception in the womb of the Virgin, there commenced an intimate union between Christ and God; and that these two persons presented in Jesus Christ one aspect, but that the union

between them was one of will and affection. Nestorius was keenly opposed by Cyril, bishop of Alexandria, and a council being called A. D. 431, Nestorius was deposed, in the first instance, but on the arrival of the Eastern bishops, Cyril himself was deprived of his episcopal office. In opposing the Nestorian heresy, Eutyches fell into a contrary error, that of maintaining that Christ was possessed of only one nature, his human nature being absorbed in the Divine. Hence the Eutychian was likewise called the Monophysite heresy. After the fourth general council at Chalcedon, the Eutychians continued to increase in numbers; and, therefore, the Emperor Zeno, A. D. 482, proposed the Henoticon or Unitive Edict. This attempt, however, to unite the conflicting parties in the church, however well meant on the part of Zeno, was without effect, and, accordingly, the Henoticon was repealed by his successor Justin.

The Donatist schism, which had rent asunder the church in North Africa during the fourth century, still continued during the fifth, with this difference however, that the Donatists themselves split up into different sects. The religious dissensions, and even civil commotions, which this unhappy schism had so long caused, attracted the attention of the Emperor Honorius, who summoned a meeting of the contending parties, and the Donatists being foiled in argument, were commanded to join the church.

In the sixth century the Monophysite heresy gradually declined, chiefly through the exertions of the Emperor Justinian, who greatly favoured the council of Chalcedon, and put in force its decrees. From the name of one of their leaders the Monophysites were also called Jacobites. At length they divided into different sects bearing different names. The heresies which Origen had taught in the third century and which had led to his deposition and banishment, caused no small dissension in the church, even at this remote period. For nearly 150 years after the death of this eminent man, who, to a fanciful and allegorical style of interpreting Scripture, added an ardent love of combining philosophy with religion, the members of the Christian church were much divided in opinion concerning the true character of his views. Many eagerly called for the public condemnation of his works; and, accordingly, A. D. 400, a sentence, condemnatory of the writings of Origen, was pronounced by the synod of Alexandria. After a truce, which lasted nearly 140 years, the war against the memory of Origen again broke out, for A. D. 541, his dogmas were once more solemnly condemned. In the fifth general council, the condemnation of the works of Origen was again repeated.

During the seventh century the Manichean, Nestorian, and Jacobite heresies still continued to agitate the church, and in addition to these the Monothelite heresy sprung up, which asserted that, in the constitution of Christ's person, there was only a natural will. To silence the adversaries of this

erect, the Emperor Heraclius promulgated, A. D. 639, an Exposition of Faith, setting forth the double nature of Christ, but his single will. In 680, however, the sixth general council met at Constantinople, and condemned this heresy.

The commencement of this century was marked by two events of a most remarkable kind, which had an intimate and vital bearing on the history of the Christian church—the appearance of Mohammed, the Arabian prophet, who promulgated that peculiar system of religion which, down to the present day, has maintained so powerful a sway over so large a portion of the human race—and the assumption of the title of Universal Bishop by the bishop of Rome, thus arrogating authority over the whole visible Church of Christ upon the earth.

For several succeeding centuries some of the principal heresies, to which we have already adverted, disturbed the peace of the church, especially in the East, amidst the civil commotions by which the Greek empire was so long distracted. No new heresy for a time was promulgated, except perhaps the Paulician, which, without almost a single novel tenet, embodied the worst points of the Gnostic and Manichean heresies. The Paulicians prevailed very extensively in the East during the ninth and tenth centuries. In the eleventh century, Roscellinus, a presbyter in Gaul, invented a new form of error, alleging that the Three Persons in the Godhead were as distinct as three spirits and three angels, but that they, nevertheless, possessed only one will and power. This tenet, however, was no sooner condemned by the Suesian council, than in A. D. 1092 Roscellinus publicly revoked it.

For several centuries darkness had been gradually spreading over the church, and in the twelfth and thirteenth centuries the purity of the Christian faith had almost entirely disappeared amid the unintelligible follies and puerilities of the schoolmen. Men of high intellect and profound learning, an Aquinas, a Scotus, an Anselm, and others, shone out, no doubt, as lights amid the darkness; but even these men of might were feeble, and almost without the slightest perceptible influence, amid the ignorance and gross corruption which prevailed around them. This was emphatically the dark age of the Christian church, when religion was nothing but a name, and the church a nonentity. From time to time signs of life began to appear. Sects arose, the Bogomiles, the Cathari, the Henricians, and others, which, amid the errors and excesses into which they ran, protested loudly against the vices of the clergy, and the corruptions of the dominant church. The zeal of these well-meaning men was met only by persecution, and the truth which they preached was pronounced a heresy. At length, in the fourteenth century, the Lollards in England, and in the fifteenth the Hussites in Bohemia, raised the standard of open revolt from the haughty oppression of the Romish church and clergy, and made their appeal from the

canons of the church to the declarations of the Word of God—an appeal which met with no other reply than the fire and the faggot.

The sixteenth century came, and with it the Reformation, when Luther boldly affixed to the church of the castle of Wittenberg his ninety-five Theses against the sordid heresy of Rome on the sale of indulgences. The audacious monk was denounced from the Vatican as a heretic after many fruitless attempts to make him recant. Setting at naught, however, all the Papal fulminations which year after year were launched against him, Luther went forward with his great mission, joined by Melancthon, Zwingle, Calvin, and others, and thus were founded those churches which everywhere throughout the world to this day bear the name of Protestant, thus holding up their sustained and solemn protest against the Church of Rome as a heretical church, while she in turn retorts the charge, declaring the churches of the Reformation to be both heretical in doctrine, and guilty of the heinous sin of schism, rending asunder the Church of God.

HERETICS, those who hold such opinions as are considered to amount to heresy. In the ancient history of Christianity every man was accounted a heretic who rejected any point belonging to that form of doctrine which was acknowledged and set forth by the church. Hence his sin was regarded as greater or less according to the importance of the doctrine denied, and the circumstances attendant on the denial. But against heretics generally, laws were passed by the church subjecting them to peculiar ecclesiastical censures. And from the time of Constantine, when Christianity was first adopted as the established religion of the Roman Empire, to Theodosius the younger and Valentinian III., various penal laws were enacted by the Christian emperors against the heretics as being guilty of crime against the welfare of the state. Thus in both the Theodosian and Justinian codes, they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or accepting estates bequeathed to them by others; they were denied the right of giving or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged, before being sent into exile. In some particularly aggravated cases, sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian Emperors of Rome. Theodosius is said to have been the first who pronounced heresy a capital crime. This sanguinary law was passed A. D. 382 against the Enegetes, the Saccophori, the Hydroparastatæ, and the Manicheans.

In the course of the period during which the laws

were passed, to which we have now referred, there were also many prohibitory enactments formed expressly against heretical teachers. Thus they were forbidden to propagate their doctrines publicly or privately; to hold public disputations; to ordain bishops, presbyters, or any other clergy; to hold religious meetings and assemblies; to build conventicles or avail themselves of money bequeathed to them for that purpose. Slaves were allowed to inform against their heretical masters, and to purchase their freedom by coming over to the church. The children of heretical parents were denied their patrimony and inheritance, unless they returned to the Catholic church. Finally, the books of heretics were ordered to be burned.

Such were the civil enactments against heretics which disgraced the otherwise valuable Theodosian and Justinian codes.

In the eye of the church heresy was accounted one of the most heinous crimes that a Christian could possibly commit, being nothing less than a voluntary apostasy from the faith. His sin was visited therefore with a sentence of formal excommunication, and as long as he continued impenitent, he was debarred from the very lowest of the privileges of the church. The council of Laodicea, by a decree, prohibited heretics from entering the house of God. This was by no means, however, a generally recognized law, as the common practice of the church appears to have been to encourage heretics to frequent one part of her service, that which was allowed to penitents and catechumens. All members of the church, however, were strictly prohibited from joining with heretics in any of their religious offices, more especially in their churches, under pain of excommunication. But the laws of the church went still further in these early times, when the principles of an enlightened toleration were scarcely if at all understood. Thus no Christian was allowed to eat at a feast or converse familiarly with heretics. No one was permitted to receive their *eulogia* or festival presents. No one was allowed to read or retain their writings, but was enjoined to burn them. Marriage, or any near alliance with a heretic, was forbidden, unless on condition that a pledge was given of their return to the Catholic church. As long as they continued in heresy, their names were erased from the diptychs of the church; and if they died in heresy, no psalmody or other solemnity was used at their funeral; no oblations were offered for them, or any mention ever after made of them in the solemn service of the church. It is remarkable to what an extent the ancient church seems to have carried her abhorrence of the heretic. In the exercise of her ecclesiastical discipline, the testimony of a heretic was inadmissible in the church courts. A law was passed forbidding the ordination of such as were either baptized in heresy, or fell away after they had been baptized. They were allowed to be received as penitent laymen, but not to be promoted

to any clerical office. This arrangement, however was not universally observed. The council of Nice dispensed with it in the case of the Novatians, and the African church in the case of the Donatists. Christians were forbidden to bring any cause, just or unjust, before a heretical judge, under pain of excommunication.

The length of time to which the excommunication of a heretic extended was very much dependent on the peculiar circumstances of the case. The council of Eliberis appointed a period of ten years, provided the heretic repented and confessed his sin. In the case, however, of bishops, presbyters, and deacons, who suffered themselves to be rebaptized by heretics, the council of Rome under Felix ordered them to be denied communion even among the catechumens all their natural lives, and to be only allowed lay communion at the hour of death. Heresiarchs or first founders of heresies were always treated more severely than their followers; and those who complied with heretical errors by force or compulsion were punished with much more leniency than those who of their own free will rejected the doctrines of the church. A difference was also made between those heretics who retained the regular form of baptism, and those who set it wholly aside or corrupted it in any essential part. The former were to be received only by imposition of hands, confessing their error; but the latter were to be received only as heathens, having never been truly baptized, and therefore requiring to be baptized anew in order to their admission into the Christian church. And yet amid all this severity on the part of the ancient church, she was slow to pronounce any man a heretic, even though entertaining dangerous error; the name being reserved for those who persisted in the maintenance of heretical opinions after a first and second admonition by the church, thus adding contumacy to their error.

HERETICS (BAPTISM OF). In the second half of the third century, a question arose in reference to the baptism of heretics, which excited considerable agitation in the Christian church. The point in dispute was simply this, Ought a heretic who had been baptized in his own sect, to be re-baptized in case of his returning to the bosom of the orthodox or Catholic church? There having been no rule laid down on the subject, the practice of the church had been different in different countries. In Asia Minor and the adjoining countries, the baptism of heretics had been regarded as null, and therefore those heretics who sought admission to the church were re-baptized. In the Roman Church a precisely opposite practice had prevailed; baptism in the name of Christ or of the Trinity being regarded as valid, by whomsoever and under whatsoever religious views it may have been administered. Heretics, therefore, who came over to the Church of Rome were regarded as baptized Christians, and only the rite of confirmation was administered by the bishop, that the Holy Spirit might render efficacious the baptism they had received.

forwards the close of the second century, the attention of the Christian communities in Asia Minor began to be called to the subject, and the majority declared in favour of adhering to the old principle. The point was again agitated at a somewhat later period, and the same principle was confirmed by two councils, one held at Iconium, and the other at Synnada in Phrygia. This led to the discussion of the controverted point in other countries. Tertullian wrote a treatise in the Greek language supporting the view of the Asiatic in opposition to that of the Roman church. The North African church was divided on the question, but both parties still continued in brotherly fellowship with one another. Stephanus, however, a Roman bishop, attaching to the controversy more importance than it deserved, issued a sentence of excommunication, A. D. 253, against the bishops of Asia Minor, Cappadocia, Galatia, and Cilicia. Cyprian, the bishop of Carthage, proposed the disputed point for discussion at two councils, held in that city A. D. 255, both of them deciding in favour of the views of Cyprian, that the baptism of heretics was invalid. Stephanus, the Roman bishop, on learning that the decision of the North African council had been in opposition to his own, wrote a haughty indignant letter to Cyprian, and refused to give an audience to the bishops who had been sent as delegates from the council. The bishop of Carthage, however, was not a man to be easily overborne. He assembled at Carthage another and a larger council A. D. 256, which confirmed the views already expressed by the North African church, in opposition to the Roman bishop. Thus the North African and the Asiatic Churches were agreed in their views on the baptism of heretics, and Dionysius, bishop of Alexandria, was disposed to favour the same party, making an exception, however, in the case of the baptism of Montanists, which he could not consent to put on a footing with the baptism of other heretics. Stephanus continued to fulminate his anathemas, but without effect, and the opposition gradually died away, both parties retaining their respective opinions.

The true state of the question as between the two parties cannot be better stated than in the words of Neander: "There were two points of dispute. In respect to the first, the Roman party maintained that the validity of baptism depended simply on its being administered as instituted by Christ. The *formula of baptism*, in particular, gave it its objective validity; it mattered not what was the subjective character of the officiating priest, who served merely as an instrument in the transaction; it was of no consequence where the baptism was administered. That which is objectively divine in the transaction could evince its power, the grace of God could thus operate through the objective symbol, if it but found in the person baptized a recipient soul; that person could receive the grace of baptism, wherever he might be baptized, through *his own faith*, and through his own

disposition of heart. But Cyprian brings against his opponents a charge of inconsistency, from which they could not easily defend themselves. If the *baptism* of heretics possessed an objective validity, then, for the same reason, their *confirmation* must also possess an objective validity. 'For,' says Cyprian, 'if a person born out of the Church, (namely, to the new life,) may become a temple of God, why may not also the Holy Spirit be poured out on this temple? He who has put off sin in baptism, and become sanctified, spiritually transformed into a new man, is capable of receiving the Holy Spirit. The Apostle says, "As many of you as are baptized, have put on Christ." It follows, then, that he who may put on Christ, when baptized by heretics, can much more receive the Holy Spirit, which Christ has sent; as if Christ could be put on without the Spirit, or the Spirit could be separated from Christ.'

"The other party maintained, on the other hand, that no baptism could be valid, unless administered in the true Church, where alone the efficacious influence of the Holy Spirit is exerted. If by this was understood merely an outward being in the Church, an outward connection with it, the decision of the question would be easy. But what Cyprian really meant here, was an inward subjective connection with the true Church by faith and disposition of heart. He took it for granted that the officiating priest himself, by virtue of his faith, must be an organ of the Holy Spirit, and enabled, by the magical influence of his priestly office, duly to perform the sacramental acts, to communicate, for example, to the water its supernatural, sanctifying power. But when the matter took this shape—was made thus to *depend on the subjective character of the priest*—it became difficult, in many cases, to decide as to the validity of a baptism, which must be the occasion of much perplexity and doubt;—for who could look into the heart of the officiating priest?

"But the Roman party went still farther in their defence of the objective significance of the formula of baptism. Even a baptism where the complete form was not employed, but administered simply in the name of Christ, they declared to be objectively valid. Cyprian maintained, on the other hand, that the formula of baptism had no longer significance, when not in the full form instituted by Christ. We perceive here the more liberal Christian spirit of the anti-Cyprian party. The thought hovered vaguely before their minds, that everything that pertains to Christianity is properly embraced in the faith in Christ.

"Cyprian himself, however, did not venture to limit God's grace by such outward things in cases where converted heretics had already been admitted without a new baptism, and had enjoyed the fellowship of the church, or died in it. 'God,' he observes, 'is great in his mercy, to show indulgence and not exclude from the benefits of the Church, those who have been received into it informally, and thus fallen

asleep. A remarkable case of this sort is narrated by Dionysius of Alexandria. There was in the church of Alexandria a converted heretic, who lived as a member of the Church for many years, and participated in the various acts of worship. Happening once to be present at a baptism of catechumens, he remembered that the baptism which he himself had received *in the sect* from which he was converted, probably a Gnostic sect, bore no resemblance whatever to the one he now witnessed. Had he been aware that whoever possesses Christ in faith, possesses all that is necessary to his growth in grace and to the salvation of his soul, this circumstance could not have given him so much uneasiness. But as this was not so clear to him, he doubted as to his title to consider himself a real Christian, and fell into the greatest distress and anxiety, believing himself to be without baptism and the grace of baptism. In tears, he threw himself at the bishop's feet, and besought him for baptism. The bishop endeavoured to quiet his fears; he assured him that he could not, at this late period, after he had so long partaken of the body and blood of the Lord, be baptized anew. It was sufficient that he had lived for so long a time in the fellowship of the Church, and all he had to do was to approach the holy supper with unwavering faith and a good conscience. But the disquieted man found it impossible to overcome his scruples and regain his tranquillity. So destructive to peace of conscience were the effects of such tenacious adherence to outward things, of not knowing how to rise with freedom to those things of the Spirit, which the inward man apprehends by faith!"

While Stephanus recognized the baptism of heretics as valid, he demanded the laying on of hands as significant of penitence. The African bishops, on the other hand, restricted this rite to the lapsed, and appealed to the custom observed by the heretics themselves in confirmation of their view. At an after period in the history of the North African church, we find the Donatists insisting on the rebaptization of heretics. At the Reformation, when both Roman Catholics and Protestants charged each other with heresy, both parties were agreed, as they have ever since been, upon the disputed point of heretical baptism. The Roman Catholics, in accordance with the views which their church had always avowed on the subject, were compelled to acknowledge the validity of Protestant baptism, while the Protestants, on the other hand, have always maintained Romish baptism to be a Christian ordinance, and, with the exception of a few minor sects, have never dreamt of rebaptizing those who have been converted to the Protestant faith.

HERMÆ, a name given by the ancient Greeks to the rough unhewn stones which they used to represent their gods. The first unshapen statues of this kind were probably those of HERMES (which see), and hence the name *Hermæ* was applied to all those half wrought blocks, the invention of which is attri-

buted by Pausanias to the Athenians. Statues of this description, having no other part of the human body developed but the head and the sexual organs, were generally placed in front of the houses, where they were worshipped by the women. They stood also before the temples and public places, as well as at the corners of the streets and high roads, some of which travellers describe as still to be seen at Athens. The Romans used them as *termini* or landmarks, sometimes in the original form of rude misshapen stones, and at other times with the busts of eminent men resting on them. In this latter form the name *Hermæ* was generally compounded with that of the deity, whose figure it served to support. Hence the names of *Hermathena*, *Hermeros*, *Hermetraclea*, and so forth.

HERMÆA, festivals dedicated to the ancient heathen deity HERMES (which see), and celebrated in different parts of Greece. The boys at Athens usually took an active part in the religious ceremonies, combining them with games and amusements of various kinds. In Crete and other places the *Hermæa* were characterized by excesses somewhat similar to the Roman *Saturnalia*.

HERMANDAD, societies in Spain which were wont to supply victims to the INQUISITION (which see).

HERMANUBIS, an ancient Egyptian deity, a son of *Osiris* and *Nephthys*, and usually represented as a human being with a dog's head. It was regarded as a symbol of the Egyptian priesthood, engaged in their inquiries into the mysteries of nature.

HERMAPHRODITUS (Gr. *Hermes*, Mercury, and *Aphrodite*, Venus), one of those compound deities which among the ancient heathens formed a part of the worship of nature. This divinity was represented by Pausanias as a *Hermes*, conjoined with a symbol of fertility, and in after times as a divinity, the head, body, and breasts being those of a female, and the lower parts those of a male. Hence the word "hermaphrodite" in our language is used to denote the combination of the male and the female in one.

HERMATHENA. See HERMÆ.

HERMENEUTÆ (Gr. interpreters), a class of officers in the ancient Christian church, mentioned by Epiphanius, whose employment it was to translate from one language into another, in those churches where the people spoke different languages. They were also required to assist the bishop in translating the correspondence of the church when necessary. This officer might be chosen from among the laity when no suitable person among the clergy could be found to discharge its duties, and when chosen he took his place among the clergy. Such officers might probably be required in the churches of Palestine, where some spoke Syriac, and others Greek; and also in the African churches, where some spoke Punic or Phœnician, and others Greek. Thus all who attended Divine worship were enabled

through the interpreters to understand both the portions of Scripture read, and the discourses preached.

HERMERACLEA. See **HERMÆ.**

HERMEROS. See **HERMÆ.**

HERMES, one of the most celebrated of the gods of ancient Greece. He was said to be the son of *Zeus* and *Maia*, and to him is usually ascribed the invention of divine worship and sacrifices. He was also the inventor of the lyre and other musical instruments, and thus became intimately associated with *Apollo*, the god of music, whose oxen, however, he was charged with having stolen at a former period of his life. Thus *Hermes* came to be regarded as the patron of thieves, while he was also the protector of flocks, and enjoyed the high distinction of being the winged messenger of the gods, who taught men the use of speech, and the noble art of persuasive eloquence. As an appropriate return for this last-mentioned gift, the tongues of animals which had been sacrificed were presented on his shrine. He was the god of prudence, sagacity, and skill, the guardian of travellers, and the god from whom success in expeditions of every kind was alone to be expected, and accordingly statues in honour of *Hermes* were placed in the most conspicuous places on the public roads, that travellers might have no difficulty in paying their homage to him, and asking his protection. This divinity was recognized also as the god of commerce, and the regulator of games of chance. The ancient games of the Greeks, particularly those which required bodily exertion, were supposed to be under the patronage of *Hermes*. Indeed, so varied were the offices assigned to him, that some writers have alleged that several gods of this name existed in ancient Greece. The worship of *Hermes* seems to have been first celebrated in *Arcadia*, then in *Athens*, and in the course of time throughout every part of Greece; temples and statues being everywhere erected to his honour, and festivals kept by his votaries under the name of **HERMÆA** (which see). By the Romans this god was worshipped under the name of *Mercury*. The animals sacred to him were the dog, goat, and cock.

As early as the time of *Plato*, the Greek *Hermes* was identified with the Egyptian *Thot*; and when pagan philosophy began to be mingled up with Christianity in the form of New Platonism, this Egyptian *Hermes* was looked upon as the author of all knowledge and wise inventions among men. Hence he received the high appellation of *Hermes Trismegistus*, or the thrice greatest. *Clemens Alexandrinus* mentions as extant in his time, that is in the second century, forty-two books of *Hermes*, containing all knowledge human and divine. *Jamblichus* asserts that *Hermes* was the author of 20,000 works, and *Manetho* even speaks of 36,525, being the same number as that which he assigns to his several dynasties of kings. The works which are still extant, bearing the name of *Hermes*, have probably been the production of the New Platonists, intended as they

obviously are to expound and to vindicate the doctrines of that philosophical school.

HERMIANS, an early Christian sect of which *Augustin* speaks as refusing the use of baptism by water. Their rejection of water baptism was grounded on the statement of *John the Baptist*, as to the difference between his baptism and that of *Christ*, "I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire." The baptism, therefore, which the *Hermians* regarded as the only true Christian baptism, was not by water but by fire; and as supporting this view, they alleged that the souls of men consisted of fire and spirit, and thus a baptism by fire was more accordant with their true nature. No distinct account occurs in the ancient writers of the mode in which baptism by fire was celebrated, but *Clemens Alexandrinus* states that some when they had baptized men in water, made also a mark upon their ears with fire, thus combining as they imagined water-baptism and fire-baptism together. There seems also to have been a sect, who, when they went down into the water to dispense baptism, made fire to appear upon the surface of the water, and this they called baptism by fire. But in what precise way the *Hermians* dispensed their fire-baptism we have no means of ascertaining.

HERMITS. See **ANCHORETS**

HERMOD, the son of *Odin*, the messenger of the *Ases*, and the *Mercury* of the Scandinavians.

HERMOGENIANS. Although there is no evidence of a distinct sect having ever existed under this name, yet from the prominence which must have been given to the opinions of *Hermogenes* in the end of the second and beginning of the third centuries, by the circumstance that *Tertullian* dedicated a treatise to their refutation, it were unpardonable to omit all reference to the anti-Gnostic system of the Carthaginian painter. This bold speculator felt himself utterly unable to sympathize with the prevailing opinions of his day. The questions which chiefly occupied his mind were the creation of the universe, and the existence of moral evil. In reference to the former, the Gnostic theory of emanations he felt to be quite unsatisfactory, inasmuch as it implied that material objects emanated from a Spirit, and sinful beings from a Being essentially holy. Neither did *Hermogenes* conceive that the difficulty was at all removed by the ordinary explanation that all things sprang from the creative power of God. This necessitated in his view a complete correspondence between the moral character of the creature and that of the Creator, such as is not found actually to exist. To account for the existence, therefore, and the continuance in the universe of the discordant elements of spirit and matter, holiness and sin, he devised a theory which he supposed would solve the great physical and moral difficulty, viz., that both the inconsistent principles were eternal. God existed as the active principle, and chaotic matter as the pas-

sive. To bring the two into contact so as to accomplish creation, he supposes God to be possessed of an eternal formative power over matter, in the exercise of which he is sovereign and uncontrolled. The resistance which matter gave to the formative power of God was the source Hermogenes conceived of all the imperfection and evil which exists in the universe; and this state of things would at last remedy itself, that part of matter which yielded to organization ultimately separating from that part which resisted it. Such was the theory by which Hermogenes imagined that he overturned the doctrines of the Gnostics in reference to creation and moral evil. From a tract, which though lost, Tertullian is known to have written, 'On the Soul,' in opposition to Hermogenes, it would appear that the speculative artist must have broached peculiar views on that subject also. What his sentiments were cannot now be known.

HERODIANS, a Jewish sect referred to in the New Testament, about whose character and opinions, however, considerable difference of opinion exists among the learned. It is generally supposed to have derived its name from Herod the Great, king of Judea, and appears to have been rather political than religious in its objects, having in view the support of Herod and his family, and the continued subjection of Palestine to the Roman government. The Herodians may have also agreed with Herod in conniving at many of the heathen practices which prevailed in the country, raising statues to the Emperors, and instituting games in honour of them. To this idolatrous tendency our Lord may perhaps refer in the caution which he gives to his disciples in Mark viii. 15, against the leaven of Herod. In matters of religion they seem to have been Sadducees, for what Matthew calls the leaven of the Sadducees, Mark terms the leaven of Herod. They were a kind of half Jews, who, while they professed the Jewish religion, occasionally conformed to the customs and practices of the Pagans. Many of the ancients suppose that the Herodians actually believed Herod to be the Messiah, applying to him some of the Old Testament prophecies, and particularly that of Micah, "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel." Whatever amount of truth there may be in the statements which are made concerning this sect, it is plain at all events, that the sect of the Herodians existed in the time of our blessed Lord, and joined with the other Jewish sects in opposing him.

HERO-WORSHIP. Next to the worship of nature, the most ancient, and probably the most prolific source of idolatry was the worship of heroes, or great men, who, from the extent to which they had been the instruments of good or evil while on earth, were reckoned among the gods when they were dead. The admiration, gratitude, reverence, or respect, which was yielded to them when alive, followed them

to their graves; and no sooner had they passed away from the earth, than the extravagant feelings, whether of love or of awe, with which their memory was regarded, led to their deification. This indeed appears in very ancient times to have been the usual mode of rewarding those who had approved themselves as the benefactors of their race. Plutarch tells us, that the Egyptian priests were wont to boast that they had the bodies of their gods embalmed and deposited in their sepulchres, and Syncellus reckons up seven gods and nine demi-gods who reigned in Egypt, assigning to each of them a certain number of years for his reign. The Egyptians, however, were somewhat unwilling to allow such a view of their gods to be entertained generally among the people. By the laws of the country it was a capital crime to allege that *Serapis* had once been a man. Nor was this feeling of jealousy confined to only one of their deities; they had in almost every temple the image of *Silence*, with her finger upon her mouth, and several images of *Sphinx* about the altars, the meaning of which, according to Varro, was, that no man should dare to affirm that their gods were of human origin.

It is scarcely possible, we conceive, to study attentively the ancient heathen mythology of the Greeks and Romans without being deeply impressed with the conviction, that its most prominent features manifest it to have been fundamentally and throughout a system of hero-worship: "That the ancient legends," says Mr. Crosthwaite, "concerning the deities of the Greeks refer to human beings, ought to be sufficiently evident to any plain candid inquirer, from the circumstances related of them. Their actions, their intermarriages, and other intercourse with men and women; their being driven out of Greece, as it is said, by giants, and their flight to Egypt, are all most unquestionably human affairs poetically embellished. Herodotus, Diodorus Siculus, Pausanias, and especially Cicero, who devoted much time and attention to the subject, have all left this as their decided opinion on the subject. Diodorus Siculus expressly declares, that Osiris, the Jupiter of the Greeks, was a man worshipped for the splendid benefits conferred by him on his country and mankind; and that his associate deities were likewise men and women, whom gratitude or fear raised into objects of worship." On this subject, however, it is unnecessary to enlarge, as it has already been fully considered in the article entitled *DEAD, WORSHIP OF THE* (which see).

HERRNHUTTERS. See MORAVIANS.

HERSEPHORIA. See ARREPHORIA.

HERTHA, the goddess of the earth among the ancient Germans, termed by Tacitus the mother of the gods. This divinity is sometimes represented as a male, and sometimes as a female. One of the principal seats of the worship of Hertha was the island of Rugen, where, according to Tacitus, human victims were offered in sacrifice to the earth goddess.

It has been alleged that Stonehenge on Salisbury Plain was consecrated to her, when the idolatrous worship of the Saxons was introduced from Germany into England.

HESPERIDES, the guardians of the golden apples, which are said in the mythology of the ancient Greeks to have been presented by *Ge* to *Hera*, on the occasion of the celebration of her marriage with *Zeus*. Their names were *Ægle*, *Erytheia*, *Hestia*, and *Arethusa*. They are described by the poets as remarkable for the richness of their melodious singing. The earlier legends fix the residence of the *Hesperides* or *Atlantides*, as they were sometimes called, in the remote west, on the banks of the *Oceanus*, but in the later writers they are usually spoken of as located in different parts of *Libya*, or even in the *Hyperborean* regions.

HESPERUS, the evening star worshipped among the ancient Greeks, and under the name of *Lucifer* also, or the morning star, among the ancient Romans. He is called by *Homer* and *Hesiod*, the bringer of light.

HESTIA (Gr. the hearth), the goddess of the hearth among the ancient Greeks, and the daughter of *Chronus* and *Rhea*. She was worshipped as the giver of all the comforts and blessings of home, and believed to dwell in the midst of families, rendering them the scenes of domestic happiness. This goddess presided in all sacrifices, watching over the sacred altar-fire, and was accordingly invoked at the very outset of the ceremony. She was also worshipped as a separate deity, sacrifices being offered to her of cows only one year old. When oaths of peculiar solemnity were taken among the Greeks, they swore by the goddess of the hearth, and it was accounted a high privilege also to claim her protection. Every town had its *prytanis* or sanctuary of *Hestia*, where she had a statue and a sacred hearth, where foreign ambassadors were formally received by the public authorities of the city. The emigrant also as he left his native home carried with him a portion of the sacred fire to cheer his new, and it might be far distant home. "If it happens," says *Plutarch*, "the sacred fire by any accident has been put out, as the sacred lamp is said to have been at *Athens*, under the tyranny of *Aristion*; at *Delphi*, when the temple was burned by the *Medes*; and at *Rome*, in the *Mithridatic* war, as also in the civil war, when not only the fire was extinguished, but the altar overturned: it is not to be lighted again from another fire, but new fire is to be gained by drawing a pure and unpolluted flame from the sunbeams. They kindled it generally with concave vessels of brass, formed by the conic section of a rectangled triangle, whose lines from the circumference meet in one central point." The Romans worshipped this goddess under the name of *VESTA* (which see).

HESYCHAST CONTROVERSY. See *BARLAAMITES*.

HESYCHASTS, a name applied by *Justinian* in

one of his *Novels* to monks in general, on account of the quietness and retirement in which they lived, but it is more especially applied to the Quietist monks in the Greek convents on *Mount Athos* in *Thessaly*. They entertained the notion that tranquillity of mind and the extinction of all evil passions and desires might be obtained by means of contemplation. Accordingly, under the idea that there is a divine light hidden in the soul, which only requires to be developed, they seated themselves in some retired corner, and fixing their eyes upon their navel, they gave themselves up to intense contemplation for days and nights together, until at length, as they imagined, a divine light broke forth from the body, and they became luminous with the very light which shone on *Mount Tabor*. Thus by a motionless asceticism, they sought to attain to a sensible perception of the divine light. A similar practice prevailed among the ascetics in *Siam*. The Greek *Hesychasts* were attacked as enthusiasts by a *Calabrian* monk, named *Barlaam*, whose followers were called *BARLAAMITES* (which see), and defended by *Gregory Palamas*, archbishop of *Thessalonica*. A council was held at *Constantinople* on the subject, A. D. 1314, which decided in favour of the monks, and against *Barlaam*, who forthwith left *Greece* and returned to *Italy*.

HESYCHIA, a goddess among the ancient Greeks, who was considered as the patroness and producer of peace and quietness. She was said to be the daughter of *Dice* or *Justice*, which settles all disputes, and puts contending parties to silence.

HETÆRÆ. See *PROSTITUTION* (SACRED).

HETÆREIUS, a surname of *Zeus* among the ancient Greeks, as protecting and patronising associations of companions and friends.

HETERODOX (Gr. *heteros*, another, and *doxa*, an opinion), an epithet applied to such opinions as are different from, or at variance with, the acknowledged creed of the orthodox Christian church.

HETEROOUSIANS (Gr. *heteros*, another, and *ousia*, substance or essence), a name given to the most open and avowed of the *ARIANS* (which see), in the fourth century, who, not content with denying the *homoousia* or identity of substance of the Father and the Son, rejected also the more modified *Arian* opinion of the *homoiousia*, or similarity of substance of the Father and the Son, and held in plain and explicit terms that the Son was entirely different in substance or essence from the Father. See *ÆTIANS*.

HEURIPPE, a surname of *Artemis*, to whom *Ulysses* offered sacrifice on finding his lost horses.

HEXAPLA, an edition of the Bible prepared with almost incredible industry and labour by *Origen* in the third century. It contained throughout six columns, generally eight, and occasionally nine, thus arranged; 1. The Hebrew text in the Hebrew characters; 2. The Hebrew text in Greek characters; 3. The version of *Aquila*; 4. The version of *Symmachus*; 5. The *Septuagint* version; 6. The

version of Theodotion; 7. and 8. Two other Greek versions whose authors were unknown, the one found at Jericho, and the other at Nicopolis; 9. A Greek version of the Psalms. The three last being anonymous, are denominated the Fifth, Sixth, and Seventh Greek versions. When the edition contained only the four versions of the Septuagint, Aquila, Theodotion, and Symmachus, it was called the *Tetrapla* or the fourfold edition; and when it contained the whole except the Greek version of the Psalms, it received the name of *Octapla* or eightfold edition. Rufinus alleges that the object of Origen in undertaking this elaborate work was to put an end to the controversies between the Jews and the Christians. The Hexapla being found too cumbrous and expensive, Origen undertook to abridge it. He published, accordingly, a version of the Septuagint, adding supplementary renderings taken from the translation of Theodotion, where the Septuagint had not rendered the Hebrew text. The fragments of the Hexapla which are preserved, have been collected and published by Montfaucou, Paris, 1713. 2 vols. folio. The most useful parts of Montfaucou's edition, with additions, corrections and notes, have been published in two vols. 8vo, by Bahrdt, Leipzig, 1769—1770.

III, the second member of a mystic triad composed by *Lao-Tseu*, the celebrated Chinese philosopher. It is thus described: "That which you look at and do not see is called *I*; that which you hear after and do not hear is called *Hi*; that which your hand reaches after and cannot grasp is called *Wei*. These are three beings which cannot be comprehended, and which together make but one. That which is above is no more brilliant; that which is beneath is no more obscure. It is a chain without break which cannot be named, which returns into nonentity. It is that which may be called form without form, image without image, being indefinable. If you go to meet it, you see not this principle; if you follow it, you see nothing beyond. He who grasps the old state of reason (that is, the negation of beings before the creation) in order to estimate present existences or the universe, he may be said to have hold of the chain of reason."

HICKSITES, one of the two great sections into which the Society of Friends in America has, since 1828, been divided. Elias Hicks, from whom they derive their name, belonged to Philadelphia, and the peculiar sentiments which he taught, he imagined to be in accordance with the original principles laid down by Fox and the first founders of the Society. The great fundamental principle on which the leader of the schism in America rested his teaching is thus expressed by Dr. Gibbons, himself a Hicksite: "God hath given to every man coming into the world, and placed within him, a measure or manifestation of divine light, grace, or spirit which, if obeyed, is all-sufficient to redeem or save him. It is referred to and illustrated in the scrip-

tures, by the prophets, and by Jesus Christ and his disciples and apostles, under various names and similitudes. But the thing we believe to be one, even as God is one and his purpose one and the same in all, viz., repentance, regeneration, and final redemption. It is called *light*—of which the light of the natural sun is a beautiful and instructive emblem; for this divine light, like the natural, enables us to distinguish with indubitable clearness all that concerns us in the works of salvation, and its blessings are as impartially, freely, and universally dispensed to the spiritual, as the other is to the outward creation. It is called *grace*, and *grace of God*, because freely bestowed on us by his bounty and enduring love." According to this representation of the matter, there cannot be a doubt that the inward light is not only exalted above, but made actually to supersede the written word; and this inward light being communicated to every man without exception, and being sufficient, if obeyed, to save him, both the Word of Christ and Christ himself are rendered without effect. Such a doctrine plainly lays the *Hicksites* open to the charge which has been brought against them by the old school section or Friends, of having lapsed into deism. Nor does the statement which Dr. Gibbons gives of the views or the body, on the peculiar doctrines of Christianity, render them less amenable to the charge. "We believe," says he, "in the divinity of Christ—not of the outward body, but of the spirit which dwelt in it—a divinity not self-existing and independent, but derived from the Father, being the Holy Spirit or God in Christ. 'The Son can do nothing of himself,' said Christ; and again, 'I can of mine own self do nothing,' (John v. 19, 30;) and in another place, 'The Father that dwelleth in me he doeth the work,' (John xiv. 10;) 'As my Father hath taught me, I speak these things,' (John viii. 28;) 'Even as the Father said unto me, so I speak,' (John xii. 50.)

"We reject the common doctrines of the *Trinity* and *Satisfaction*, as contrary to reason and revelation. We are equally far from owning the doctrine of 'imputed righteousness,' in the manner and form in which it is held. We believe there must be a true righteousness of heart and life, wrought in us by the Holy Spirit, or Christ within; in which work we impute all to him, for of ourselves we can do nothing. Neither do we admit that the sins of Adam are, in any sense, imputed to his posterity; but we believe that no one incurs the guilt of sin, until he transgresses the law of God in his own person, (Deut. i. 39; Ezek. xvii. 10—24; Matt. xxi. 16; Mark x. 14, 15, 16; Rom. ix. 11.) In that fallen state, the love and mercy of God are ever extended for his regeneration and redemption. God so loved the world, that he sent his only-begotten Son into the world, in that prepared body, under the former dispensation, for the salvation of men. And it is through the same redeeming love, and for the same purpose that, under the 'new covenant,' he now sends the Spirit of his Son into our hearts, a mediator and intercessor, to

reconcile us, and render us obedient to the holy will and righteous law of God. We believe that all, that is to be savingly known of God, is made manifest or revealed in man by his Spirit, (Rom. i. 19;) and if mankind had been satisfied to rest here, and had practised on the knowledge thus communicated, there would never have existed a controversy about religion."

The opinions of Hicks spread to a large extent among the Friends throughout the United States, particularly in Pennsylvania where the members of the Society have always been numerous. Accordingly, at a yearly meeting held at Philadelphia in the fourth month, 1828, a declaration was agreed upon in reference to the proceedings of those who, during the previous year, had separated from the Society, in which the Hicksites are explicitly stated to have been led into "an open denial of the fundamental doctrines of the Christian religion;" and the orthodox party go on to say in their declaration, that "they believe it right to bear their decided testimony against such principles, and to disown those who hold them." The relative numbers of the two parties in that year were, Hicksites, 18,141; orthodox, 7,134. The Hicksites still continue to form a large majority of the whole Society of Friends in America. The yearly meetings of New York, Genessee, Baltimore, Ohio, and Indiana, hold an epistolary correspondence with the Philadelphia yearly meeting according to ancient practice. But the yearly meeting of London has declined this intercourse since the separation in 1827.

HIERACITES, a heretical Christian sect which sprung up in Egypt at the end of the third or beginning of the fourth century. Its founder was Hieracas, as he is called by Epiphanius, or Hierax by John of Damascus, an ascetic of Leontopolis, who earned his subsistence by the practice of the art of calligraphy, which, at that period, was highly esteemed in Egypt. He was intimately acquainted with the Holy Scriptures, on which he wrote several commentaries, both in the Greek and in the Coptic languages. Like Origen he seems to have made much use, in his expositions, of the allegorical mode of interpretation. He denied the resurrection of the body and of a heaven perceptible by the senses. He objected to the married life, and strongly inculcated celibacy, alleging that none of those who were married could inherit the kingdom of heaven. This doctrine he considered as forming the grand leading distinction between the Old and New Testaments. Paul, he alleged, permitted marriage only out of respect to human infirmity; but to remain unmarried indicated a high measure of moral goodness. It was a favourite notion of Hieracas that it ought to be the habitual aim of every man, by his own efforts of self-denial and asceticism, to earn a part in the blessedness of heaven; and as a corollary from this doctrine he maintained that children who died before they are able to enter upon the great moral conflict are

excluded from the inheritance of the righteous, but occupy a sort of middle position, such as Pelagius and many of the Orientals afterwards believed to belong to unbaptized children. Hieracas, among his other errors, was supposed to entertain false views on the doctrine of the Trinity. "The Son of God," said he, "emanates from the Father, as one lamp is kindled from another, or as one torch is divided into two." He held that Melchisedec typically represented the Holy Spirit. Into the sect of the Hieracites only unmarried persons were admitted, and some of the more rigorous among them abstained from animal food. Some writers have classed them with the *Manicheans*, but for this there is no foundation.

HIERARCHY (ANGELIC). See ANGEL.

HIERARCHY (ECCLESIASTICAL), a word used to denote the Christian church when viewed in its ecclesiastical constitution as having a regular gradation of orders among its ministers. In the article CLERGY (which see), we remarked that there is no evidence of any difference of rank among the clergy either in the age of the apostles or of their immediate successors, nor indeed until the establishment of Christianity under Constantine. The gradual rise, however, of the hierarchical tendency may be traced from a very early period in the history of the Christian church. As might naturally have been anticipated, the earliest congregations or churches were formed in towns over which bishops or pastors were placed. From these as centre points Christianity was diffused throughout the surrounding rural districts, and separate churches were formed which became connected with the nearest town bishop, who supplied them with a presbyter or deacon to discharge the duties of the ministry among them, still continuing himself to take a general oversight of the infant church. The power of the town-bishops thus increased as the number of rural congregations were multiplied; and the management of the ecclesiastical affairs becoming too difficult and complicated to be overtaken by one individual, provincial synods were formed towards the end of the second century. These synods usually met once or twice a-year in the chief town of the province, the bishop of that town acting as president. Thus the bishops of the principal cities gradually assumed a kind of superintendence over the other bishops of the province. In the first instance, however, this arrangement took place only in the east, where the Christian churches particularly abounded. In the west, Rome was the ecclesiastical metropolis of a great part of Italy, where as yet only a small number of Christian churches existed. In Africa, where Christianity had made rapid progress, a more regular ecclesiastical organization had been formed. Every African province had a primate at the head of it, who, in Mauritania and Numidia, was usually, though not always, the oldest bishop, and in proconsular Africa was the bishop of Carthage. This last was at the same time

the head of all the provinces, and could summon general councils. The regular ecclesiastical organization thus early introduced into the African church was probably copied from the political arrangements of the country, all the provinces being under the proconsul in Carthage, under whom the two Mauritanias were managed by procurators.

The bishops of the principal cities of the Roman Empire, Rome, Alexandria, and Antioch, having many rural bishops under their care, and presiding in their own provincial synods, which were large and more influential, naturally came to be looked upon as possessed of more weight and importance than their fellow-bishops, though the principle was as yet fully recognized that all bishops were equal in rank and power. In the West, it is true, no small respect was paid to the Church of Rome, as the largest and the only apostolic church in the whole of that extensive district, but no authority was claimed over any one of the Western churches, far less over the Eastern. In process of time the ministers of the Christian church coming to be looked upon as a class distinct from the members of the church, and set apart, like the Jewish priesthood, for special sacred offices, they naturally were treated with additional respect, and even reverence. For the inferior services of the church, particular officers were appointed, different, however, in the Greek and Latin churches. This arrangement increased the patronage, as well as the power, of the bishops, in whom was vested the appointment of the inferior clergy. Still, however, the authority of the bishop was not uncontrolled, as in the discharge of his duties he had not only to consult his presbyters, but, in some cases, to ask the opinion of the whole church.

The establishment of Christianity under Constantine the Great had a powerful influence in developing the hierarchical tendency which had now for a long period been gradually developing itself. "Ecclesiastical possessions," says Gieseler, "became very considerable, partly by the liberality of the emperors, partly by the legal permission to accept of inheritances and gifts, which alas, was often abused by the clergy, so as to become legacy-hunting. All these external advantages attracted many to the spiritual profession, the number of clergy was swelled beyond measure, and to the already existing classes were added parabolani and copiate. The emperors were obliged to meet this pressure, which became dangerous to the state, with stringent laws.

"Under these circumstances the power of the bishops particularly rose. At the head of a numerous clergy completely subject to them, they alone had power to decide on the appropriation of the church estates, and possessed ecclesiastical legislation by their exclusive privilege of having a voice at synods. Hence they continued to make the country bishops more subservient to them; to the other churches in cities and in the country, (*ecclesia plebana, titulus*), except the head church (*eccl. cathedra*)

they sent according to their own free choice, presbyters (*parochus, plebanus*), to conduct the worship of God, who were entirely dependent on them even in the matter of maintenance. The first person next to the bishop was the *archdeacon*, who helped him to manage the revenues. The *arch-presbyters*, an order which arose about the same time, were of far inferior rank. All the lower clergy and the presbyters too were now chosen by the bishop alone. The choice of bishops mostly depended on the other bishops of the provinces, except when the emperors interfered. Still, however, the consent of the people was required, and was not without weight, especially in the west.

"Under these external advantages, it is not surprising that the prevailing notions of priestly dignity, and especially of the bishops' authority, rose higher and higher; and that the bishops externally enjoyed the highest demonstrations of respect, their claims as the vicars of Christ and the successors of the apostles being capable of indefinite development. Yet their overweening pride often gave just cause for complaint."

Notwithstanding this rapid increase of priestly authority and power among the bishops of the Christian church at the council of Nice, A. D. 325, provincial councils were still acknowledged as the highest ecclesiastical authority. In the commotions, however, which were caused by the Arian controversy, the provincial councils were frequently found to be too weak to withstand powerful adversaries often backed by the overwhelming influence of the emperors. This consciousness of weakness led to the still further development of the hierarchical spirit in the churches both of the East and West.

In the East larger synods were formed called diocesan, framed according to the political distribution of the realm, which had been made by Constantine. The second general council, which met at Constantinople A. D. 381, raised the diocesan synods above the provincial synods, so as to be the highest ecclesiastical court, and gave the bishop of Constantinople the first rank after the bishop of Rome. Thus in the East the bishops of Constantinople, Alexandria, Ephesus, and Caesarea, had risen above the metropolitans, and received the distinctive names of Exarch and Archbishop; and shortly before the council of Chalcedon the title of Patriarch, a name of respect which, in the fourth century, had been given to every bishop, was exclusively appropriated to them. "But," to quote again from Gieseler, "political relations and hierarchical ambition soon altered this arrangement. The bishops of *Constantinople*, favoured by their position, soon gained an influence over the affairs of other dioceses also, which manifested itself decidedly in the neighbouring dioceses of Asia and Pontus in particular. At first, indeed, they met with resistance; but since it was of moment to the emperors of the eastern Roman empire to make the bishop of their chief city powerful, as being their

principal instrument in ruling the church, and to make him equal in rank to the bishop of the capital of the western Roman empire, the council of Chalcedon formally invested the patriarch of Constantinople with the same rank as the bishop of Rome, the superintendence over those three dioceses, and the right of receiving complaints from all the dioceses against metropolitans. Thus the exarchs of Ephesus and Caesarea were put back into a middle rank between patriarchs and metropolitans. The *bishops of Antioch* endeavoured likewise to draw over Cyprus into their ecclesiastical diocese, as it belonged to the political diocese of Asia; but the Cyprian bishops received from the Alexandrian party at the council of Ephesus the assurance of their independence. The *bishops of Jerusalem*, supported by the precedence which had been conceded to them at the council of Nice, after having long endeavoured in vain to shake themselves free of their metropolitan in Caesarea, succeeded at last in rising to the rank of patriarchs, by an edict of Theodosius II., and by the synod of Chalcedon, the three Palestines were assigned them as their ecclesiastical domain. At the close of this period, therefore, we have four patriarchs in the east, viz. of *Constantinople*, *Alexandria*, *Antioch*, *Jerusalem*. In their dioceses they were looked upon as ecclesiastical centres, to which the other bishops had to attach themselves for the preservation of unity; and constituted, along with their diocesan synod, the highest court of appeal in all ecclesiastical matters of the diocese; while on the other hand they were considered as the highest representatives of the church, who had to maintain the unity of the church-universal by mutual communication, and without whose assent no measures affecting the interests of the whole church could be taken."

The bishop of Rome, from the peculiar position which he occupied in the Western church, was naturally looked up to by his brethren with the highest respect. He was bishop of the only apostolic congregation of the west, that is, of the only congregation of the west which could boast of having been planted by an apostle. He was besides possessed of large episcopal revenues, metropolitan of ten suburbicarian provinces, and resided in the principal city of the world. With such peculiar advantages as these, it was not difficult for Julius, bishop of Rome, to obtain from the synod of Sardica, A. D. 347, the power of appointing judges to hear the appeals of condemned bishops, should he look upon them as well founded. Questions of apostolic doctrine and practice were naturally referred in the West to the bishop of the only apostolic and common mother-church, such questions in the East being referred not to one only, but to several distinguished bishops. In consequence of the numerous disputed cases submitted to their decision, the Roman bishops took occasion to issue a great number of didactic letters which soon assumed the tone of apostolic ordinances, and were

held in very high estimation in the West. All these circumstances had the effect of bringing about such state of things, that in the beginning of the fifth century the bishops of Rome practically exercised an oversight and supervision of the entire Western church.

The Eastern church meantime strenuously asserted its entire independence of the West. But the doctrinal controversies which so frequently disturbed the peace of the church tended not a little to increase the power of the bishop of Rome; for while the Eastern churches were agitated and split into factions, the Western churches stood united and firm with the bishop of Rome at their head. The high influence and authority which that dignity had gained in the West rendered it important, whenever any ecclesiastical controversy broke out in the East, for each party to make all efforts to secure him on its side. Hence deference was frequently paid to the bishop of Rome in the East, which, in other circumstances, would have been denied him. But the portion of the Christian church, where the Roman bishops were least successful in obtaining influence, was the African church, which had been long accustomed to possess a firmly fixed ecclesiastical organization, through which its own affairs were readily managed, without needing the slightest interference from foreign churches.

The Christian church had now assumed a hierarchical form both in the East and in the West, being headed in the one case by the patriarchs, and in the other by the popes; and from this period commenced an earnest and sustained contention between these dignitaries for superiority of rank and power. At length their ambition could no longer be restrained within the bounds of their respective churches, but first the patriarch of Constantinople, and then the Pope of Rome, in course of time boldly put forth the arrogant and presumptuous claim to be regarded as the Universal Bishop, the sole head or the visible church of Christ upon the earth. And though the power and prestige of the patriarchs have long since fallen before the boundless ambition of the Russian czars, the pope of Rome, to this day, still proclaims as loudly as ever that he is "the head of all heads, and the prince moderator and pastor of the whole church of Christ which is under heaven."

The various orders of the ecclesiastical hierarchy differ in different churches. The Roman Catholic church adheres firmly to the principle on which the schoolmen were wont to insist, that the priesthood ought to consist of seven classes corresponding to the seven Spirits of God. Three belong to the superior order, presbyters or priests, deacons and subdeacons, while the inferior order contains four, acolytes, exorcists, readers, and doorkeepers. The Romish canonists, however, divide the clergy into nine classes, of which five belong to the inferior order, singers, doorkeepers, readers, exorcists, and

acolyths; and four to the superior order, sub-deacons, deacons, presbyters, and bishops. In the Greek church, again, the officers are as follows, bishops, priests, deacons, sub-deacons, and readers, to which last class belong the singers and acolyths. The higher orders of the clergy include archbishops, metropolitans, and patriarchs. To these was sometimes added another officer still higher, styled exarch. In the Russo-Greek church, at the head of all as the supreme ecclesiastical judicatory, is the Holy Synod. The Syrian and Nestorian churches affect to copy after the heavenly hierarchy, and to compare their officers with those of the court of heaven. The Nestorians compare their patriarchs and bishops with the orders of cherubim, seraphim, and thrones; their archdeacons, pastoral priests, and preachers, with angels of the second rank, styled virtues, powers, and dominions; their deacons, sub-deacons, and readers with those of the third rank, principedoms, archangels, and angels. In the Church of England there are three orders of clergy, bishops, priests, and deacons, and besides there are several dignities including archbishops, deans, and chapters, archdeacons, and rural deans. Episcopalians are wont to allege, in support of a gradation of office-bearers in the Christian church, that the Jewish church, in Old Testament times, partook of the nature of a hierarchy. To this Presbyterians usually reply by denouncing against all attempts to draw an analogy between the Jewish and Christian dispensations, the two being so completely different from one another. For the arguments on both sides see article BISHOP.

HIERARCHY (ECCLESIASTICAL). The word *hierarchy* is not only used in reference to the internal government of the church; but it is also employed to denote the dominion which the church has sometimes exercised over the state. For three centuries the Christian church was wholly unconnected with the civil government of the Roman Empire in which it was first planted; nay, the hottest persecutions through which the church had to pass in her early history, had the express sanction of the Roman state. Constantine the Great, however, A. D. 312, took Christianity under the shelter of the government, and adopted it as the established religion of the country. While the emperor thus afforded the protection of law, and the sanction of the civil government to the proceedings of the church, he still retained in his hands the power of calling synods, and even of presiding over their deliberations, as well as of exercising a general oversight over the whole movements of the Christians. The tendency, for a long period, was rather to subjugate the church to the authority of the state, even in matters connected with its internal constitution. Some of the Roman emperors even went so far as to decide questions of faith by edicts, and to convoke synods almost entirely for the purpose of adopting imperial articles of faith. Nor was this confined to the Roman Empire; the same spirit on the part of the government to

lord it over the church was displayed in the Gothic, Lombard, and Frankish states. Gradually, however, the power of the clergy increased, and yet such was the jealousy with which they were viewed by the ruling powers in all the different countries of Europe, that it was not until the eleventh century that, under Gregory VII., the supremacy of the church over the state first assumed a perfectly organized system. From the time of his pontificate the face of Europe underwent a great change, and the prerogatives of the emperors, and other sovereign princes, were much diminished. The hierarchical principle was helped forward not a little by the influence of the crusades, and for nearly two centuries after the days of Gregory, the power of the church was completely in the ascendant. In the fourteenth century, however, it began gradually to diminish. The Reformation lent it a heavy blow; but while in Protestant countries the domination of the church over the state is unknown, the governments of Romish states have a constant struggle to prevent the growing power of the clergy, while the Pope endeavours, by means of concordats, to carry the hierarchical views of the Papacy as far as expediency or safety permits.

HIERATIC WRITING, a species of sacred writing among the ancient Egyptians, peculiar to the priests, especially the **HIEROGRAMMATISTS** (which see). This sacerdotal writing is chiefly found on the papyri, and is evidently derived from the Hieroglyphic writing, of which indeed it may be regarded as an abbreviated form. Though the signs, however, in the hieratic writing are considerably abridged, they include figurative, emblematic, and phonetic characters, the two former being sometimes found separate, and sometimes in groups. All the hieratic manuscripts exhibit the same character, that of abbreviated hieroglyphic writing, and seem to have been used chiefly, if not exclusively, in the transcription of texts in reference to matters of a purely religious or scientific description, and in the drawing up of religious inscriptions. The three species of writing in use among the Egyptians, were the Hieroglyphic, properly so called; the Hieratic, and the Demotic. Herodotus and Diodorus Siculus mention only two, afterwards referred to by Clemens Alexandrinus, the popular and the sacred characters, an arrangement which is borne out by the Rosetta stone, which speaks also of only two kinds of writing, the enchorial and the sacred. The only way in which this apparent discrepancy can be explained is, by supposing that the sacred writing referred to by Herodotus, Diodorus, and the Rosetta stone, includes both the hieroglyphic and the hieratic writing of Clemens Alexandrinus.

HIEREION. See SACRIFICE.

HIERODIACONI (Gr. *hieros*, sacred, and *diakonos*, a deacon), monks of the **RUSSO-GREEK CHURCH** (which see), who are also deacons.

HIEROGLYPHICS (Gr. *hieros*, sacred, and *glypho*, to carve, or engrave), sacred carvings, a term

applied by the ancient Greeks to that species of writing which they found engraved or sculptured upon the Egyptian monuments. It is not improbable from the word sacred being used as a part of the compound term hieroglyphics, that the Greeks supposed this species of writing to be employed to denote sacred things. But the discovery has been made by an examination of the inscriptions on the Rosetta stone, that, as Bishop Warburton acutely conjectured, these sculptured characters constituted a real written language, applicable to events of history and common life, as well as to subjects connected with religion and mythology. Picture writing, indeed, was one of the earliest modes of communication to which mankind resorted. They must have represented events and objects by painting them before they could have acquired the art of describing them in writing. Accordingly, when the Spaniards first landed on the shores of South America, their arrival was announced to the inhabitants of the interior by rude paintings of men, arms, and ships. Egypt is perhaps the only country whose monuments present to us the successive steps by which men have arrived at alphabetic writing, the first and simplest part of the process being the use of hieroglyphics, which would be gradually reduced and abbreviated, until at length they came to use arbitrary and conventional marks expressive of the sounds uttered by the human voice.

The hieroglyphic writing is of three kinds, the Phonetic, the Symbolic, and the Pictorial. The names of the Egyptian gods were usually expressed by symbols, and not by letters. These representations were of two kinds; *figurative*, in which the name of the deity is implied, by the form in which he was represented in his statue; and *symbolic*, in which a part of the statue or some object having a reference to the deity was employed.

It is interesting to mark the singular train of circumstances by which Dr. Young was first led to decipher the Egyptian hieroglyphics. The details are thus briefly given by Dr. Russell: "When the French were in Egypt they discovered, in the foundation of a fort near Rosetta, a block or slab of basalt, which presented an inscription in three distinct languages, namely, the sacred letters, the letters of the country, and the Greek. The first class obviously comprehends the hieroglyphic and hieratic, the mode of writing used by the priests; while the second not less manifestly identifies itself with what Clemens calls the Epistolographic, and which is now usually particularized as demotic or common. Unfortunately a considerable part of the first inscription was wanting; the beginning of the second and the end of the third were also mutilated; so that there were no precise points of coincidence from which the expounder could set out in his attempt to decipher the unknown characters. But the second inscription, notwithstanding its deficiencies near the beginning, was still sufficiently perfect to allow a comparison to

be made of its different parts with each other, and with the Greek, by the same method which would have been followed if it had been entire. Thus, on examining, in their relative situation, the parts corresponding to two passages of the Greek inscription in which *Alexander* and *Alexandria* occurred, there were soon recognised two well-marked groups of characters resembling each other, which were therefore considered as representing these names. A variety of similar coincidences were detected, and especially that between a certain assemblage of figures and the word *Ptolemy*, which occurred no fewer than fourteen times; and hence, as the Greek was known to be a translation of the Egyptian symbols, the task of the decipherer was limited to a discovery of the alphabetical power of the several marks, or objects, which denoted that particular name. It was by pursuing this path that success was ultimately attained; it being satisfactorily made out that hieroglyphs not only expressed ideas, or represented *things*, but also that they were frequently used as letters; and that, when employed for the last of these purposes, the names of the several objects in the Coptic or ancient language of the country supplied the alphabetical sounds which composed any particular word."

In hieroglyphical manuscripts or papyri the characters are generally placed in perpendicular lines; while in sculptures and paintings, especially when they refer to persons, the signs are arranged horizontally. The hieroglyphics are always to be read towards the faces of the figures. Thus if the front be to the left, they must be read from left to right; if to the right, from right to left; and if arranged in perpendicular lines, from the top downwards.

HIEROGRAMMATISTS (Gr. *hieros*, sacred, and *grammateus*, a scribe), the sacred scribes among the ancient Egyptians. Employing the hieratic or sacerdotal writing, they transcribed religious writings on papyri, and gave an account of religious rites and ceremonies. Their duty was also to expound the sacred mysteries as far as they were allowed to be made known to the people. They appear to have been skilled in divination. Like the other members of the priesthood, they were subjected to rules of the strictest austerity. They were highly esteemed at court, and assisted the monarch with their counsels. They carried a sceptre, and were dressed in linen garments. See EGYPTIANS (RELIGION OF THE ANCIENT).

HIEROMANCY (Gr. *hieros*, sacred, and *mantia*, divination), a species of divination among the ancient Greeks and Romans, which consisted in predicting future events by observing the various appearances which presented themselves in the act of offering sacrifices.

HIEROMNEMON, one of two deputies sent from each city in Greece to the Amphictyonic council in Athens, and whose duty it was to take charge of what related to sacrifices and religious ceremonies.

HIEROMONACHI (Gr. *hieros*, sacred, and *monachos*, a monk), monks of the *Russo-Greek Church*, who are priests. They are considered as sacred monks, and never officiate but on solemn festivals.

HIERONYMITES, a name given to the monks over whom Hieronymus or St. Jerome presided in Syria, in the end of the fourth and the beginning of the fifth century. The term is also applied to several orders of Romish monks which arose in Spain and Italy in the course of the fourteenth century. An order under this name was founded in Spain by Peter Ferdinand Pecha, chamberlain to Peter the Cruel, king of Castile; they were confirmed by Gregory XI. in 1373, and governed by the rule of St. Augustine. Their third general, Lupus Olivetus, with the consent of Martin V., A. D. 1424, formed among them a peculiar congregation, to which he gave a rule drawn from Jerome's works. In the year 1595, this order was reunited in Spain with the rest of the Hieronymites. In Italy, Peter Gambacorti, in 1377, established an order of Hieronymites. Besides, there was also the Pesulan Congregation, founded in 1417 by Charles of Montegravelli. Hieronymite monks, who are found in Sicily, the West Indies, and Spanish America, wear a white habit, with a black scapulary.

HIEROPHANTS, priests among the ancient Athenians, who officiated in sacrifices and sacred ceremonies. They were bound to observe the strictest continence, and in order to allay carnal desires, they are said to have drank decoctions of hemlock. The ceremonies of initiation into the *Eleusinian mysteries* were performed by the Hierophants, who were held in such veneration that the initiated were forbidden to mention them in the presence of the profane. The supreme Hierophant, when presiding at the mysteries, was anointed with the juice of hemlock as the type of Creative Omnipotence. He was dressed in gorgeous robes, the outer vestment being a sort of coarse brocade of woven gold, arabesqued with jewels, and scented with spikenard. He wore a diadem on his head lavishly adorned with emeralds. He was accompanied with three principal attendants, severally the representatives of the sun, the moon, and the planet Mercury. In the midst of the strange visions which passed before the initiated in the Eleusinia, it was an important part of the office of the Hierophants to read out of the sacred records of the goddess Ceres, the explanation of the stupendous types of the festivity.

HIEROPOIOI (Gr. *hieros*, sacred, and *poieo*, to make), persons employed anciently at Athens in superintending the oblations and in sacrificing the victims. Ten were appointed to this office every year, and at their girdles they wore a consecrated axe as an emblem of their duties.

HIGH CHURCHMEN, a term at first applied to the Non-jurors, who at the Revolution in 1688 refused to acknowledge William III. as their lawful sovereign. In the present day the name is given to

a party in the Church of England, who entertain high views of the authority of the church, the apostolical dignity of the clergy, and the efficacy of the sacraments when administered by a regularly ordained clergy. See ENGLAND (CHURCH OF).

HIGH PLACES. From the frequent mention which is made in the Old Testament of "high places," it is plain that from early times the tops of mountains and other elevated situations were selected by the heathen as suitable for their idolatrous observances. Hence we find the Israelites commanded, Deut. xii. 2, "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree." And in Exod. xxxiv. 13, they are enjoined to quite pluck up all their high places. In consequence of the heathen custom of worshipping idols in high places, several of the Jewish kings are reproached for not taking away these high places, but, on the contrary, imitating the heathen by setting up images and groves on every high hill, and under every green tree, and burning incense in all the high places. We are not to understand, however, that there was any sin involved in the act of worshipping in high places, provided God alone was worshipped. On the contrary, we find, in the time of the Judges, mention made of Gideon building an altar, and offering a sacrifice to God on the top of a rock, and afterwards we are told that the tabernacle itself was removed to the high place that was at Gibeon. The building of the temple limited the place of sacrifice to Jerusalem, but throughout a long line of kings, both of Israel and Judah, there appears to have been an unhappy tendency, even in those who were zealous for God, to retain the idolatrous high places. Not until the reign of good King Josiah do we find the high places wholly removed, and the land utterly purged from idolatry. Before the tabernacle was first set up, says the Talmud, high places were permitted, and the service was performed by the first-born; but after the tabernacle was erected high places were prohibited, and the service was performed by the priesthood. The reason why the heathen imagined that their sacrifices were more acceptable to the gods when offered on the hills than in the valleys, is alleged by Lucian to have been because there men were nearer to the gods, and so the more readily obtained an audience.

HIGH-PRIEST, the head or chief of the Hebrew priesthood. This high dignitary was invested with great influence and authority, and enjoyed many peculiar privileges. He alone was permitted once a year to enter the Holy of Holies on the great day of atonement. He was the appointed judge in all religious matters, and, indeed, the final arbiter in all controversies. In later times he presided over the Sanhedrim, and held the next rank to the sovereign or prince. In the time of the Maccabees he united in his own person the offices of priest and king. Some-

times in the Old Testament he is called by way of eminence "the priest," as in Exod. xxix. 29, 30, "And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place." The office was held for life, and was hereditary, but in New Testament times the high-priest, under Roman domination, held his office only for a time. Accordingly, we find, Matt. xxvi. 57, 58, the title high-priest given not only to the person who actually held the office, but also to individuals who had formerly been invested with the high-priesthood. When the high-priest from age was incapacitated for his duties, a *sagan* or substitute was appointed in his room.

In the law of Moses the office of the high priest-hood was vested in the family of Aaron, being appointed to descend hereditarily from the first-born. The succession in the family of Aaron appears to have been regular during the existence of the first temple; but, according to the Talmud, the high-priests under the second temple purchased the office, and some say destroyed one another by witchcraft, so that it is alleged there were fourscore high-priests from the return of the Jews out of Babylon till the destruction of Jerusalem and the second temple, when the office of high-priest was abolished.

The ceremony of consecration to the high-priesthood was performed with great solemnity and splendour. It commenced, as in the case of all the priests, with ablution, which was performed with water brought from the sacred laver to the door of the tabernacle of the congregation. On this occasion his whole body was washed in token of entire purification; and being once cleansed he had no occasion to do more, when he went to minister, than to wash his hands and his feet. After being washed, the high-priest was solemnly invested with the sacred garments, four of which were peculiar to himself, viz. the *breast-plate*, the *ephod*, the *robe*, and the *plate of gold*. The sacred garments were of the most gorgeous description, and the materials of which they were composed consisted exclusively of woollen or linen, nothing of hair or silk being used in their formation.

The next part of the ceremony of consecration was one peculiar to the high-priest, the anointing with sacred oil. This solemn rite is thus described by Mr. Lewis in his 'Hebrew Antiquities': "The ingredients of this oil were five hundred shekels of pure myrrh, and half so much of sweet cinnamon, two hundred and fifty shekels of sweet calamus, five hundred shekels of cassia, after the shekels of the sanctuary, and of oil olive a hin. The making up of these simples into the compound of the anointing oil was thus: The spices (except the myrrh, which was liquid) were bruised every one apart and by themselves, and then were they mingled, and boiled

in clean water, till all their strength was come out into that decoction; which decoction strained, and having oil put to it, was again boiled to the height of an ointment, and so reserved. This anointing oil was only in use in the times of the tabernacle and the first temple; and whilst it continued the high-priests successively were anointed with it. The manner was thus: it was poured upon the top of his head, which was bare, and ran down his face upon his beard; and he that anointed him drew with his finger the figure of the Greek letter *chi* upon his forehead. The reason of the form of the letter *chi*, was to distinguish the anointing of the high-priest from that of their kings, who were anointed in the form of a circle or crown. The high-priest (the Jews say) was anointed by the Sanhedrin, and when the oil failed, he was clothed in the pontifical garments. If he were anointed, he was anointed daily seven days together; and if he were not (when the holy oil was gone) he was clothed with the eight vestments of the priesthood, every day, for seven days, and he was called the installed by the garments."

The last rite which was performed by the high-priest, on his consecration to office, consisted in the offering up of three sacrifices, namely, an offering for sin, a holocaust or whole burnt-offering, and a peace-offering. These sacrifices were repeated daily for seven days. There was also a meat-offering on such occasions, consisting of unleavened bread, unleavened cakes mingled with oil, and unleavened wafers anointed with oil; all of which were put into one basket, and brought to the door of the tabernacle, to be presented there to God, along with the other sacrifices. All these ceremonies having been performed, Aaron and his sons were set apart to minister in holy things, which rites of initiation were always used before a high-priest could enter upon his office. But the sons of Aaron being once consecrated by Moses, their posterity were never after consecrated, because they succeeded to the priesthood by hereditary right.

A few of the peculiar privileges which belonged to the high-priest, are thus stated by Mr. Lewis: "To heighten the dignity of his office, he was obliged to marry a virgin, one who was not so much as espoused to any other person; nor was any sort of virgin thought fit to be his wife, but only one that was newly come out of her minority, and had not yet attained to her full puberty. This (the Hebrew doctors say) is to be understood of the high-priest after he was in his office; for if he had married a widow before (which was permitted to the common priests) he was to keep her, and not to put her away when he was advanced to the pontifical dignity. It was peculiar to the high-priest, that besides other women which no priests might marry, he alone was forbidden to marry a widow. In this law is prohibited not only a woman that had been married; but if she had been merely espoused, it was unlawful for

the high-priest to take her for his wife. He was not allowed to marry the wife of his brother, to which others were obliged; nor a woman born of a person whom a high-priest was forbidden to marry: as, if the high-priest had taken a widow, and had a daughter by her, that child might not be married, though a virgin, by a succeeding high-priest; but he was to marry a virgin of Israel; and though he was not confined to his own tribe, yet she was to be nobly born, in order to preserve the dignity of his function. It is generally supposed that polygamy was not allowed to the high-priest, who was to have but one wife at a time, though other men were permitted to have more: if he took another, he was to give a bill of divorce to one of them before the great day of expiation, otherwise he was incapable to perform the offices of it; but if his wife died, it was not unlawful for him to marry again.

"The high-priest was exempt from the common laws of mourning: he was not to let his hair grow neglected, which was a funeral ceremony, nor was he to rend his clothes; though the Tabnudists will have it, as Cænus observes, that he might rend his garments at the bottom about his feet, but not at the top down to his breast. He was forbidden to go into the house where the body of his father or his mother lay dead, (which was permitted to the inferior priests) and consequently he was not to make any external signs of mourning for son or daughter, brother or sister. But before his anointing and consecration, and putting on the holy garments, it was not unlawful for him to attend the funeral of his father; and therefore Eleazar was present when Aaron died, being as yet in a lower ministry, and not completely advanced to the high-priesthood. If the high-priest was in the sanctuary when he heard of the death of his father or mother, he was not to stir from thence till he had finished his ministry; for he had a little house, after the temple was built, within the precincts of it, where he commonly remained all the day-time, which was called the parlour of the high-priest. At night he went to his own dwelling-house, which was at Jerusalem, and no where else. There he might perform all the offices of a mourner (except uncovering his head, rending his clothes, or going into the house where the dead body was) and there the people came to comfort him; and sitting on the ground, while he sat in his chair, at the funeral-feast, they said, Let us be thy expiation (that is, let all the grief that is upon thee fall upon us) to which he answered, Blessed be ye from heaven.

"There are other marks of honour bestowed by the Jews upon their high-priest. As all the lower priests were esteemed holy, he was always accounted the most holy. He was, says Maimonides, to excel the rest of his brethren in five perfections, in the comeliness of his body, in strength, in riches, in wisdom, and in a beautiful complexion; and if the heir of the high-priest had all the other accomplishments, and was not the most wealthy among his brethren, it

was thought just that so great a personage should be made most rich by the contributions of the other priests. He was only second to the king; and as no person of mean descent or occupation could be advanced to the regal dignity, so neither could he into the high-priesthood: And some among the Jews go so far as to say, that the high-priest was as valuable as the whole people of Israel. He was never to converse with the commonalty, or show himself naked to them; and therefore he was to avoid all public baths, and be cautious of going to feasts and entertainments, the better to secure the reverence due to the sanctity of his character. When he went abroad to those that were in mourning, he was always attended by other priests: he was to clip his hair twice a-week, but not to suffer a razor to come upon his head: he was to be every day in the sanctuary, and not to go to his house above twice in one day: he was not obliged to give testimony in any cases, but what related to the king, and in those he could not be forced but by the great sanhedrim: he was to have but one wife at one time. When he went into the temple, he was attended by three priests. He was not bound to sacrifice by lot, (as the other priests were) but might do it as often as he pleased, and take whatever sacrifice he thought fit.

"But the greatest privilege and dignity of the high-priest consisted in his performing the most holy parts of Divine worship. He was the mediator, as it were, between God and the people, to appease the Divine anger, and to make atonement for the sins of the whole nation: he was obliged to offer a meat-offering every day at his own charges, half of it in the morning, and half at night, which was a distinct offering from that which attended the daily burnt-offerings: he alone was permitted to enter into the holy of holies, and that but once in a year, upon the day of expiation; and, upon great occasions, to enquire of God by Urim and Thummim."

The greatest of all the privileges of the high-priest was that of entering the most holy place, which was only permitted once a-year on the great day of expiation. See ATONEMENT (DAY OF). In this respect, and indeed in many others, the Jewish high-priest was an eminent type of our Lord Jesus Christ, who "offered himself up once for all a sacrifice for sin," who blesses his people, and "hath entered not into the holy place made with hands, which is a figure of the true, but into heaven itself, there to appear in the presence of God for us."

HISI, the name given to the devil among the Finns. He is supposed to have his residence in the forests, whence he sends out diseases and calamities of every kind among men. He is described as having only three fingers on each hand, and as having these fingers armed with large nails, with which he tears in pieces all who fall into his power. See FINNS (RELIGION OF).

HILARIA, a general term among the ancient

Romans, for days of feasting and rejoicing on any account whatever. It was usually applied, however, in a more restricted form, to denote a festival held on the 25th of March, in honour of Cybele, the mother of the gods. It seems to have been celebrated with games and amusements of every kind. Among other rites there was a solemn procession in which the statue of the goddess was borne along, preceded by specimens of plate and other works of art provided by the wealthy Romans for the occasion.

HILLEL (SCHOOL OF), one of the most eminent of the Jewish academies for giving instruction in the Law of Moses. It was founded by Hillel, a famous Jewish doctor, who was surnamed the Babylonian, because he was a native of Babylon. Thirty years before the birth of Christ, this distinguished Rabbi arrived at Jerusalem, and was consulted about the celebration of the passover, which fell that year upon a Saturday. His answer was so satisfactory, that they elected him patriarch of the nation, and his posterity succeeded him down to the fifth century, when the patriarchs of Judea were abolished. Hillel was forty years of age when he left Babylon, and having devoted himself to the study of the law, he was elected patriarch at the age of eighty, and also head of the sanhedrim. The Jews allege, that like Moses, to whom they often compare him, he lived to the advanced age of one hundred and twenty years. Hillel was the disciple of Schammai, and differing in opinion from his master, he set up a rival school; and so violent was the opposition of the disciples of Hillel to those of Schammai, that a bloody contention ensued, in the course of which several of the combatants were slain. The quarrel, however, was brought to a close, by the declaration of the BATHKOL (which see), in favour of the superiority of the school of Hillel. The Jews blame Schammai, and highly extol Hillel, who they say was so much esteemed as a teacher, that he had no fewer than a thousand scholars. Eighty of his disciples rose to great distinction, for the Jewish writers allege, that thirty of them were worthy of having the glory of God resting upon them as it did upon Moses; thirty who, like Joshua, were able to stop the course of the sun; and the other twenty, little inferior to the first, but superior to the second.

HINA, a goddess among the New Zealanders, who is regarded as the spouse of Mawi, the supreme god, and by whose two sons the world is believed to have been peopled.

HINDUISM, the prevailing religion of Hindustan, professed by 150,000,000 of people. It has been a favourite idea with some Orientalists, that the system of religion which is termed Brahmanism or Hinduism is of very remote antiquity, long before the days of Moses. Niebuhr, however, has clearly shown that Hindu civilization is of comparatively recent origin, not dating long before the conquests of Alexander the Great. And this latter view is fully borne out by the remnants of the primitive

inhabitants, which are still to be found in the hill country, beyond the borders of the cultivated plains. These hill and forest tribes are diminutive in stature, with small eyes and flat noses. They have no caste, and no idols, although they have various superstitious practices. These aboriginal or non-Aryan tribes, have evidently been compelled to take refuge in the woods and fastnesses from the incursions of the Hindus or Aryans, as they call themselves. In the Vedas all who withstood the onward march of the men of Aryan, are termed *Dasyus*, and are said to perform no religious rites. They are also termed "those who do not tend the fire," and "fail to worship Agni." Another appellation by which the Vedas describe them is "flesh-eaters," and in accordance with this name, it is a well known fact that the Bhils, who are the most numerous and important of all the aboriginal tribes, eat the flesh not only of buffaloes, but also of cows, when it can be obtained, a peculiarity which more perhaps than any other marks them out as entirely separate and distinct from the Hindus, with whom the cow is an animal of special sacredness. The following points of distinction between the aborigines and their Aryan conquerors are stated by General Briggs in the Journal of the Asiatic Society:

"1. Hindus are divided into castes.

The aborigines have no such distinctions.

2. Hindu widows are forbidden to marry.

The widows of the aborigines not only do so, but usually with the younger brother of the late husband—a practice they follow in common with the Scythian tribes.

3. The Hindus venerate the cow and abstain from eating beef.

The aborigines feed alike on all flesh.

4. The Hindus abstain from the use of fermented liquors.

The aborigines drink to excess; and conceive no ceremony, civil or religious, complete without.

5. The Hindus partake of food prepared only by those of their own caste.

The aborigines partake of food prepared by any one.

6. The Hindus abhor the spilling of blood

The aborigines conceive no religious or domestic ceremony complete without the spilling of blood and offering up a live victim.

7. The Hindus have a Bráhmical priesthood.

The indigenes do not venerate Bráhmans. Their own priests (who are self-created) are respected according to their mode of life and their skill in magic and sorcery, in divining future events and in curing diseases: these are the qualifications which authorise their employment in slaying sacrificial victims and in distributing them.

8. The Hindus burn their dead.

The aborigines bury their dead, and with them their arms, sometimes their cattle, as among

the Scythians. On such occasions a victim ought to be sacrificed to atone for the sins of the deceased.

9 The Hindu civil institutions are all municipal.

The aboriginal institutions are all patriarchal.

10. The Hindus have their courts of justice composed of equals.

The aborigines have theirs composed of heads of tribes or families, and chosen for life.

11. The Hindus brought with them (more than three thousand years ago) the art of writing and science.

The indigenes are not only illiterate, but it is forbidden for the Hindus to teach them."

The aboriginal tribes of Hindustan, as far as they have yet been examined, are generally supposed to be of a Mongolian type, and to have come from the northern parts of the country, probably at a remote period having inhabited some part of the regions of Central Asia. The best account of the religion of the different non-Aryan tribes is to be found in a memoir furnished to the Journal of the Asiatic Society by Major Macpherson, under the title of 'An Account of the Religion of the Khonds in Orissa.' The chief object of their worship is stated to be the Earth-god, under the name of BURA-PENNU (which see), to whom they offer human sacrifices annually, in the hope of thereby obtaining success in their agricultural operations. See KHONDS (RELIGION OF). But in addition to the aborigines who inhabit Northern India, such as the Bhils, the Mirs, the Khulis, the Khonds, there has always been a large body of Nishadas or non-Aryan tribes in the southern part of the Peninsula. Mr. Caldwell, in his 'Comparative Grammar of the Dravidian or South Indian family of Languages,' thus describes the religious character of these aborigines of the south: "The system which prevails in the forests and mountain-fastnesses throughout the Dravidian territories, and also in the extreme south of the Peninsula amongst the low caste tribes, and which appears to have been still more widely prevalent at an early period, is a system of demonolatry, or the worship of evil spirits by means of bloody sacrifices and frantic dances. This system was introduced within the historical period from the Tamil country into Ceylon, where it is now mixed up with Buddhism. On comparing this Dravidian system of demonolatry and sorcery with 'Shamanism'—the superstition which prevails amongst the Ugrian races of Siberia and the hill-tribes on the south western frontier of China, which is still mixed up with the Buddhism of the Mongols, and which was the old religion of the whole Tatar race before Buddhism and Mohammedanism were disseminated amongst them—we cannot avoid the conclusion that those two superstitions, though practised by races so widely separated, are not only similar but identical."

But while the native tribes of Hindustan occupy the forests and the hills, the whole of the open coun-

try or plains of the Ganges intervening between the Himalaya mountains and the Vindhya hills, is occupied by the Hindu or Aryan races, who, at a remote period, seem to have crossed the Indian Alps, and been diffused over the Panjáb, ultimately overrunning the whole Peninsula.

The religion of the Hindus, as it now presents itself in the system of Brahmanism, differs essentially from the religion of the same people in its more ancient form, as it is found in the Vedas. These sacred books, which are of great antiquity, are four in number, and are denominated the Rig-Véda, the Yajur-Véda, the Sama-Véda, and the Atharva-Véda. The four Védas were formerly supposed to be of equal antiquity, but now it is ascertained that whilst the hymns of which the Rig-Véda consists, rank "as amongst the oldest extant records of the ancient world," the Sama-Véda merely gives extracts from these hymns arranged for worship, the Yajur-Véda contains hymns of later date, mixed with repetitions of the early specimens, and the Atharva-Véda is a much later compilation consisting of formularies required on certain rare occasions. The Rig-Véda, which is the earliest of these collections of sacred hymns, is believed to have been written B. C. 1200 or B. C. 1400. It contains 1,017 *mantras* or prayers, about one-half of which are addressed to *Indra* the god of light, or Hindu Jupiter, or *Agni* the god of fire, or rather perhaps fire itself, viewed partly as a vivifying principle of vegetation, and partly as a destructive agent. The next divinity, which in the view of some Orientalists completes the triad of the Vaidic system, is *Varuna* the god of water. Thus the Hindu religion of this early period seems to have been a system of worship addressed to natural phenomena, the light, the fire, the water; and must therefore have partaken of a pantheistic character. The elements were deified, and the very sacrifices they offered were converted into gods. Thus the hymns comprising one entire section of the Rig-Veda are addressed to *SOMA* (which see), the milky juice of the moon-plant (*asclepias acida*), which was a libation offered to the gods, and without a draught of which even they could not be immortal.

The language in which the Védas are written is the Sanskrit, which the Hindus seriously believe to be the language of the gods, and to have been communicated to men by a voice from heaven; while the Védas themselves have proceeded from the mouth of the Creator. But the *Shastras* or sacred writings of the Hindus are not limited to the four Védas; besides these, there are four *Upa-Vedas* or Sub-Scriptures; six *Ved-angas* or bodies of learning; and four *Up-angas* or appended bodies of learning, forming in all an immense mass of secular and sacred lore, such as any single individual would in vain attempt even cursorily to peruse, much less fully to master.

At the foundation of the complicated system of Hinduism in its present form, lies the existence of one great universal, self-existing Spirit, who is de-

nominated BRAHM (which see). It is one grand peculiarity of this the Supreme God of India, that while all natural attributes are ascribed to him in infinite perfection, he is not alleged to possess a single moral attribute. And even his natural attributes, though they may be momentarily exercised for the purpose of manifesting the universe, they are speedily recalled and reabsorbed into his mysterious essence. Hence throughout all India, there are neither temples, nor sacred rites, nor acts of worship in honour of Brahm. The excuse given for this strange state of matters is, that "the representing the Supreme Being by images, or the honouring him by the institution of sacred rites, and the erection of temples, must be perfectly incompatible with every conceivable notion of an all-pervading, immaterial, incorporeal spirit." Such an excuse would undoubtedly be valid, in so far as an outward image is concerned, but has no force whatever when applied to the spiritual worship of an intelligent creature.

In the creed of the Hindus, Brahm alone exists; all else is illusory. How then is creation on such a system to be accomplished? The mode in which the universe sprang into existence is thus sketched by Mr. Hardwick in his 'Christ and other Masters': "Alone, supreme, and unapproachable, a feeling of dissatisfaction with Himself had crossed the mind of the Great Solitary. He longed for offspring, and at length determined to resolve the primitive simplicity of His essence, and transform Himself into a world which might contrast with His eternal quietude. From this desire of God has sprung whatever is, or is to be: the earth, the sky, the rock, the flower, the forest, the innumerable tribes of gods and men, of beasts and demons,—these, so far as they possess a true existence, are all consubstantial with divinity. The basis underlying all the forms which they assume is the Ineffable, the Uncreated. God may be regarded as the undeveloped world, the world as the development of God. He is both the fountain and the stream, the cause and the effect, the one Creator and the one creation. 'As the spider spins and gathers back [its thread]; as plants sprout on the earth; as hairs grow on a living person; so is this universe here, produced from the imperishable nature. By contemplation the vast one germinates; from him food [or, body] is produced; and thence, successively, breath, mind, real [elements], worlds and immortality arising from [good] deeds.' Expressions of this kind had not unaturally suggested to some minds the inference that the pantheism of ancient India was simple and materialistic: but a further insight into the philosophy, at least so far as it appears in monuments of the Bráhmánic age, will prove such inferences to be erroneous. We may not, indeed, be able to decide with confidence respecting the complexion of the earliest Hindu metaphysics, since the Védas, notwithstanding the ingenuity of their commentators, will be found to have contained a very slender metaphysical element: but

as soon as ever an attempt was made to bring the ruder superstitions of their forefathers into harmony with more refined conceptions of the Godhead, the whole tone of Hindu pantheism is subtilized, to the extent of questioning the reality of the material world itself. All forms assumed by matter are then held to be not only transient but illusive. The semblance of reality which they possess is due to Mâyá,—the personification of God's fruitless longing for some being other than His own,—the power, by which, in different words, the Absolute had been Himself beguiled from His original quietude. But while matter is thus held to be essentially non-existent, that which underlies and animates the whole of the phenomenal universe is one with the Divinity, who, by a species of self-analysis, has brought Himself under the conditions of the finite and the temporal, and must in future so continue till the visible is ultimately reabsorbed by the invisible, and multiplicity reduced afresh to simple unity."

Thus it is that, according to Hinduism, every object in the universe, nay, the soul of man himself, is nothing more than an illusory manifestation of the essence of Brahm. But in all cosmological speculations the difficulty is apt to start itself, how spirit can exert energy at all; and more especially how it can operate directly upon matter. It was conceived, therefore, that in order to put forth his energy, Brahm must assume a form, or the appearance of a form. Under this assumed personal form he drew forth in some ineffable manner from his own impersonal essence three distinct beings or hypostases, which became invested with corporeal forms. This is the celebrated Hindu Triad or Trimurti,—*Brahma*, *Vishnu*, and *Shiva*. To these three beings were intrusted the arrangement and government of the universe after Brahm had relapsed into his proper state of profound sleep and unconsciousness.

The creation of the universe is accounted for in the Hindu Shastras by the production of the Mundane Egg, from which the whole universe sprang forth in perfected form. To produce the egg, *Brahm* is represented as having assumed a new and peculiar form, in which he is usually called *Purush*, or the primeval male; while his divine energy separated from his essence is personified, under a female form named *Prakriti* or Nature. From the combination of *Purush* and *Prakriti* proceeded the Mundane Egg. See CREATION. Thus the elements of universal nature came into being, consisting of fourteen worlds; seven inferior, or below the world which we inhabit; and seven superior, consisting—with the exception of our own which is the first—of immense tracts of space, bestudded with glorious luminaries and habitations of the gods.

But the worlds having thus been educed from the *Mundane Egg*, the question arises, who is the maker of the different orders of being who are to inhabit the worlds. This office is exclusively assigned to BRAHMA (which see), the first person of the Hindu

Triad, who is accordingly styled the Creator. From him also proceeded by emanation or eduction the four castes into which the Hindus believe mankind to be divided. From his mouth came the highest or Brahman caste; from his arm the Kshattrya or military caste; from his breast the Vaishya or productive caste; and from his foot the Shudra or servile caste. The life of *Brahma* measures the duration of the universe, and is believed to extend to three hundred billions of common years; and as a partial destruction or disorganization of the ten lower worlds recurs at the close of every *kalpa* or day of *Brahma*, there are understood, according to this system, to be thirty-six thousand partial destructions or disorganizations of the larger half of the universe, and as many reconstructions of it during the period of its duration. And when the life of *Brahma* shall have terminated, there will be no longer a partial destruction, but an utter annihilation of the universe called a *Maha Pralaya*, and *Brahm* alone will exist. "Thus," to use the language of Dr. Duff, "there has been, according to the Hindu Shastras, an alternating succession of manifestations and annihilations of the universe, at intervals of inconceivable length, throughout the measureless ages of a past eternity;—and there will be the same alternate never-ending succession of manifestations and annihilations throughout the boundless ages of the eternity that is to come."

The Hindus believe in the doctrine of transmigration, holding that every human soul in order to expiate its guilt passes through millions and millions more of different bodily forms throughout the whole duration of the present universe. To this arrangement, however, there is an exception, the superior gods not being subject to undergo these numberless changes, but enjoying the highest happiness attainable apart from absorption through the whole of *Brahma's* life. It is the earnest desire, accordingly, of every Hindu that he may rise a grade higher in the next birth, and thus attain one step in advance towards ultimate deliverance. A higher species of future bliss set before the devotee of Brahmanism, is the enjoyment of carnal delights in the heaven of one or other of the superior gods. But the last and highest kind of future bliss consists in the absorption of the soul into the essence of *Brahm*. See ABSORPTION. This is the consummation of felicity, for the soul once absorbed is not liable to any further transmigration. But while there is thus a graduated scale of future rewards for the righteous, there is also a graduated scale of future punishments for the wicked. Thus an individual may by his evil deeds in this life incur a degraded position in the next birth; or if more wicked, he may be sent down to one or other of innumerable hells, to reappear, however, on earth in mineral, animal, and vegetable forms before he rises to the human; or if a peculiarly heinous transgressor, he may be consigned to perdition until the dissolution of all things

Now to attain each of the three distinct kinds of future bliss, and escape the three distinct kinds of future punishment, there are three equally distinct paths marked out in the sacred books of the Hindus. To secure advance in the next birth, all the necessary duties peculiar to caste must be carefully discharged; and the ordinary practices and ceremonies of religion must be diligently observed. To obtain an entrance into the paradise of one of the superior gods, there must be the performance of some extraordinary services to the deities, or some acts of extraordinary merit. But to render a man worthy of absorption into *Brahm*, he must adopt peculiar austerity in his mode of life; he must apply himself sedulously to divine knowledge; and above all, he must give himself up to pure and intense meditation on the Eternal Spirit. It is in the power of the three higher castes to reach any one of the kinds of bliss set before the Hindu; but the Sudra must limit his ambition in either of the inferior kinds of bliss, and when he has attained this primary object in a future birth, he may then aspire to the highest beatitude—final absorption in *Brahm*.

The gods of Hinduism are almost numberless, and hence the immense variety of sects in India, each deriving its denomination from the name of its favourite divinity. At the head of this immense pantheon must be placed the members of the Hindu Triad, who, of course, attract the greatest number of votaries and the largest amount of reverence. It is not a little remarkable, that though *Brahma* occupies the first position among the Sacred Three, and might be supposed, as the Creator, to call forth the special homage of the creature, the active worship of this deity has almost completely fallen into desuetude among the people generally. He is still worshipped by one class, the Brahmans, at sunrise every morning, when they repeat an incantation containing a description of his image, and as an act of worship present him with a single flower; but as Mr. Elphinstone informs us, he was never much worshipped, and has now but one temple in India. *Vishnu* and *Shiva*, however, with their consorts, have always secured the greatest amount of practical homage, and their sects are more numerous than any other of the sects of India. Professor Horace Wilson says, that the representatives of these two superior deities have in course of time borne away the palm from the prototypes, and that *Krishna*, *Rama*, or the *Lingam*, are almost the only forms under which *Vishnu* and *Shiva* are now adored in most parts of India.

The worshippers of the *Sakti*, the power or energy of the divine nature in action, are exceedingly numerous among all classes of Hindus. It has been computed that of the Hindus of Bengal, at least three-fourths are of this sect; of the remaining fourth, three parts are *Vaishnavas*, and one *Saivas*. When the worshippers of *Sakti* incline towards the adoration of *Vishnu*, the personified *Sakti* is termed *Laksh-*

mī or *Maha Lakshmi*; but when they incline towards the adoration of *Shiva*, the personified *Sakti* is termed *Parvati*, *Bhawani* or *Durga*. The bride of *Shiva*, in one or other of her many and varied forms, is one of the most popular emblems in Bengal and along the Ganges. The chief ceremony of initiation in all Hindu sects is the communication by the teacher to the disciple, of the *Mantra*, which generally consists of the name of some deity, or a short address to him; it is communicated in a whisper, and never lightly revealed to the uninitiated. Another distinction amongst sects, but merely of a civil character, is the term or terms with which the religious members salute each other when they meet, or in which they are addressed by the lay members. But the usual mode of discriminating one sect from another is by various fantastic streaks on the face, breast, and arms. For this purpose all the Vaishnava sects employ a white earth called *gopichandana*, which, to be of the purest description, should be brought from Dwārakā, being said to be the soil of a pool in that place where the *Gopīs* drowned themselves when they heard of *Krishna's* death. The common *gopichandana*, however, is nothing but a magnesia or calcareous clay.

The worship of *Shiva* appears to be the most prevalent and popular of all the modes of adoration, if we may judge from the number of shrines dedicated to the only form under which *Shiva* is revered, that of the *Līngam*; yet these temples are scarcely ever the resort of numerous votaries, and are regarded with comparatively little veneration by the Hindus. Benares, however, forms an exception, and the temple of Visweswara, "the Lord of all," an epithet of *Shiva*, represented as usual by a *Līngam*, is thronged with a never-ceasing crowd of worshippers. "The adoration of *Shiva* indeed," as Professor H. H. Wilson remarks, "has never assumed, in upper India, a popular form. He appears in his shrines only in an unattractive and rude emblem, the mystic purpose of which is little understood, or regarded by the uninitiated and vulgar, and which offers nothing to interest the feelings or excite the imagination. No legends are recorded of this deity of a poetic and pleasing character; and above all, such legends as are narrated in the Puranas and Tantras have not been presented to the Hindus in any accessible shape. The *Saivas* have no works in any of the common dialects, like the *Rāmāyana*, the *Bārta*, or the *Bhakti Mālā*. Indeed, as far as any inquiry has yet been instituted, no work whatever exists, in any vernacular dialect, in which the actions of *Siva*, in any of his forms, are celebrated. It must be kept in mind, however, that these observations are intended to apply only to Gangetic Hindustan, for in the south of India popular legends relating to local manifestations of *Siva* are not uncommon. Corresponding to the absence of multiplied forms of this divinity, as objects of worship, and to the want of those works which attach importance to particular mani-

festations of the favourite god, the people can scarcely be said to be divided into different sects, any further than as they may have certain religious mendicants for their spiritual guides. Actual divisions of the worshippers of *Siva* are almost restricted to these religious personages, collected sometimes in open and numerous associations; but for the greater part detached, few, and indigent."

The course of worship among the Hindus consists in circumambulating the temple, keeping the right hand to it, as often as the devotee pleases: the worshipper then enters the vestibule, and if a bell is suspended there, as is commonly the case, he strikes two or three times upon it. He then advances to the threshold of the shrine, presents his offering, which the officiating Brahman receives, mutters inaudibly a short prayer, accompanied with prostration, or simply with the act of lifting the hands to the forehead, and then departs. There is no thing like a religious service, and the hurried manner in which the whole is performed, the quick succession of worshippers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire anything but feelings of reverence and devotion.

Besides the usual forms of religious homage and rites of worship, there are other acts which, according to the religion of the Hindu, possess such extraordinary merit as to entitle the performer to an entrance into one or other of the heavens of the gods. Some of the most prominent of these are thus enumerated by Dr. Duff: "Fasting, frequent, long-continued, and accompanied by various meditative exercises:—the presenting of gifts to the Brahmins, such as a valuable piece of land, cows, horses, or elephants, large sums of silver or of gold, houses well stored with food, clothes, and utensils:—the honouring of Brahmins with feasts, which are replenished with all manner of rare delicacies and expensive luxuries: readings and recitations of portions of the Mahabharat and other Shastras, on auspicious days; and rehearsals for weeks or months together of those legends which embody the histories of their gods, accompanied with dancings and wavings of brushes, and the jinglings of rings, and the noises of instrumental music:—the digging of public wells, or tanks, or pools of water 'to quench the thirst of mankind;' the building of public ghāts or flights of steps along the banks of rivers, to assist the faithful in their ablutions; the planting and consecrating of trees to afford a shade, and of groves to furnish refreshment to holy pilgrims; the repairing of old temples, or the erecting of new, in honour of the gods:—long and arduous pilgrimages to the confluence of sacred streams,—to spots that have been immortalized by the exploits of gods or the penances of holy sages,—or to shrines where the presence of some divinity may be more than ordinarily realized, and his favours and blessings with more than wonted affluence bestowed. Besides these, and others too

tedious to be recounted, must be specially noted the manifold practices of self-murder. Certain modes of voluntary religious suicide some of the Shastras distinctly recommend, annexing thereto promises of a heavenly recompense. To the modes thus divinely appointed the fervent but blind and perverse zeal of deluded votaries has not been slow in adding many more to testify the intensity of their devotion. Hence it is that numbers annually throw themselves over precipices and are dashed to pieces,—or cast themselves into sacred rivers and are drowned,—or bury themselves alive in graves which may have been dug by their nearest kindred. All these, and other modes of self-murder, are practised with the distinct expectation of *earning* an entrance into heaven. But the most celebrated of them all is the rite of Sati or Suttee."

The primitive form of Hinduism was, as we have seen, the religion of the Vedas, dating somewhere about B. C. 1400. At length philosophers appeared who avowed themselves not only critics, but opponents of the doctrines of these ancient sacred books. Three systems arose, the *Sankhya*, the *Nyaya*, and the *Vedanta*; and each system being divided into two parts, six schools of philosophy were formed somewhere between B. C. 700 and B. C. 600, which systems are, even at this day, taught at Benares. The earliest of these systems is undoubtedly the *Sankhya*, which is attributed to the sage *Kapila* as its author; but the precise date of any one of the three it is impossible to discover. One thing, however, is certain, that they gradually succeeded in destroying the credit and authority of the Vedas. At length, while Brahmanism was still struggling with the metaphysical schools which were dividing the public mind, Budha appeared, regarding it as the great object of his mission to overturn the ancient religion of the Hindus. A contest now commenced between *Budhism* and *Brahmanism*, which lasted for a long period. For seven or eight centuries after the Christian era, *Budhists* were in turn patronised, neglected, and persecuted by the kings of India. When driven from the Ganges they fled to Nepaul, or sought refuge among the hills of the Dekkan.

"We first hear of Siva worship," says Mrs. Speir, in her recent work, entitled 'Life in Ancient India,' "about B. C. 300, some centuries after the first promulgation of Buddhism, but before Buddhism had become the court religion. At that time Alexander the Great was dead: Selencus held Bactria and Babylon, and his ambassador Megasthenes dwelt with Hindu Rajas at Patna, on the Ganges. Brahmanical philosophy had before this time made war upon the Vedas; Rain and Fire-worship had become obsolete, and Sacrifice typical; the Greeks were not therefore likely to see Soma-festivals, or to hear of offerings to Indra and Agni; and as the philosophic Brahmins reserved their religious doctrine for the privileged few, the only obvious religions were those

of the populace, which Megasthenes describes as Siva worship on the hills and Vaishnava worship in the plains. The first was, he says, celebrated in tumultuous festivals, the worshippers anointing their bodies, wearing crowns of flowers and sounding bells and cymbals. From this the Greeks conjecture that Siva worship must be derived from Bacchus or Dionysus, and have been carried to the East in the traditionary expedition which Bacchus made in company with Hercules. This view was confirmed by finding that the wild vine grew in some of the very districts where this worship flourished. But these conjectures are treated by Professor Lassen as pure invention, and all that he accepts from the observations of Megasthenes is, that Siva worship was prevalent in the hills of India previous to the reign of Chandragupta.

"For a time the Brahmins resisted this innovation, and refused their patronage both to Siva and his worshippers; but the popular current was too strong for their virtue, it swept away their breakwaters, and left them in danger of unimportance and neglect. Then perceiving their selfish errors, and looking for a selfish remedy, the old Brahmins resolved to consecrate the people's harbours, or, in other words, to adopt the people's gods. Unable to stand like Moses, firmly promulgating a law which they declared Divine, they took the part of Aaron and presided over worship to the Golden Calf. From this era the morality and grandeur of ancient Brahmanism degenerated."

From the Chinese we learn that Budhism was patronized in Central India so late as A. D. 645; but in the course of the seventh century it seems to have gradually disappeared, and *Sivaism* to have taken its place as the favourite worship of the Brahmins, and Shiva as the presiding deity of their order. To this day the greater number of sacred castes, particularly those who practise the rites of the Vedas, or who profess the study of the Shastras, receive Shiva as their tutelary deity, wear his insignia, and worship the *Lingam* either in temples, in their houses, or on the side of a sacred stream, providing in the latter case *Lingams* kneaded out of the mud or clay of the river's bed. The worship of the god *Vishnu* now began to prevail. He had been mentioned in the Rig-Veda, but merely as an inferior divinity. The publication of the *Bhagavat-Gita*, which is generally dated about the seventh or eighth century, made Vishnu a prominent god, styling him even the Supreme Deity, from whom all things have issued, and into whom all things shall be absorbed. For a time the religions of the *Vaishnava* and of the *Shiva* sects contended for the mastery. The two parties split up into numberless little sects, worshipping either the one deity or the other, in some one of his varied forms, or perhaps his consort, under one or other of her varied appellations. What has been the effect of the cumbrous and complicated system of idolatry which now constitutes Hinduism is seen

to the degraded, debased, and immoral condition into which the whole Hindu population is plunged. Such is, indeed, the natural result of their religion. "It matters not," Professor Horace Wilson truly remarks, "how atrocious a sinner may be, if he paints his face, his breast, his arms, with certain sectarian marks; or, which is better, if he brands his skin permanently with them with a hot iron stamp; if he is constantly chanting hymns in honour of Vishnú; or, what is equally efficacious, if he spends hours in the simple reiteration of his name or names; if he die with the word *Harí*, or *Ráma*, or *Krishnú*, on his lips, and the thought of him in his mind, he may have lived a monster of iniquity,—he is certain of heaven."

During the last half century much has been done to ameliorate the condition of the Hindus. Missions have been established throughout almost every part of India; somewhere about 200 stations and 400 missionaries are scattered over the entire Peninsula; and from the indirect, as well as the direct influence of Christianity, a decided improvement has been effected in the general aspect and condition of the country. The Marquis of Hastings, who went to India in 1813 as governor-general, was the first to lend the influence of government to the cause of civilization among the natives. He gave every encouragement, private and public, to schools and colleges. Under his auspices the Calcutta School Society, the School Book Society, the Hindu College, and other institutions sprung into being. He also abolished the censorship of the press. Lord Bentinck abolished the *Suttee* throughout the British possessions of India, and Lord Hardinge made great, and in various instances, successful exertions to have it abolished in the dominions of the native princes not under British rule. Infanticide has been very extensively suppressed. The Phansiajars or Thugs, with whom it was a religious duty to murder and plunder, have been nearly, if not entirely, rooted out. A stop has been put in a good degree to the Meriah sacrifices in the extensive hill-tracts of Orissa. The law which declares that a native shall forfeit his paternal inheritance, by becoming a Christian, has been abrogated. Caste, the greatest obstacle to the spread of Christianity in India, has, in some degree, been put down. The marriage of Hindu widows has been sanctioned. In the courts the practice of swearing is in some places changed, the Bible being substituted for the water of the Ganges; or the witnesses only required to make a declaration that they speak the truth. Above all, the preaching of the gospel extensively, both by European and native missionaries, and the establishment of schools for the instruction of the young in general knowledge, and the elements of pure Bible Christianity, have done much to undermine and prepare for the final overthrow of the gigantic fabric of Hinduísm. No doubt the recent insurrection in the North-western parts of India has put a temporary arrest on the

progress of missions in that quarter; but when the cloud which now darkens the horizon of India shall have passed away; when this fierce outbreak of Mohammedan ambition and Brahmanical jealousy shall have been suppressed, the work of missions will be resumed with redoubled zeal and energy, and Christianity will at length, by God's blessing, cover the whole peninsula of Hindústan from the Himalaya mountains to Cape Comorin.

HINNOM (VALLEY OF), a noted valley situated on the south of Jerusalem, where the apostate Israelites celebrated the horrid rites of *MOLoch* (which see), often accompanied with human sacrifices. This valley is rather more than half-a-mile long, about fifty yards broad, and twenty deep. By the Old Testament prophets it is sometimes called *Tophet*, from the tabrets, in Hebrew *toph*, with which the cries of the victims were drowned. After the Babylonian captivity, when the Jews had renounced their love of idolatry, they held Hinnom in abhorrence, casting into it the carcases of dead animals and the bodies of malefactors; lighting up fires in the valley to consume the offal. Hence *Gehenna* came to signify the place of final torment.

HIPPOCAMPUS, the mythical sea-horse of the ancient classical mythology. It was believed to be a kind of marine deity, half horse, half fish, and employed in the service of *Poseidon* of the Greeks or *Neptunus* of the Romans.

HIPPOCENTAUR. See *CENTAURS*.

HIPPOCRATIA, a festival held by the Arcadians in honour of *Poseidon*, in course of which it was customary to lead horses and mules gaily caparisoned in procession. It is supposed to have corresponded to the *CONSUALIA* (which see) of the Romans.

HIPPOLAITIS, a surname of *Athena*, under which she was worshipped at Hippola in Laconia.

HIPPONA, an ancient heathen deity worshipped by grooms who usually kept an image of this goddess in the stables that they might invoke her to bless the horses.

HIRSCHAU (CONGREGATION OF), a class of religious established by William, abbot of Hirschau, in the diocese of Spire in Germany. It was formed on the model of that of Clugny. (See *CLUNIACENSIS*.) Its founder died in 1091. The monks went by the name of the Hirsaugian monks.

HISAGUS, a river-god who decided the dispute between *Athena* and *Poseidon* about the possession of Athens.

HISTOPEDES, a name given to the *EUNOMIANS* (which see), a branch of the Arians, in the fourth century, because they immersed in baptism, as Epiphanius relates, with the heels upwards and the head downwards, baptizing, however, in this singular way, only the upper parts of the body as far as the breast.

HOAGNAM, a deity among the Chinese, who is believed to preside over the eyes.

HOBAL, an idol of the ancient Arabians, which

was demolished by Mohammed after he had taken possession of Mecca. It was surrounded with three hundred and sixty smaller idols, each of them presiding over one day of the lunar year.

"HOC AGE" (Lat. Do this), a form of words solemnly pronounced by a herald, when the ancient Romans were about to engage in a public sacrifice. It implied that the whole attention of the people was to be fixed on the sacred employment. Do this, as it were, and nothing else.

HO-CHANG, a name given in China to the priests of Fo or Budha. They strongly inculcate upon their followers the worship of Budha, the sacred books, and the priesthood, which are termed the three gems. See GEMS (THE THREE).

HODAMO, a priest of the Pagan inhabitants of the island of Socotra, on the coast of Africa, who worshipped the moon, and had temples called Mo-quamos, in which that luminary was adored. The Hodamo was annually chosen and presented with a staff and a cross as the emblems of his functions.

HODUR, a Scandinavian god, son of Odin. He is represented in the Edda as blind, and yet so strong that he slew *Baldur* by throwing at him the twig of a mistletoe, which pierced him through and through. Referring to this murder the Edda says of Hödur, "Both gods and men would be very glad if they never had occasion to pronounce his name, for they will long have cause to remember the deed perpetrated by his hand." See BALDUR.

HOFFMANISTS, the followers of Daniel Hoffman, professor first of logic, and afterwards of theology, in the university of Helmstadt in Germany. In the end of the sixteenth and the beginning of the seventeenth century he taught that the light of reason, even as it is set forth in the writings of the most eminent philosophers, such as Plato and Aristotle, is injurious to religion; and, accordingly, he declared his decided opposition to all philosophical inquiry. This led to a keen controversy, in which Hoffman was joined by a number of ardent supporters. At length such was the heat and animosity manifested between the two parties, that the civil government found it necessary to interpose, and to refer the matter to arbitration, the result of which was, that Hoffman was called upon to recant, which accordingly he did, and thus escaped all further persecution.

HOFFMANNITES, a new sect of a mystic and apocalyptic character, which arose in 1854 among the Pietists in Württemberg. Their leader is Dr. Hoffmann of Ludwigsburg, son of the founder of the pietistic colony of Kornthal, and brother to the distinguished court-preacher at Berlin. He is described by Dr. Schaff as a man of much talent, learning, and piety. He was elected in 1848 a member of the parliament of Frankfort in opposition to Dr. Strauss, the author of 'The Life of Jesus.' Dr. Hoffmann regards the church, in its present mixture with the world, as the modern Babylon hastening to destruction, dimly foreshadowed by the revolution of 1848,

and he looks to the Holy Land as destined to be the scene of the gathering of God's own people to await the second coming of Christ. His friends made preparation for an emigration to Palestine, and we learn, on the authority of Dr. Schaff, that they actually applied to the Sultan for a gift of that country, but of course without success. They formed great expectations from the Eastern war, but these have not as yet been realized.

HOG (THE SACRIFICE OF THE). The Jews were strictly prohibited from using the hog as food. The reason of this prohibition is supposed by Maimonides to have been the filthy feeding of the animal, and its wallowing in the mire; others trace it to the circumstance that the hog is a carnivorous animal, and others still believe that the flesh of the hog, when used as food, would have produced the leprosy, to which the inhabitants of the East have always been liable. But whatever might be the cause of its prohibition as an article of food, the hog has always been held in special abhorrence by the Jews. They were not allowed so much as to open one of these animals, to take out the fat and apply it to any use. In regard to this animal the Jews are so scrupulous, that they say they may not touch a hog when alive with one of their fingers, it being a proverbial saying among them, that ten measures of leprosy descending into the world, swine took to themselves nine of them, and the rest of the world one. It is a curious circumstance, and one which strikingly shows the ignorance which prevailed among the ancient Pagans as to the religion of the Jews, that Plutarch, in his writings, introduces one Callistratus saying, that the Jews refrained from eating the flesh of a hog out of the great respect in which they held that animal, because, by turning the ground with his muzzle, he had taught men husbandry. Such an assertion is unworthy of a writer so intelligent and generally well-informed as Plutarch undoubtedly was. The true reason probably why the Jews accounted the hog an abomination was, because of its use among some idolatrous nations. Not only, however, did the Hebrews abstain from the use of hog's flesh; the Egyptians, Arabians, Phœnicians, and other neighbouring nations also refrained from this kind of food. And yet from the frequency with which swine are seen painted on the monuments, these animals appear to have been reared in considerable numbers among the Egyptians; but for what purpose it is difficult even to conjecture. The Scythians would not sacrifice them, nor even rear them. At this day the Kalmuck Tartars will not feed these animals, though the Buddhist religion does not forbid them. Among the ancient Greeks and Romans hogs formed a frequent class of victims in their sacrifices, so that the *Suoctaurilia* of the Romans, and the *Trittia* of the Greeks, consisting of a pig, a sheep, and an ox, were not unfrequently employed on sacred occasions. Thus in the regular and general lustration or purification of the whole Roman people, which took place

at the end of every five years, this was the species of sacrifice which was offered in the Campus Martius, where the people assembled for the purpose. These, indeed, were the most common animal sacrifices at Rome. They were performed in all cases of a lustration, and the victims were carried around the thing to be lustrated, whether it was a city, a people, or a piece of land. In the arch of Constantine at Rome there is still seen a representation of the *Suovetaurilia*. It was a practice also among the Greeks and Romans to offer a hog in sacrifice to Ceres at the beginning of harvest, and another to Bacchus before they began to gather the vintage; because the animal is equally hostile to the growing corn and the loaded vineyard. It is possible that to this practice there may be an allusion in Isa. lxvi. 3, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

The Hindus hold the hog in as great abhorrence as the Jews themselves do. In his third *avatar* or incarnation, Vishnu assumed the form of a hog. The Mohammedans, also, who have imbibed many Jewish prejudices and customs, abhor hogs, and look upon them as so unclean that they dare not touch them; and should they do so, even by chance, they become thereby polluted.

HOLOCAUSTS. See BURNT-OFFERINGS.

HOLY, that which is morally pure, set apart from a common to a sacred use, or devoted to God.

HOLY ASHES. See ASHES, ASH-WEDNESDAY.

HOLY CANDLES. See CANDLEMAS-DAY.

HOLY-CROSS-DAY. See EXALTATION OF THE CROSS.

HOLY-DAYS. See FESTIVALS.

HOLY FIRE. See FIRE, FIRE (HOLY).

HOLY FONT. See FONT

HOLY GHOST, the third Person in the blessed Trinity. He is also termed the HOLY SPIRIT, and believed by all Trinitarian Christians to be the same in substance with the Father and the Son, and equal to them in power and glory. This was the doctrine of the primitive Christian church, founded on numerous passages of the Holy Scriptures. Thus we find the Holy Ghost combined with the Father and the Son on a distinct footing of equality, or rather identity in the baptismal formula, Matt. xxviii. 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And again, the name Holy Ghost is interchanged with that of God in Acts v. 3, 4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied

unto men, but unto God." Not only is the Holy Ghost thus termed God, but the Divine attributes are ascribed to him in various passages. Thus He is said to be omniscient, 1 Cor. ii. 10, 11. Omnipotent, Luke i. 35, where he is termed "the Power of the Highest;" Eternal, Heb. ix. 14. The works of God are ascribed also to the Holy Ghost; for example, creation, Gen. ii. 2; Job xxvi. 13; Ps civ. 30. The Holy Ghost is joined with the Father and the Son in the apostolic blessing pronounced upon the Corinthian church, 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." He is stated also to be the author of all those extraordinary gifts which were communicated to the Church of Christ in the earliest period of her history, and to impart to the souls of men in all ages those regenerating and sanctifying influences which can alone fit them for serving God on earth, and enjoying him in heaven. From considerations such as these, the Holy Ghost is concluded to be a Divine Person, equal to the Father and the Son.

In the fourth century, when the church was agitated with the Arian controversy, various different opinions began to be expressed in regard to the nature and constitution of the Holy Ghost. The council of Nice, A. D. 325, had been silent on the subject. Lactantius, while he separated the Son from the Father after the manner of the Arians, confounded the Holy Spirit with the Son, as the Sabellians did. Some writers followed his example, while others ascribed a distinct personality to the Spirit, but asserted that he was subordinate to both the Father and the Son. The most prominent individual, however, in the fourth century, who denied the divinity of the Holy Spirit, was the Semi-Arian Macedonius, bishop of Constantinople, who is said to have reasoned thus: "The Holy Spirit is either begotten or not begotten; if the latter, we have two uncreated beings, the Father and the Spirit; if begotten, he must be begotten either of the Father or of the Son; if of the Father, it follows that there are two Sons in the Trinity, and hence brothers; but if of the Son, we have a grandson of God." In opposition to this reasoning, Gregory of Nazianzum simply remarked, that not the idea of generation, but that of procession is to be applied to the Holy Spirit, according to John xv. 26, and that the procession of the Spirit is quite as incomprehensible as the generation of the Son.

The rise of the Macedonian heresy occasioned considerable discussion, and at length the general council of Constantinople, A. D. 381, influenced chiefly by Gregory of Nazianzum, decided the point as to the nature of the Spirit, not by applying the term *Homousios*, of the same substance, to the Spirit, as the Nicene council had done in the case of the controversy as to the nature of the Son, but simply by determining that he proceeded from the Father. It

would appear that when the Nicene-Constantinopolitan creed was formed, the most conflicting opinions were held by different divines, thus clearly calling for a definite deliverance of the church upon the subject. Gregory of Nazianzum gives a summary of the chief opinions in regard to the Holy Spirit at the time when the council of Constantinople was held: "Some of the wise men amongst us regard the Holy Spirit as an energy, others think that he is a creature, some again that he is God himself, and, lastly, there are some who do not know what opinion to adopt, from reverence, as they say, for the Sacred Scriptures, because they do not teach anything definite on this point. Eustathius of Sebaste belonged to this latter class. Eusebius of Cæsarea was the more willing to subordinate the Spirit to both the Father and the Son, the more he was disposed to admit the subordination of the Son to the Father. He thinks that the Spirit is the first of all rational beings, but belongs nevertheless to the Trinity. Hilary was satisfied that that, which searcheth the deep things of God, must be itself divine, though he could not find any passage in Scripture in which the name 'God' was given to the Holy Spirit. He also advises us not to be perplexed by the language of Scripture, in which both the Father and the Son are sometimes called Spirit. Cyrill of Jerusalem, too, endeavours to confine himself to the use of scriptural definitions on the nature of the Holy Spirit, though he distinctly separates him from all created beings, and regards him as an essential part of the Trinity." Basil, surnamed the Great, also, at the same period, published a treatise expressly on the subject of the Holy Spirit, in which he maintained that the name *God* should be given to the Holy Spirit, and appealed, in support of this view, both to Scripture in general, and to the baptismal formula in particular. Without, however, laying much stress upon the name itself, he simply demanded that the Spirit, so far from being regarded as a creature, should be considered as inseparable from both the Father and the Son.

In so far as the particular heresy of Macedonius was concerned, the canons of the council of Constantinople were quite satisfactory. "The relation," says Hagenbach, in his 'History of Doctrines,' "of the Spirit to the Trinity in general had been determined, but the particular relation in which he stands to the Son and the Father separately, remained yet to be decided. Inasmuch as the formula declared, that the Spirit proceeds from the Father, without making any distinct mention of the Son, room was left for doubt, whether it denied the procession of the Spirit from the latter, or not. On the one hand, the assertion that the Spirit proceeds *only* from the Father, and not from the Son, seemed to favour the notion, that the Son is subordinate to the Father; on the other, to maintain that he proceeds from both the Father and the Son, would be placing the Spirit in a still greater dependence (viz. on two persons in-

stead of one). Thus the desire fully to establish the Divinity of the Son, would easily detract from the Divine nature of the Spirit; the wish, on the contrary, to prove the self-existence and independence of the Spirit, would tend to throw the importance of the Son into the shade. The Greek fathers, Athanasius, Basil the Great, Gregory of Nyssa, and others, asserted the procession of the Spirit from the Father, without distinctly denying that he also proceeds from the Son. Epiphanius, on the other hand, ascribed the origin of the Spirit to both the Father and the Son, with whom Marcellus of Ancyra agreed. But Theodore of Mopsuestia and Theodoret would not in any way admit that the Spirit owes his existence to the Son, and defended their opinion in opposition to Cyrill of Alexandria. The Latin fathers, on the contrary, and Augustine in particular, taught the procession of the Spirit from both the Father and the Son. This doctrine was so firmly established in the West, that at the third synod of Toledo (A. D. 589) the clause *filioque* was added to the confession of faith adopted by the council of Constantinople, which afterwards led to the disruption between the Eastern and Western church."

The addition made by the Spanish church to the Nicene-Constantinopolitan creed, was afterwards adopted by the churches of France and Germany. The Eastern or Greek church refused to recognize the change, as, in their view, unwarranted and heretical (see *FILIOQUE*), and to this day, the question as to the single or double procession of the Holy Ghost is one of the main grounds of difference between the Greek church and the churches of the West. See *PROCESSION (DOUBLE) OF THE HOLY GHOST*.

HOLY HANDKERCHIEF. See *HANDKERCHIEF (HOLY)*.

"HOLY, HOLY, HOLY." See *CHERUBICAL HYMN*.

HOLY MORTAR. See *MORTAR (HOLY)*.

HOLY OIL. See *ANONING OIL*.

HOLY PLACE. See *TABERNACLE, TEMPLE*.

HOLY OF HOLIES. See *TABERNACLE, TEMPLE*.

HOLY ROOD DAY, a festival celebrated on the 3d of May in commemoration of the Empress Helena, the mother of Constantine, having discovered what was believed to be the true cross. This festival was instituted in the sixth century by Pope Gregory the Great.

HOLY SCRIPTURES. See *BIBLE*.

HOLY SYNOD. See *SYNOD (HOLY)*.

HOLY TABLE. See *COMMUNION TABLE*.

HOLY THURSDAY. See *MAUNDY THURSDAY*.

HOLY WARS. See *CRUSADES*.

HOLY WATER, See *WATER (HOLY)*.

HOLY WEEK. See *PASSION WEEK*.

HOMA, a sacrifice to fire among the Hindus which the Brahmans alone have the privilege of per-

forming. It is simply a fire kindled with a kind of consecrated wood, into the flames of which they cast a little boiled rice sprinkled with melted butter. This sacrifice is performed by the father of the novice at the initiation of a Brahman. When the fire has been consecrated, it is carried into a particular apartment of the house, where it is kept up day and night with great care, until the ceremony is ended. It would be considered a very inauspicious event if for want of attention, or by any accident, it should happen to go out.

HOMAGYRIUS, a surname of Zeus among the ancient Greeks, under which he was worshipped at Ægium, on the north-west coast of the Peloponnesus, where Agamemnon is said to have assembled the Greek chiefs for the purpose of deliberating about the Trojan war. It was under this name also that Zeus was worshipped as patronising the Achaean league.

HOMILIARIUM OF CHARLEMAGNE, a selection of sermons made by order of Charlemagne in the eighth century, in order to assist those clergymen, and they were numerous at that period, who were unable to compose their own sermons. At an earlier period, there had been prepared for this purpose selections from the discourses of the Fathers, and which the clergy were permitted to read in their churches. But these selections having been greatly corrupted through the ignorance of the age, the Emperor Charles directed an improved collection to be made by one of his clergy, Paul Warnefrid or Paulus Diaconus of the abbey of Montecassino. Thus by means of this Homiliarium, the sermons preached on Sundays and festival days were collected and arranged, and the order of biblical texts being observed which had been gradually formed in the Roman church from the time of Gregory the Great, that order came more generally into use, and a greater degree of uniformity in this respect was introduced. To extend the usefulness of the Homiliarium, several councils ordered its translation into different languages. The example of Charlemagne was speedily followed, and several Homiliaria appeared in the eighth and ninth centuries, all of them, however, in the Latin language. Otfrid of Weissemburg appears to have been the first who composed a Homiliarium in the German language.

HOMILIES (Gr. *Homiliai*, discourses), the name given in the ancient Christian church to the **SERMONS** (which see), or discourses which were delivered on the Lord's Day, and on festivals, for the instruction and edification of the people. All the homilies which have been preserved both by the Greek and Latin Fathers were composed by bishops.

HOMILIES (BOOK OF), plain discourses drawn up at the Reformation, to be used in the churches in England "on any Sunday or holy-day when there is no sermon." The first book, which appeared in the reign of Edward the Sixth, is attributed chiefly to Archbishop Cranmer, aided, as is generally supposed,

by Ridley and Latimer. The second book appeared in 1562 in the reign of Elizabeth. It is difficult, if not impossible, to ascertain precisely the authors of the discourses in either Book, and many members of the Church of England disapprove of some of the doctrines which they inculcate, such as the sacramental character of marriage, baptismal regeneration, and the real presence in the eucharist.

HOMINICOLÆ (Lat. man-worshippers), a term of reproach applied by the **APOLLINARIANS** (which see), and others to those who worshipped the God-man Christ Jesus.

HOMMES D'INTELLIGENCE (Fr. men of understanding), a sect which appeared in the Netherlands in the fifteenth century, headed by William of Hildesheim or Hildenissen, a Carmelite friar. They are thought by Mosheim to have been a branch of the **BRETHREN OF THE FREE SPIRIT** (which see); for they asserted that a new law of the Holy Spirit and spiritual liberty was about to be announced. They taught various doctrines which tended no doubt to prepare the way for the Reformation. Thus they preached justification through the merits of Christ without the deeds of the law. They rejected priestly absolution, maintaining that Christ alone can forgive sins. They held that voluntary penances are not necessary to salvation, but true repentance and a change of heart. Along with the Brethren of the Free Spirit, they appear to have believed that the period of the old law was the time of the Father, the period of the new law the time of the Son, and the remaining period that of the Holy Ghost or Elias.

HOMOIOUSIANS (Gr. *homoios*, similar, and *ousia*, substance or essence), a name sometimes applied to the high **ARIANS** (which see), on account of the opinion which they held in regard to the Person of the Son, maintaining that he was not of the same but of similar substance with the Father.

HOMOIOUSIANS (Gr. *homos*, together, and *ousia*, substance or essence), a name given to the orthodox or **ATHANASIANS** (which see), in the fourth century, because they held the Son to be of the same substance or consubstantial with the Father.

HOMUNCIONITES. See **PHOTINIANS**.

HONEY. The Jews were forbidden in Lev. ii. 11, to mingle honey in any burnt-offering made by fire; at the same time they were commanded to present the first-fruits of their honey, these being intended for the support of the priests, and not to be used in sacrifices. The Jewish doctors allege that the honey here referred to was not that which is produced by bees, but a sweet syrup procured from ripe dates. The reason why it was forbidden as an ingredient of the Jewish sacrifices is probably to be found in the circumstance that it was so used by the heathen. It was much employed in the preparation of ordinary beverages, both among the Greeks and Romans, and it also formed an ingredient in sacrifices to many of their gods, besides constituting

an important part in offerings to the dead. At this day the Russians place near the grave a dish into which honey enters as an ingredient, and the Esthonians a clay vessel full of honeyed drink. Herodotus mentions it in describing the sacrifice of an ox to the Egyptian goddess *Isis*.

Among the early Christians, it was customary to give to the newly baptized a small portion of milk and honey, to signify, as Jerome and Tertullian allege, that they were now as children adopted into God's family. From the third council of Carthage it appears that this milk and honey had a peculiar consecration distinct from the eucharist. It is said in the canons of that council to be offered at the altar on a most solemn day, and there to have its proper benediction for the mystery of infants, that is for the baptized, who are considered to be new-born babes, in a spiritual sense.

HONOR, a personification of Honour, which was worshipped at Rome, having a temple dedicated to him outside the Colline gate. Caius Marius built a temple to this deity after his victory over the Cimbri and Teutones. Those who sacrificed to *Honor* required to have their heads uncovered.

HONORINUS, the name by which Augustin describes the Roman god *Honor* (see preceding article).

HONOR CATHEDRÆ, an expression used in Spain in the sixth century, to denote the honorary acknowledgment which the bishops received in their parochial visitations.

HOOD, an ornamental fold that hangs down the back of a graduate in England to mark his degree. Formerly the different degrees were known in the universities by the colour and materials of the hood. By the canons of the Church of England, all ministers saying the public prayers, or ministering the sacraments, or other rites of the church, if they are graduates, shall wear upon their surplices at such times such hoods as by the orders of the universities are agreeable to their degrees.

HOPKINSIANS, or HOPKINSIAN CALVINISTS, the followers of the Rev. Samuel Hopkins, a North American divine, who was pastor of the first Congregational Church at Newport, Rhode Island, about A. D. 1770. Being a man of a somewhat metaphysical turn of mind, he was particularly partial to the writings of President Edwards, but instead of following closely in the steps of that eminent philosophical theologian, Dr. Hopkins struck out in some respects a path of his own, and in his 'System of Divinity,' which was published at Boston, New England, a short time after his death, has given forth sentiments on the most important points of Christian doctrine, at variance not only with the views of Edwards, but of orthodox divines in general. The peculiar opinions of Hopkins, however, have found considerable favour with some Christians, who, though not forming a separate sect or denomination, are called from their leader *Hopkinsians*, though they themselves prefer to be called *Hopkinsian Calvinists*.

At the foundation of this system of theology lies the notion that all virtue or true holiness consists in disinterested benevolence, and all sin in interested selfishness, the latter principle being in its whole nature, and in every degree of it, enmity against God, the enthroning of the creature, and the dethroning of the Creator. The distinction is not sufficiently kept in view in the writings of Hopkins between legitimate *self-love* and illegitimate *selfishness*. The former is an inherent part of our moral constitution, and its exercise is both lawful and necessary; the latter is the offspring of the fall, and in its very nature vicious and sinful. But the very existence of self-love as a part of our moral constitution, and the Divine sanction given to it in the command, "Thou shalt love thy neighbour as thyself," shows plainly that disinterested benevolence cannot be of the essence of human virtue. The goodness which the Bible commands, in so far at least as regards the second table of the law, consists not in total self-forgetfulness or self-extinction, but in a beautiful equipoise of love to self and to our neighbour. Neither, in so far as the first table of the law is concerned, can disinterested benevolence be said to be of the essence of human virtue, seeing the whole Christian scheme revealed to us in the Word of God, is so constructed as to establish the great moral principle arising out of the whole, "We love Him, *because* he first loved us." The fundamental principle then of Hopkinsianism as a moral system is obviously fallacious.

In this theological system, the distinction on which Edwards so much insists between natural and moral inability is firmly maintained, and it is clearly pointed out, that the inability of man to believe in Christ is wholly of a moral character, as Christ himself says to the Jews, "Ye will not come to me that ye might have life." Unbelief, therefore, is not an infirmity, but a crime. In this point the Hopkinsians are correct. But whenever their favourite notion of disinterested benevolence is introduced, their views become erroneous. Thus they allege that, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever. Now it is undoubtedly true that conviction of sin, or a deep heartfelt consciousness of guilt and demerit, precedes conversion, but while we judge ourselves to be righteously condemned sinners, we are not called upon to pronounce judgment upon the divine conduct in a hypothetical case. Our own sinfulness, and our own need of a Saviour, are at that important stage of our spiritual history the chief objects of our concern. The Hopkinsians are thoroughly *Supralapsarians* in their Calvinism, for they believe that God has predestinated the fall and all its consequences, and that he designed the introduction of sin to operate for the production of the general good. They allege also that repentance is necessarily prior in point of time to the exercise of faith in Christ—a point which is of little im-

portance, as the two graces of faith and repentance are so closely and intimately connected, that it is difficult to assert priority in regard to either the one or the other. But the great theological distinction of the *Hopkinsian* system is a denial of the doctrine of imputation, whether of Adam's guilt on the one hand, or of Christ's righteousness on the other. This peculiarity has been extensively embraced both in Britain and America, not so much from the diffusion of the writings of Hopkins, as from the wide circulation which Dr. Dwight's System of Theology has obtained on both sides of the Atlantic—a work which, amid all its excellencies, is pervaded by this one error. Both sin and righteousness, it is alleged by those who deny imputation, are strictly personal in their nature, and cannot possibly be transferred from one person to another. But the fallacy of this objection consists in confounding two things which are essentially distinct, the *actual* and the *legal*. It is nowhere alleged that Adam's posterity have become *actually* guilty of Adam's personal sin, but it is alleged that in consequence of their federal connection with their first father they have become *legally*, or in the eye of law chargeable with, or rather involved in, his guilt. In the same way it is nowhere alleged that the righteousness of Christ is *actually* conveyed over to believers, but it is asserted that his righteousness is *legally*, or in the eye of law imputed to them, or put down to their account. Imputation then is not an *actual* but a *legal* transference. The term is strictly forensic, and the principle which it involves is familiarly known to us in the transactions of every day life. Let but a royal ambassador be insulted at a foreign court, and the whole nation whence the insult has proceeded will be made to suffer for it. How often do we find the debts of one man put down to the account of another, who may happen to be his surety? And the same principle is often seen at work in the providential dealings of God. Thus in a thousand instances the child suffers for the vices of his parent, and the wife for those of her husband, and even a whole people for the crimes of their rulers. After all, the distinction which the *Hopkinsian* draws is nominal rather than real. We are become sinners *by* Adam's sin, not *for* it; we become righteous *by* or *through* Christ's righteousness, but not *for* it. The result is the same on either supposition; the controversy is as to the mode in which the result has been produced.

In regard to the doctrines of grace and the divine decrees, the *Hopkinsians* are high Calvinists. They believe both in particular election and in reprobation; they hold the total depravity of human nature; they contend for the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the complete consistency between free agency and absolute dependence on the grace of God.

The *Hopkinsian* controversy is but little known

in Britain, but in the United States of America it was some years ago warm and protracted, giving rise to a number of publications on both sides, marked by considerable ability and polemic power.

HORÆ, the goddesses of the seasons among the ancient Greeks, and the servants of *Zeus* in conveying benefits to men. Two of them were worshipped at Athens from a remote period, one of them, *Thallo*, presiding over spring, and the other, *Carpo*, presiding over autumn. They are often combined with the *Charites*. They were worshipped not only at Athens, but also at Argos, Corinth, and Olympia. *Hesiod* makes them three in number, *Eunomia*, *Dice*, and *Eirene*, and calls them the daughters of *Zeus* and *Themis*, who, in accordance with their respective names, give to a commonwealth good laws, justice, and peace.

HORCUS (Gr. an oath), the personification of an oath among the ancient Greeks. He is mentioned by *Hesiod* as the son of *Eris*, and ready at all times to punish perjury.

HORDICALIA, or HORDICIDIA, an ancient Roman festival, celebrated on the 15th of April in honour of the goddess *Tellus*. Thirty cows with calf were sacrificed on the occasion, part of them in the temples of Jupiter.

HORME, the personification of energy among the ancient Greeks. She had an altar dedicated to her at Athens.

HORNS. The principal instruments of defence in many animals being in their horns, it often happens that the horn is used as a symbol of power. Thus in the Old Testament we find such expressions as the Lord exalting the horn of David, and breaking the horn of the ungodly. It is said, *Psal. xviii. 2*, "The horn of my salvation," that is, my Saviour and defence. Horns are also used in Scripture as the symbols of royal dignity and authority. Thus *Jer. xlvi. 25*, "The horn of Moab is cut off;" and in *Zech. i. 18*, the four horns are four great monarchies. "The ten horns," says *Daniel*, "are ten kings." In *Judea*, in *Persia*, in *China*, and even, according to *Schoolcraft*, among the *Red Indians* of *North America*, horns have been used as a symbol of power. The pictures and statues of the gods of heathen antiquity were often adorned with horns. *The Greeks*, *Porphyry* tells us, fixed the horns of a ram to the image of *Jupiter*, and those of a bull to that of *Bacchus*. The same ornament is found according to *Spanheim*, on medals of *Jupiter Ammon*, *Bacchus*, *Isis*, and *Serapis*. *Clemens Alexandrinus* alleges that *Alexander the Great* wore horns in token of his divine extraction. Accordingly, he is called in the *Koran* the two-horned, as the funous era of the *Seleucidæ* is called the era of the two-horned.

HOROLOGIUM, the name given to a collection of prayers used in the Greek church, corresponding nearly to the *Hours* of the *Romish Church*.

HORSE-SACRIFICE. At a very ancient period this rite appears to have been practised in some coun-

tries. Thus the Massagetæ, a great and powerful nation, whose territories extended beyond the Araxes to the extreme parts of the East, are said by Herodotus to have sacrificed horses to the Sun, deeming it most proper to offer the swiftest of all animals to the swiftest of the gods. Larcher, in reference to this species of sacrifice, remarks, "This was a very ancient custom; it was practised in Persia in the time of Cyrus, and was probably anterior to that prince. Horses were sacrificed to Neptune and the deities of the rivers, being precipitated into the sea or into the rivers. Sextus Pompeius threw into the sea horses and live oxen in honour of Neptune, whose son he professed to be." Hence we find the surname applied to Neptune of *Hippius*, from the Greek word *hippos*, a horse. Among the Lacedæmonians, a horse was sacrificed to the winds, which by their force carried the ashes of the victim to a distance. Nay, from its swiftness the horse is sometimes used as the emblem of the winds. Thus in the Scandinavian mythology, *Sleipnir*, the horse of *Odin*, has eight legs, probably to indicate the extreme rapidity of the winds. In the Rig-Veda, the car of the winds is represented as being drawn by reddish and yellow horses.

But in the different systems of heathen mythology, both ancient and modern, horses are often introduced in connection with the Sun, the great king of day, who starts from the East, and with great rapidity traverses the heavens until he finds his resting place in the West. In Persia, white horses were consecrated and sacrificed to the Sun. In Thrace, the man-eating horses of Diomedes show that the god of the country was the Sun, and that they offered him human victims. The Romans also sacrificed a horse to Mars with peculiar ceremonies. Apollo the Sun-god had his four-wheeled chariot drawn by swift-flying steeds. The Greeks gave several of their gods cars supplied with splendid horses. The Scandinavians and the Germans attributed a prophetic virtue to horses, especially those of Freyr, the god of day. The Slavonians reared sacred horses, some of them white, others black. Among the ancient Romans a horse was sacrificed annually to *Mars*, in the Campus Martius at Rome, in the month of October. On that occasion the blood which dropped from the tail of the October horse, as it was called, was carefully preserved by the Vestal virgins in the temple of *Vesta*, for the purpose of being used at the *Palilia* or shepherd-festival, which was annually celebrated at Rome in the month of April, when the blood was burned along with other articles to produce a purifying smoke.

The horse is not infrequently mentioned in heathen mythology in connection with water, probably on account of its rapidity. In the *Zend-Avesta*, the water Ardonissour, which gushes forth from Alborj, the sacred mountain, is represented under the form of a young girl with the body of a horse. The Rig-Veda makes the Sun which dries

the earth struggle against *Etasa*, the horse, or the water, and in the *Zend-Avesta*, Taschter the genius of rain fights under the figure of a horse against *Epeoscho* the genius of dryness.

In the Rig-Veda, are two hymns in honour of the horse sacrifice, called *Aswamedha*: "The horse," says Mrs. Speir, "is a mystical horse, 'sprung from the Gods,' 'fabricated from the sun.' The actual sacrifice was probably a custom belonging to the Hindus' earlier home in Northern Asia, where the Scythians and Massagetæ are known to have offered horses to the sun; and later, when treated as an emblematic ceremony, the mythical horse typified the Sun, and the Sun typified the universal soul. The hymns describe the horse as 'bathed and decorated with rich trappings, the variously-coloured goat going before him.' Three times he is led round the sacrificial fire; he is bound to a post and immolated by an axe, and the flesh is roasted on a spit, boiled, made into balls and eaten, and finally—

'The horse proceeds to that assembly which is most excellent:

To the presence of his father and his mother (heaven and earth).

Go horse to-day rejoicing to the Gods, that (the sacrifice) may yield blessings to the donor.'

"This ceremony was afterwards performed symbolically, and is alluded to in Upanishads and Brahmanas (which are treatises attached to the Vedas,) as a ceremony of peculiar solemnity and deep significance, and one which is supposed to procure universal dominion. In the very much later writings called Puranas the rite is altogether travestied: a mortal rajah there performs the sacrifice in order to dethrone the God Indra; and it is upon this version of the story, that Southey constructed his 'Curse of Kehama,'—correctly enough, Professor Wilson observes, according to the authorities which he followed, 'but the main object of the ceremony, the deposal of Indra from the throne of *Svarga* and the elevation of the Sacrificer after a hundred celebrations to that rank, are fictions of a later date, uncountenanced by the Veda.'

The horse sacrifice at this day is one of the great annual ceremonies of the Hindus. It is thus described: "The animal must be of one colour, if possible white, of good signs, young and well formed. The sacrificer must touch, on an auspicious day, the head of the horse with clay from the Ganges, with sandal-wood, a pebble, rice not cleansed from the husk, leaves of *durva* grass, flowers, fruits, curds, a shell, a lamp, a mirror, silver and gold, repeating the necessary formula. Having first been bathed with water, in which had been immersed a ball composed of the bark of different trees and various kinds of spices, the horse is next superbly caparisoned. Then the god Indra is invoked by a number of prayers to come and preserve the horse, which is about to be set at liberty. After this a small piece of paper is

fastened on the forehead of the horse, inscribed with the following words: 'I liberate this horse, having devoted it to be sacrificed. Whoever has strength to detain it, let him detain it. I will come and deliver it. They who are unable to detain it, will let it go, and must come to the sacrifice, bringing tribute.' These ceremonies being concluded, the horse is let loose, and runs at liberty for a whole year, during which whole time, however, he is constantly followed by servants belonging to the sacrificer. The year being expired, he is caught and bound. A proper place for the sacrifice having been selected and walled round with bricks, a roof is raised on pillars, under which is erected an altar of earth. At the eastern extremity of the altar a small terrace of sand is raised for receiving the fire; and from the roof is suspended a canopy, with elegant curtains on all sides. On the pillars of the altar are suspended branches of the mango-tree, bells, garlands of flowers, with *châmaras*, or tails of the cow of Tartary. The sacrificer, accompanied by a number of persons engaged to officiate at the rites, then enters, while portions of the *Sâma-Veda* are recited. Twenty-one posts, to one of which the horse is fastened, are then fixed in the earth, adorned with garlands, and having thirty inferior victims tied to them. These are purified by aspersions of holy water, and numerous incantations. A silver image of Garuda, with sixteen golden bricks, is then borne in, and the sacrificer and his wife wash the feet of the horse, and caparison him anew. The fire is blown with a fan of deer's skin. The holy water is contained in a fig-tree bowl. There is likewise provided an earthen vessel of water, with the image of a man painted on it, which is covered with branches, fruit, and flowers, and ornamented with gold, silver, pearls, and other gems. The horse is then slain, and his flesh, cut into small pieces, is cast into the fire, while the sacrificer and his wife sit upon the altar and receive the fumes. After this the other victims are slain, amidst the chaunting of repeated incantations. The gods to whom these sacrifices are offered are Brahma, Vishnu, Siva, and the ten guardian deities of the earth."

HORSES (BLESSING OF). See ANTHONY'S (ST.) DAY.

HORTA, a name sometimes given to ANGERONA (which see).

HORUS, the ancient Egyptian god of the sun. He was the son of Osiris and Isis, and the symbol under which he was represented was with the head of the sacred hawk. He is thought to have been the same as Aroueris. His worship extended from Egypt to Greece, and even to Rome, though under a somewhat modified form. In the astronomical view of the Egyptian mythology, he was Osiris in the sign of Leo. He was identified with the Greek Apollo, so early as the time of Herodotus, and in some respects with the Egyptian god of silence, Harpocrates, being born like him with his finger on his

mouth, indicative of mysterious secrecy and silence.

HOSANNA, a form of blessing used by the Jews at the feast of tabernacles. In the course of that ancient festival they carried branches of palm-trees, olives, citrons, myrtles, and willows, singing all the while Hosanna, "Give salvation," or "Save I beseech thee," meaning thereby to pray for the coming of the Messiah. The branches which they carried were called Hosanna, as well as all the days of the feast. During the continuance of the feast, which in ancient times lasted for seven days, the Jews walked in procession round the altar with branches in their hands, amid the sound of trumpets, singing Hosanna; and on the last day of the feast, which was called the Great Hosanna, they marched round the altar seven times. Among the modern Jews, the feast of tabernacles is made to extend to nine days. The seventh day is called *Hosanna Rabba*, that is, "assist with great succour," being a solemn acclamation used in the prayers of this day.

The Christian church, both ancient and modern, ascribe to the word *Hosanna* a signification somewhat similar to that of HALLELUJAH (which see). Eusebius gives the first instance on record of its use, where, at the death of a certain martyr, the multitude are said to have shouted, "Hosanna to the Son of David." The use of it is prescribed in religious worship in the Apostolical Constitutions, in connection with a doxology to Christ. It occurs also in the liturgy of Chrysostom. By the ancients it was uniformly regarded as a doxology. Jerome speaks of a custom which existed in his time, and which he strongly condemns, that of the people singing hosannas to their bishops, as the multitudes did to our Saviour on his entrance into Jerusalem. The hosanna used to the bishops appears to have been couched in these words: "Blessed be ye of the Lord, and blessed be your coming; hosanna in the highest." In the Apostolical Constitutions, the Hosanna is appointed to be used after participating in the communion, and the precise form is thus recorded: "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord: blessed be the Lord our God who was manifested to us in the flesh."

HOSPITALLERS. See KNIGHTHOOD (ECCLESIASTICAL ORDERS OF).

HOSPITALS, houses in which the poor are gratuitously accommodated and supported. Such buildings were often erected in connection with Christian churches in ancient times; and it became an express regulation that a fourth part of the revenues of the church should be set apart for the poor and sick. Priests and deacons often had the management of the hospitals, being responsible to the bishop for the right management of their trust.

HOSPITIUM, a place sometimes attached to monasteries in former times, with the view of affording temporary relief to travellers, and in which

a certain number of the poor were relieved by a daily alms. It was also called a *xenodochium*.

HOSSEIN, the second son of *Ali* and *Fatima*, and the third of the Twelve Imáms. He had been born prematurely, which some of his followers accounted a miracle. He endeavoured to dissuade his brother HASSAN (which see) from resigning the Caliphate in favour of Moáwiyah, but on finding his remonstrances unavailing, he was one of the first to declare submission to the new Caliph, not only attending at the court to pay homage, but actually serving in the Caliph's army when the Saracens first attacked Constantinople. On the death of Moawiyah, A. D. 679, his son Yezid succeeded, but Hossein was persuaded to contest the Caliphate with him, being deceived by the promise of powerful support from the professed adherents of the house of Ali. Overpowered by numbers, and deserted by many of his followers, he was in imminent danger of falling into the hands of his enemy: "That night," says Dr. Taylor, "Hossein slept soundly, using for a pillow the pommel of his sword. During his sleep, he dreamed that Mohammed appeared to him, and predicted that they should meet the next day in Paradise. When morning dawned, he related the dream to his sister Zeinab, who had accompanied him on his fatal expedition. She burst into a passion of tears, and exclaimed, 'Alas! alas! Woe worth the day! What a destiny is ours! My father is dead! My mother is dead! My brother Hassan is dead! and the measure of our calamities is not yet full.' Hossein tried to console her; 'Why should you weep?' he said; 'Did we not come on earth to die? My father was more worthy than I—my mother was more worthy than I—my brother was more worthy than I. They are all dead! Why should not we be ready to follow their example?' He then strictly enjoined his family to make no lamentation for his approaching martyrdom; telling them that a patient submission to the Divine decrees was the conduct most pleasing to God and his prophet.

"When morning appeared, Hossein, having washed and perfumed himself, as if preparing for a banquet, mounted his steed, and addressed his followers in terms of endearing affection that drew tears from the eyes of the gallant warriors. Then opening the Korán, he read the following verse; 'O God! be thou my refuge in suffering, and my hope in affliction.' But the soldiers of Yezid were reluctant to assail the favourite grandson of the prophet; they demanded of their generals to allow him to draw water from the Euphrates, a permission which would not have been refused to beasts and infidels. 'Let us be cautious' they exclaimed, 'of raising our hands against him who was carried in the arms of God's apostle; it would be, in fact, to fight against God himself.' So strong were their feelings, that thirty cavaliers deserted to Hossein, resolved to share with him the glories of martyrdom.

"But Yezid's generals shared not in these senti-

ments, they affected to regard Hossein as an enemy of Islám; they forced their soldiers forward with blows, and exclaimed, 'War to those who abandon the true religion, and separate themselves from the council of the faithful.' Hossein replied, 'It is you who have abandoned the true religion, it is you who have severed yourselves from the assembly of the faithful. Ah! when your souls shall be separated from your bodies, you will learn, too late, which party has incurred the penalty of eternal condemnation.' Notwithstanding their vast superiority, the Khaliph's forces hesitated to engage men determined on death; they poured in their arrows from a distance, and soon dismounted the little troop of Hossein's cavalry.

"When the hour of noon arrived, Hossein solicited a suspension of arms during the time appointed for the meridian prayer. This trifling boon was conceded with difficulty; the generals of Yezid asking, 'How a wretch like him could venture to address the Deity?' and adding the vilest reproaches, to which Hossein made no reply. The Persian traditions relate a fabulous circumstance, designed to exalt the character of Hossein, though fiction itself cannot increase the deep interest of his history. They tell us, that whilst he was upon his knees, the king of the Genii appeared to him, and offered, for the sake of his father Ali, to disperse his enemies in a moment. 'No,' replied the generous Hossein, 'what use is there in fighting any longer? I am but a guest of one breath in this transitory world; my relatives and companions are all gone, and what will it profit me to remain behind; I long for nothing, now, save my martyrdom; therefore, depart thou, and may the Lord recompense and bless thee.' The Ginn was so deeply affected by the reply, that his soul exhibited human weakness, and he departed weeping and lamenting.

"When the hour of prayer was passed, the combat was renewed; Hossein soon found himself alone; one of his sons, six of his brethren, and several of his nephews, lay dead around him; the rest of his followers were either killed or grievously wounded. Hitherto he had escaped unhurt, for every one dreaded to raise a hand against the grandson of Mohammed; at length a soldier, more daring than the rest, gave him a severe wound in the head; faint with the loss of blood, he staggered to the door of his tent, and with a burst of parental affection, which at such a moment must have been mingled with unspeakable bitterness, took up his infant child and began to caress it. Whilst the babe was lisping out an inquiry as to the cause of his father's emotion, it was struck dead by an arrow in Hossein's arms. When the blood of the innocent bubbling over his bosom, disclosed this new calamity, Hossein cast the body towards heaven, exclaiming, 'O Lord! if thou refusest us thy succour, at least spare those who have not yet sinned, and turn thy wrath upon the heads of the guilty.'

"Parched by a burning thirst, Hossein made a desperate effort to reach the Euphrates; but when he stooped to drink, he was struck by an arrow in the mouth, and at the same moment one of his nephews, who came to embrace him for the last time, had his hand cut off by the blow of a sabre. Hossein, now the sole survivor of his party, threw himself into the midst of the enemy, and fell beneath a thousand weapons. The officers of Yezid barbarously mangled the corpse of the unfortunate prince; they cut off his head, and sent it to the Khaliph."

A splendid mosque was erected over the place where Hossein's body was buried; and the place, which is named *Mesched Hossein*, that is, "the place of Hossein's martyrdom," is a favourite resort of pilgrims to this day. The *Schiites* believe that the martyr's head, after having wrought several miracles, left Egypt, and joined itself to his body at *Kerbela*, and one of the days of the *Mohurrum* is dedicated to the commemoration of this event. There is a curious tradition in reference to Hossein's head, which may be related: "When Hossein's head was sent to be presented to Yezid, the escort that guarded it, halting for the night in the city of Mosul, placed it in a box, which they locked up in a temple. One of the sentinels, in the midst of the night, looking through a chink in one of the doors, saw a man of immense stature, with a white and venerable beard, take Hossein's head out of the box, kiss it affectionately, and weep over it. Soon after, a crowd of venerable sages arrived, each of whom kissed the pallid lips and wept bitterly. Fearing that these people might convey the head away, he unlocked the door and entered. Immediately, one of the number came up, gave him a violent slap on the face, and said, 'The prophets have come to pay a morning-visit to the head of the martyr. Whither dost thou venture so disrespectfully?'—The blow left a black mark on his cheek. In the morning he related the circumstances to the commander of the escort, and showed his cheek, on which the impression of the hand and fingers was plainly perceptible."

Hossein, like his father Ali, is said to have been remarkable for his piety, and his biographers actually affirm that he paid his adorations to the Most High a thousand times every day.

HOSSEIN'S MARTYRDOM (ANNIVERSARY OF), a religious solemnity observed both in Persia and India with extraordinary splendour. It lasts for ten days, during which the *Schiites* keep up continual mourning for the martyr's fate, giving themselves up to sighs and groans, fastings and tears. They abstain from shaving their heads, from bathing, and even from changing their clothes. The observances consist of a series of representations of the successive scenes in the life of Hossein, from the date of his flight from Medina, onward to his martyrdom on the plains of *Kerbela*; and the exhibition of each day is preceded by the reading in a

plaintive and pathetic tone a portion of the history of Hossein. The mosques are hung with black, and the pulpits are also covered with cloth of the same colour. Parts of the history recited are in verse, and chanted in most doleful strains. The audience is soon wrought up to a high pitch of grief, waving their bodies to and fro, and smiting their breasts, exclaiming, "O Hossein!" "Alas, Hossein!" Wandering minstrels go about the streets every day during the solemnity, carrying pictures relating to the martyr's history, and crowds of men, follow in their train, some representing the soldiers of Hossein and others his enemies. The two opposing parties often come into collision, and mock fights ensue which are occasionally attended with serious consequences. The events of the last or tenth day, comprise the circumstances of Hossein's murder, which are acted in the presence of the King of Persia, in the great square of Ispahan. "I have been present," says Mrs. Meer Hassan Ali, in her description of Mohammedanism in India, "when the effect produced by the superior oratory and gestures of a Maulvee reading the history of the house of Ali has almost terrified me; the profound grief evinced in his tears and groans, being piercing and apparently sincere. I have even witnessed blood issuing from the breasts of sturdy men, who beat themselves simultaneously as they ejaculated the names 'Hassan!' Hossein!' for ten minutes, and occasionally for a longer period in that part of the service called *Mortem*." Mr. Morier, in his *Travels in Persia*, gives the following account of what he witnessed on the eighth night of the *Mohurrum*: "On entering the room, we found a large assembly of Persians, clad in dark-coloured clothes, which, accompanied with their black caps, black beards, and their dismal faces, looked really as if they were 'afflicting their souls.' We observed that 'no man did put on him his ornaments,' Exod. xxxiii. 4. They wore neither their daggers nor any other part of their dress which they regard as ornamental. A mollah of high consideration sat next to the grand vizier, and kept him in serious conversation, while the remaining part of the company communicated with each other in whispers. After we had been seated some time, the windows of the room in which we were seated were thrown open, and we then discovered a priest, placed on a high chair, under the covering of a tent, surrounded by a crowd of the populace, the whole place being lighted up with candles. He commenced with an exordium, in which he reminded them of the great value of each tear shed for the sake of the Imaum Hossein, which would be an atonement for a past life of wickedness; and also informed them, with much solemnity, that 'whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among the people,' Lev. xxiii. 29. He then began to read from a book, with a sort of nasal chant, that part of the tragic history of Hossein appointed for the day, which soon produced its effect upon his au-

dience, for he had scarcely turned over three leaves, before the grand vizier began shaking his head to and fro, and uttering in a most piteous voice, the usual Persian exclamation of grief, 'Wahi! wahi! wahi!' both of which acts were followed, in a more or less violent manner, by the rest of the audience.

"The chanting of the priest lasted nearly an hour, and some parts of the story were indeed pathetic, and well calculated to rouse the feelings of a superstitious and lively people. In one part of it all the people stood up; and I observed that the grand vizier turned himself towards the wall, with his hand extended before him, and prayed. After the priest had finished, a company of actors appeared, some dressed as women, who chanted forth their parts from slips of paper, in a sort of recitative, that was not displeasing even to our ears. In the very tragical parts most of the audience appeared to weep very unaffectedly; and as I sat near the grand vizier and his neighbour the priest, I was witness to many real tears that fell from them. In some of these mournful assemblies, it is the custom for a priest to go about to each person, in the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and then squeezes it into a bottle, preserving them with the greatest caution. This practice illustrates that passage in Psalm lvi. 8, 'Put thou my tears into thy bottle.' Some Persians believe that in the agony of death, when all medicines have failed, a drop of the tears so collected, put into the mouth of a dying man, has been known to revive him. It is for this use they are collected."

HOST, a term applied by Romanists to the eucharistic wafer after it has been consecrated by the priest. The word is evidently derived from the Latin word *hostia*, a sacrificial victim, under the idea that the MASS (which see), is a sacrifice in which the real body, soul, and divinity of the Lord Jesus Christ is offered up to God. The host is composed of meal and water, which is baked into small circular cakes like wafers. See BREAD (EUCCHARISTIC). It is offered daily in the mass, as a sacrifice for the sins of mankind. The consecrated wafer or host is kept in a small tabernacle called CIBORIUM (which see), or Pyx. The practice which is followed in the Greek and Roman churches of elevating the host immediately after consecration, does not appear to have existed before the eighth century. Germaunus, bishop of Constantinople, who lived about A. D. 715, is the first writer who refers to it in connection with the Greek church; and assigning a reason for the custom, he says it was to represent our Saviour's elevation upon the cross, and his dying there, together with his rising from the dead. In the Latin church there is a perfect silence observed by all the older ritualists in regard to it until the eleventh century, when it is mentioned by Ivo Carnotensis and Hugo de Sancto Victore, who assign the same reason for it as that which is alleged

by Germaunus, but make not the slightest allusion to the practice of adoration of the host. (See next article).

HOST (ADORATION OF THE). The worship of the host or consecrated sacramental wafer, was the natural result of the adoption of the doctrine of transubstantiation. From the Roman canon law, we learn that Pope Honorius, who succeeded Innocent III., in the beginning of the thirteenth century, ordered that the priests, at a certain part of the mass service, should elevate the consecrated wafer, and at the same instant the people should prostrate themselves before it in worship. In A. D. 1264, the festival of CORPUS CHRISTI (which see), which is still observed with so much pomp, was established by Pope Urban IV. On that occasion the host is carried in solemn procession through the streets, every individual, as it passes him, bowing the knee in token of adoration. In all Roman Catholic countries the practice of kneeling to the host is universal. In Spain, when a priest carries the consecrated wafer to a dying man, a person with a small bell accompanies him. At the sound of the bell all who hear it are obliged to fall on their knees, and to remain in that posture till they hear it no longer. The first writer who mentions the elevation of the host in connection with its adoration, is Gulielmus Durantus, who wrote about the year 1386. Some Romish writers have endeavoured to claim for the practice of adoring the host an almost apostolic origin. In support of this claim they refer to the *Sursum Corda*, or invitation to lift up the heart, of early times, as an admonition to worship the consecrated bread, whereas it was an exhortation to lift their souls from earth to heaven, setting their whole affections upon Divine and heavenly things.

If the adoration of the host was indeed a practice of the early Christian church, it is surely most unaccountable that not the remotest allusion is made to it by the Fathers of the church, whether Greek or Latin; and equally strange is it that amid all the objections and calumnies urged by the heathens against the Christians, they never object to them the worship of bread and wine, which they assuredly would have done if it had been in their power. Bingham, in his 'Christian Antiquities,' gives an admirable summary of the arguments urged against the adoration of the host, which we cannot do better than quote: "As, 1. From the silence of all ancient writers about it. 2. From their using no elevation of the host for worship for many ages. 3. The ancients knew nothing of ringing a bell, to give notice of the time of adoration to the people. 4. There are no histories of beasts miraculously worshipping the eucharist, which sort of fictions are so common in later ages. 5. The ancients never carried the eucharist to the sick or absent with any pomp or signs of worship; never exposed it to public view in times of solemn rejoicing or sorrow; never adored or invoked its assistance in distress, or upon any great undertaking: which

are now such common practices in the Roman church. 6. The ancients never enjoined persons newly baptized and penitents to fall down before the eucharist and worship it, as is now commonly done in the Roman church. 7. The ancients never allowed non-communicants to stay and worship the eucharist, as the practice now is; which yet had been very proper, had they believed the eucharist to be their God. But they used it only for communion, not for adoration. 8. The ancients never used to carry the eucharist publicly in processions, to be adored by all the people; which is a novel practice in the judgment of Krantzius and Cassander. 9. The ancients lighted no lamps nor candles by day to the eucharist, nor burned incense before it, as is now the practice. 10. They made no little images of the eucharist, to be kissed and worshipped as the images of Christ. 11. They had no peculiar festival appropriated to its more solemn worship. This is of no longer date than Pope Urban IV., who first instituted it, anno 1264, and it is peculiar only to the Roman church. 12. The ancient liturgies have no forms of prayers, doxologies, or praises to the eucharist, as are in the Roman Missal. 13. The adoration of the eucharist was never objected by the heathens to the primitive Christians; nor were they reproached as the Romanists have been since, as eaters of their God. It is a noted saying of Averroes. Since Christians eat what they worship, let my soul rather have her portion among the philosophers. This learned philosopher lived about the year 1150, when the host worship began to be practised, which gave him this prejudice to the Christian religion. 14. The Christians objected such things to the heathens, as they never would have objected, had they themselves worshipped the host; as that it was an impious thing to eat what they worshipped, and worship what they eat and sacrificed. Which objections might easily have been retorted upon them. 15. The Christians were accused by the heathens of eating infants' blood in their solemn mysteries, but never any mention is made of eating the blood of Christ, either in the objection or answer to it. The ground of the story arose from the practice of the *Carpocratians* and other heretics, and not from the Christians eating the blood of Christ. 16. Lastly, the Christians never urged the adoration of the eucharist in their disputes with the *Ebionites* and *Docetæ*, which yet would have been very proper to confute their errors, who denied the reality of the flesh of Christ."

These arguments are drawn by Bingham from the able and learned treatise of Daillé on the object of religious worship against the Latins, and they are sufficient to show, that although respect was undoubtedly shown by the early Christian church to the sacramental elements, the practice of host-worship was totally unknown.

HOST OF HEAVEN (WORSHIP OF THE). See TSABIANS.

HOSTIA, an animal among the ancient Romans, which was destined for sacrifice to the gods. In early times it seems to have been the custom to burn the whole victim upon the altars of the gods. In later times this was done in the case of sacrifices to the infernal gods. So far back as the time of Homer, however, only the legs and part of the intestines were consumed by fire, while the rest of the animal was eaten. It was the smoke ascending from the sacrifice which was considered to be chiefly pleasing to the gods, and, accordingly, it was imagined that the more numerous the animals consumed upon the altar, so much the more plentiful the smoke, and, therefore, so much the more acceptable the sacrifice. Hence a *hecatomb*, or a hundred bulls, sometimes smoked upon the altars at once. The *hostiæ* or victims were generally animals of the domestic kind, such as bulls, cows, sheep, rams, lambs, goats, pigs, dogs, and horses. The beast to be sacrificed, if it was of the larger sort, used to be marked on the horns with gold; if of the smaller sort, it was crowned with the leaves of that tree which the deity was thought most to delight in for whom the sacrifice was designed. And besides these they wore the *infule* and *vitta*, a sort of white fillets, about their heads. The animal selected for sacrifice required to be free from all blemishes and diseases. Having been decorated for the solemn occasion, it was led to the place of sacrifice, preceded by the officiating priest clothed in a white robe, white being a colour particularly pleasing to the gods. A libation of wine was then poured upon the altar, and a solemn invocation addressed to the deity. After this the victim was usually slain, though sometimes it was previously consecrated by throwing some sort of corn and frankincense together with the *mola*, that is bran or meal mixed with salt, upon the head of the beast. This was technically called *immolatio*. Before the animal was killed, a bunch of hair was cut from its forehead and thrown into the fire as first-fruits. Wine was then poured between its horns, and if it was to the gods above, its head was drawn upwards, but if to the gods below, downwards; after which it was slain, and laid upon the altar to be consumed. While burning, wine and incense were poured upon it, and prayers and music accompanied the solemnity. Among the Greeks the victims were usually killed by the priests, but among the Romans by a person called *Popa*, who struck the animal with a hammer before using the knife. The better parts of the intestines were strewed with barley-meal, wine, and incense, and were burnt upon the altar; but if the sacrifice was made to the gods of the rivers or of the sea, these parts were not burnt, but thrown into the sea. See SACRIFICE.

HOSTILINA, a female deity worshipped among the ancient Romans when the ground shot forth new ears of corn.

HOTRI, in the system of Hinduism, one who invokes the gods, or calls them to sacrifice.

HOTTENTOTS (RELIGION OF THE). The Hottentots comprise a number of connected tribes in South Africa, the Corannas, the Namaquas, and the Bushmen, formerly inhabiting the territory which is now embraced in the English colony of the Cape of Good Hope. Mr. Moffat describes them as "not swarthy or black, but rather of a sallow colour, and, in some cases, so light that a tinge of red in the cheek is perceptible, especially among the Bushmen. They are generally smaller in stature than their neighbours of the interior; their visage and form very distinct, and in general the top of the head broad and flat; their faces tapering to the chin, with high cheek bones, flat noses, and large lips." They resemble none of the Kafir tribes, and are equally distinct from the Negro race. Mr. Moffat concurs with Mr. Barrow in supposing, that they resemble the Chinese more than any other people. Gibbon alleged them to be "the connecting link between the rational and irrational creation." This remark, however, applies rather to the Bushmen who inhabit the deserts and mountain fastnesses of the interior than to the Corannas and Namaquas who are the unmixed Hottentots. The language of the latter tribes is characterized by a peculiar click, which it is exceedingly difficult for any European to imitate. Dr. Philip, in his *Researches in South Africa*, gives a very favourable view of the native character of the Hottentot tribes, alleging that when the Portuguese first visited the Cape of Good Hope, they found them rich in cattle, living comfortably, and so distinguished for their morality and good conduct, that they received the appellation of "The good men." Mr. Barrow says, that Hottentots are capable of strong attachments, are grateful for kindness shown, and honest and truthful. The present number of Hottentots, including all the tribes, is estimated at 150,000.

It is difficult to give any satisfactory account of the religion of the Hottentots. Dr. Philip, who passed many years as a missionary in the Cape Colony, says of them, "I have never been able to discover from my intercourse with the natives, or from any other source, that this nation had ever attained any distinct notion of a Supreme Being, or that an idea of a future state had at any period prevailed among them." The Hottentot word *Uti'ko* seems to be the name which denotes the Supreme Being, and, accordingly, it is used among the frontier or Kafir tribes to denote the Christian's God. The Namaquas use the term *Tsui'kuap*, or as some tribes pronounce it, *Uti'kuap*; the *Uti'ko* of the Hottentots is articulated with the click peculiar to that language. "In my journey," says Mr. Moffat, in his 'Missionary Labours and Scenes in South Africa,' "to the back parts of Great Namaqualand, I met with an aged sorcerer, or doctor, who stated that he had always understood that Tsui'kuap was a notable warrior, of great physical strength; that, in a desperate struggle with another chieftain, he received a wound in the knee, but hav-

ing vanquished his enemy, his name was lost in the mighty combat, which rendered the nation independent; for no one could conquer the Tsui'kuap (wounded knee.) When I referred to the import of the word, one who inflicts pain, or a sore knee, manifesting my surprise that they should give such a name to the Creator and Benefactor, he replied in a way that induced a belief that he applied the term to what we should call the devil, or to death itself, adding, that he thought 'death, or the power causing death, was very sore indeed.' To him, as to many others, this Tsui'kuap was an object neither of reverence nor love. During tremendous thunder-storms, which prevail in that climate, and which it might be supposed would speak to the mind of man with an awful voice, I have known the natives of Namaqualand shoot their poisoned arrows at the lightning, in order to arrest the destructive fluid. May not the Tsui'kuap of these people be like the Thlanga of the Kafirs, an ancient hero; or represent some power, which they superstitiously dread, from its causing death or pain?"

The Rev. Mr. Henry Tindall, who spent several years in Great Namaqualand, thus states his impressions of the religion of the Namaqua branch of the Hottentot family: "As to religion, their minds appear to have been almost a blank. They do not seem, before they became acquainted with the first principles of Christianity, to have been in the habit of observing any rites or ceremonies of a religious character, or to have had any idea of responsibility to a higher Being. The fact that their language contains appellations for God, spirits, and also for the wicked one, seems to indicate that they were not totally ignorant of those subjects, though there is nothing more in the terms of the language, or in their ceremonial observances and superstitions that affords evidence of anything beyond a crude notion of a spiritual world. I believe that the superstitious tales which have been gleaned from them by travellers, and advanced as religious records, are regarded by the natives themselves in the light of fables, which are either narrated for amusement, or intended to illustrate the habits and characteristics of wild animals.

"They have much more confidence in witchcraft than in religion. Almost all disease or calamity, and sudden death in particular, is attributed to some enemy who is supposed to hold the fatal charm. The practice of medicine is almost exclusively confined to the witch doctor, and though his efforts often result in a signal failure, yet occasional success, attributable to the simple remedies which he employs, or the recovery of patients under his treatment in the course of nature, confirms them in their belief of the accusations which he makes, and the power that he arrogates. The doctor generally practises some sleight of hand, and pretends to extract pieces of sticks, sheep's bones, and other substances from the limbs of his patients. As a native council will sel-

dom meet without breathing destruction to some well-fed bees, so the witch doctor never carries on his operations without sacrificing the best of his patient's flock to his art, or rather to his appetite, and besides this, demands exorbitant pay."

The same intelligent writer, speaking of the Bushmen scattered up and down the interior, remarks, "They are almost entire strangers to religious knowledge or sentiment. Their ideas of a Supreme Being and of a spiritual world are extremely vague, and superstition has little hold upon them. Many of them wear pieces of wood or bone dangling from their necks, which they regard as charms to avert the influence of witchcraft; it is also customary for them when going to hunt to cast a stone on a heap which has been raised over the grave of some departed friend, by successive offerings, in order to insure success; but this custom appears to be confined to those who have had most intercourse with their Namaqua neighbours. If unsuccessful they become petulant, and on their next expedition will pass the spot without taking any notice of it; of course, they still have ill luck, which they attribute to the insult which they have offered to their god; they generally become penitent, return home, and after having spent a sleepless night, rise early on the following morning, hasten to the place of offering, and atone for the past by casting another stone on the heap. A Bushman was once asked by a missionary if he knew there was a God, and if he had any idea where He was. He replied that he had heard that there was such a Being, and that the missionary was the most likely person he had ever seen to be He."

It has long been alleged that one peculiarity of the religion of the Hottentots was, that they worshipped an insect which has received the name of the "Praying Mantis," from the erect position and motion it assumes when alarmed. Considerable doubt, however, is now entertained as to the truth of this allegation. That there is a diminutive species of insect which goes in the colony by the name of the "Hottentot's god," is admitted on all hands; but the missionaries who have been long resident in South Africa, entertain very serious doubts whether such worship was ever known among the Hottentots, and they state that the fullest information which they have been able to obtain upon the subject amounts to nothing more than that the insect in question was viewed with such superstitious feelings that they accounted it a crime to kill it, and believed that if by any accident they should happen to do so, they would be unfortunate during the rest of their lives. All this, even admitting it to be well-founded, does not substantiate the charge of insect-worship. But though not perhaps chargeable with the gross idolatry of worshipping the "Praying Mantis," their whole religion, if religion it can be called, consists of sorcery, superstition, and witchcraft.

Missions have been established for many years among the Hottentot as well as the other tribes of

Southern Africa, and it is remarkable, in consequence of the progress of Christianity and the influence of the civilization of the English and Dutch colonists, what a complete change has been effected, both in the physical and moral condition of the Hottentots. They have lost many of their former characteristics, and are becoming rapidly amalgamated with the colonists among whom they live. This remark, at the same time, is limited to those Hottentots who are resident within the colony, the more distant tribes being still the victims of the most degrading superstition.

HOUAMES, a set of vagrant Mohammedans in Arabia, who dwell in tents. They have a law by which they are commanded to perform their ceremonies and prayers under a pavilion. They are held in great contempt and abhorrence for their wicked and immoral conduct.

HOUR. This division of time, according to Herodotus, originated with the Chaldeans, from whom probably it passed to the Jews. The first mention of hours in the Scriptures occurs in Dan. iii. 6. The Jews reckoned the hours of the civil day from six in the morning till six in the evening. The morning sacrifice was offered at the third hour, that is, at nine o'clock of our time, and the evening sacrifice at the ninth hour, that is, at three o'clock of our time. The evening watches lasted each of them three hours, the first reaching from six till nine, the second from nine till twelve, the third from twelve till three, and the fourth from three till six, when the day commenced. At an after period the natural day was divided into twelve portions or hours, which varied in their length with the season, being longer in summer and shorter in winter.

The division of the day into hours has been adopted by almost all nations. One case, however, may be mentioned in which the hours differ in length from those of other countries. We refer to the Japanese, whose division of time is of a peculiar kind. The day, we learn from Siebold, "extending from the beginning of morning twilight to the end of evening twilight, is divided into six hours, and the night, from the beginning to the end of darkness, into six other hours. Of course the length of these hours is constantly varying. Their names (according to Titsingh) are as follows: *Kokonots*, noon and midnight; *Yaats*, about our two o'clock; *Nanats*, from four to five; *Moutsdouki*, end of the evening and commencement of morning twilight; *Itsous*, eight to nine; *Yoots*, about ten; and then *Kokonots* again. Each of these hours is also subdivided into four parts, thus: *Kokonots*, noon or midnight; *Kokonots-fan*, quarter past; *Kokonots-fan-souki*, half-past; *Kokonots-fan-souki-maye*, three-quarters past; *Yaats*, commencement of second hour; *Yaats-fan*, &c., and so through all the hours.

"The hours are struck on bells, *Kokonots* being indicated by nine strokes, preceded (as is the case also with all the hours) by three warning strokes, to

call attention, and to indicate that the hour is to be struck, and followed, after a pause of about a minute and a-half, by the strokes for the hour, between which there is an interval of about fifteen seconds—the last, however, following its predecessor still more rapidly, to indicate that the hour is struck. *Yaats* is indicated by eight strokes, *Nanats* by seven, *Monts-douki* by six, *Isous* by five, and *Yoots* by four. Much speculation has been resorted to by the Japanese to explain why they do not employ, to indicate hours, one, two, and three strokes. The obvious answer seems to be, that while three strokes have been appropriated as a forewarning, their method of indicating that the striking is finished would not be available, if one and two strokes designated the first and second hours." See DAY.

HOURS (CANONICAL). See CANONICAL HOURS.

HOUSE OF EXPOSITION. See BETH-HAMMIDRAS.

HOUSE OF JUDGMENT. See BETH-DIN.

HOUSE OF READING. See BETH-HAMMIKRA.

HOUSE OF THE LIVING. See BETH-HAIM.

HOUSEL, the term which, in the Saxon language, denotes the Lord's Supper.

HRIMFAXI, the horse in the ancient Scandinavian mythology, on which Night rides, and which every morning, as he ends his course, bedews the earth with the foam which falls from his bit.

HRIMTHURSAR, the frost-giants of the Scandinavian mythology sprung from the giant *Ymir*. The Prose Edda says, that "when Ymir slept, he fell into a sweat, and from the pit of his left arm was born a man and woman, and one of his feet engendered with the other a son from whom descended the Frost-Giants, and we, therefore, call Ymir the Old Frost-Giant."

HU, the supreme god of the ancient Cymri, who, with his spouse CERIDWEN (which see), dwelt at the extremity of an immense lake, called *Llion*, which was always threatening to burst its barriers, when a black beaver, the degenerate offspring of these two divinities, let out the waters, and a universal destruction took place. *Hu* is represented as winged. He is said to have drawn forth the destroyer out of the water, so that the lake should no more bring a deluge upon the earth. This he is said to have done by means of oxen. He also instructed the primitive race in the art of tilling the soil. He first collected and arranged them in different tribes, and transferred the Cymri or Celts into Britain. In various points there is thought to be an analogy between this deity and Noah.

HUGUENOTS, a name given to the Protestants of France at a very early period of their history. The earliest known instance of its occurrence is in a letter addressed by the Count de Villars, lieutenant-general of Languedoc, to the king, dated November 11, 1560, in which he terms the riotous Calvinists of the Cevennes, Huguenots. It is impossible, at this

distance of time, to ascertain with certainty the precise origin and meaning of the word. The derivation which D'Aubigné thinks the most probably correct is that drawn from *Hugon*, a gate in Tours, where the Protestants first assembled. Others derive it from a corruption of the first words of their protest, "Huc nos." Browning, in his 'History of the Huguenots,' gives no fewer than ten different derivations of the term, the most ancient of them taken from a work printed at Lyons in 1573, tracing it to John Huss, whose doctrines they professed, and from whom they were called in derision, "Guenons de Huss," or Huss's apes. Conder thinks a more probable etymology is found in the German word *eid genossen*, confederates, softened into *egnotes*, a term which was originally applied to the brave citizens of Geneva, who entered into the alliance against the tyrannical attempts of Charles III., duke of Savoy. See FRANCE (PROTESTANT CHURCH OF).

HULSEAN LECTURES, an annual series of theological lectures delivered at Cambridge under the will of the Rev. John Hulse, late of Elworth, bearing date the 12th July 1777. The course extended originally to twenty lectures, but is now reduced to eight.

HUMAN SACRIFICES. It is a melancholy fact, that, in almost all heathen nations at one period or another of their history, the practice has been found to exist of offering human beings in sacrifice to their gods. The earliest instance on record of this barbarous practice, is the ancient sacrifice to Moloch, in which children were caused to pass through the fire to this sanguinary deity. Attempts have sometimes been made to explain away the expression which describes this inhuman rite as indicating something less than the sacrifice of children; but all doubt as to the real existence of such a practice among the Jews is removed by the plain statement of the prophet Jeremiah vii. 31, "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." And again, in regard to the service of another false god, whose worship had been adopted by the Jews, the same prophet mentions, xix. 5, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." Both these quotations establish beyond a doubt that the Jews were chargeable, at least in the degenerate days of Manasseh, with offering human beings in sacrifice to heathen idols. In all probability, however, this cruel rite had been learned from the Canaanites, as indeed appears very plainly from Ps. cvi. 37, 38, "Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood." The practice of this horrid ceremony is expressly forbidden under pain of death in the

law of Moses, Lev. xx. 2, "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones."

Far from being limited to the Canaanites, human beings were offered in sacrifice by almost all the heathen nations of antiquity. The Egyptians, the Cretans, the Arabians, brought human blood to the altars of their gods. The ancient Mexicans deemed human sacrifices the most acceptable offerings which they could present to their deities. Tacitus relates that it was the custom of the ancient Germans to sacrifice human victims to their gods. The Phœnicians, the Cyprians, the Rhodians, all had human sacrifices. In the early ages of Grecian history such a mode of propitiating their deities seems to have prevailed, and Pausanias informs us that the practice of shedding the blood of human victims in honour of *Zeus Lycaeus*, existed in Arcadia, and it appears to have continued down to the time of the Roman emperors. In Leucas, every year at the festival of Apollo, a man was thrown from a rock into the sea. At an annual festival, also, called *Thargelia*, which was celebrated in honour of the Delian *Apollo* and *Artemis* at Athens, two human beings were burnt on a funeral pile, the one sacrificed in behalf of the women of Athens, and the other of the men. It is not certain that on every return of the festival such a sacrifice was offered, but more probably it was reserved for extraordinary emergencies, such as the occurrence of heavy calamities seriously affecting the welfare of the city. In the later ages of the history of Greece, the custom of sacrificing human victims seems to have disappeared before the advancing progress of civilization.

Among the Romans, also, human sacrifices existed. To Saturn human victims were offered. "As Saturn," says Tertullian, "did not spare his own children, so he persisted in not sparing those of other people; for parents offered up their own children to him." Curtius and the Decii are well known examples in Roman history of self-sacrifice for the good of the country. Among the early Italian nations, more particularly the Sabines, votive offerings, like that of Jephtha in Old Testament history, often involved the sacrifice of human beings. But even in the latest period of the Roman republic, an instance of such bloody offerings is to be found. In the reign of Julius Cæsar, when a military insurrection took place, two of the soldiers were sacrificed to *Mars* in the Campus Martius.

Human sacrifices seem to have formed an essential part of the Druidical religion. Procopius Cæsariensis, who flourished so late as the sixth century affirms that these sacrifices were offered by the Druids in Gaul in his time; and Strabo expressly declares, that it was because the Druids offered human sacrifices that the Romans were determined to

abolish their religion. Cæsar, in speaking of this custom as it existed among the Gauls, says, "Those who are afflicted with any grievous distemper, or whose lives are hazarded in war, or exposed to other dangers, either offer up men for sacrifices, or vow so to do; and they make use of the Druids for their priests upon such occasions, imagining their gods are to be satisfied no other way for sparing their lives than by offering up the life of another man." There is no doubt that the Druids followed the same cruel practice also in Britain.

Numberless are the ancient divinities who seem to have delighted in blood. Cyprus sacrificed a man every year to Agraulus, Rhodes to Saturn, Chios, Lesbos, Tenedos to Bacchus, Phœcia to Diana, Lacedæmon to Mars. The sacrifice of children, as we have seen, had its origin among the Canaanites and the Phœnicians. Colonies from these nations carried the practice to Cyprus, to Crete, to the coasts of the Ægean Sea, to Carthage, Sicily, and Sardinia. From the Canaanites, also, doubtless, had the Moabites and Ammonites learned the custom. It existed among the Syrian worshippers of Adonis, among the Lydians towards the north, and among the Arabians towards the south. We find it also among the ancient Scandinavians, and even among the primitive races of Peru and of Mexico, as well as among the savages of Florida. Some nations have persuaded themselves that the gods would be satisfied with the blood of old men, of prisoners of war, of slaves, or criminals. Such was the case with the Egyptians, the Syrians, the Scythians, the Celts, the Germans, the Slavonians, and even the Persians, the Greeks and Romans. But other nations carry farther still this horrid immolation of human victims. The ancient Mexicans, and even, at this day, some tribes of Western Africa, butcher their prisoners of war by hundreds, and even by thousands, in one day, not to propitiate the gods but as a triumphal offering in honour of victory over their enemies.

In many of the nations of modern heathendom, the practice of offering human victims to the gods still exists in full vigour. Not to speak of the cruel acts of self-torture perpetrated by the votaries of *Kali* and *Durga* among the Hindus, numberless human sacrifices were offered down to a recent period by the Thugs under the sanction of their patron goddess *Kali*, and by the Khonds of Goomsoor, who, till very recently, offered up their annual *Merias* or human victims. In the *Kalika Purana* minute directions are given for the performance of a human sacrifice, by which the goddess *Kali* is said to be rendered propitious for a thousand years. What multitudes have sacrificed themselves to the idol *Jagat'nath*, and what multitudes more have given up their lives to the waters of the all-devouring Gunga! Dr. Spry, in his 'Modern India,' gives an account of a tribe, in the Nagpore district, who not only sacrifice human victims, but feast upon the sacrifice. See CANNIBALS.

The practice of offering human sacrifices has pre-

veiled, to some extent, among the North American Indians, and is still found attended with shocking barbarism among most of the heathen tribes of Southern and Western Africa. The same rite was generally prevalent among the islands of the Pacific before the introduction of Christianity, and even yet has not altogether disappeared among the Pagan inhabitants of some of those islands.

HUMANISTS, a class of thinkers which arose in Germany towards the end of the eighteenth century, originating chiefly from the diffusion of the writings of Rousseau. Their views were thoroughly infidel, their chief aim being to sink the *Christian* in the *man*. Hence the name given to their system, which was usually called *Humanism*. It sought to level all family distinctions, all differences of rank, all nationality, all positive moral obligation, all positive religion, and to train mankind to be *men*, as the first, the last, the highest accomplishment. This was the kind of education which Rousseau professed to represent in his 'Emile,'—a work which sapped the foundations of Christian principle in the case of multitudes both in France and Germany. In the latter country particularly, the Deistic tendencies which were fostered by the writings and the example of Frederick II., began to shoot forth in the direction of Humanism. The practical aspect which it now assumed, was that of the Philanthropic education, as it was termed, of Basedow. The first *Philanthropinum* was formed at Dessau in 1774. One of its fundamental regulations was, that all religious distinctions were to be entirely kept out of view, and the private devotional exercises, accordingly, were so framed as that nothing should be done which would not be approved of by every worshipper of God, whether he were a Christian, Jew, Mohammedan, or Deist. In the system of teaching, which was adopted by Basedow, and the others who followed in his wake, the chief object was not so much to impart knowledge as to develop all the human powers and faculties. The entire education was based on the supposed goodness of human nature. "While the former education," says Dr. Kahnis, in his 'Internal History of German Protestantism,' "had required all which it was in the power of youths to do, whether it gave them pleasure or pain, the philanthropic education asked, in the first place, What is in accordance with the nature of the child? What affords him enjoyment? How do all the inclinations and dispositions of childhood find their suitable sphere? The delight of children in bodily exercise is made use of as bodily gymnastics; the inclination for play, as mental gymnastics; walks, as opportunities for educating and teaching; ambition as a moral engine. But although the Philanthropina at first promised to teach every thing better and more quickly than the ordinary school did, yet it soon appeared that linguistic knowledge, and all matters of memory, would not thrive. Because they would not teach any thing from without, and mechanically, but would develop

every thing according to nature, rational knowledge such as logic, mathematics, arithmetic, natural religion, and morals, as well as those sciences based upon perception, experience, and advantage, were there chiefly cultivated. The fresh youth, grown up under fine bodily training, simply and easily dressed in an age of wigs and pigtails, walked about the fields and forests to acquire a knowledge of nature; went into the workshops of tradesmen to acquire a knowledge of common life, with its arts and wants; exercised themselves in the labour of the husbandman, in the art of the citizen, in order to stand a future like that of *Robinson Crusoe*, better than the hero of that book himself."

The plausible manner in which Basedow, Campe, and others had set forth the advantages of this system of philanthropic education blinded the minds of many to its true character. But the spell was speedily broken, the delusion vanished. Men began to look coldly at this utilitarian mode of educating the human being. The Philanthropic Humanism soon gave place to a higher Humanism, which began to spring out of the ardent study of the ancient classics. But neither the one species of Humanism nor the other was fitted to render the human being either morally good or practically useful, but thoroughly selfish in his whole nature and actings. He was not trained to be a member of a family, of a nation, of a church, but of that great totality, the human race. A training so vague and unpractical was altogether unsuited to man in the various positions which he is called to occupy in this world, or to fit him for a higher sphere in the world to come.

HUMANITARIANS, a name sometimes applied to those modern *Socinians* who maintain, with Dr. Priestley, the doctrine of the simple humanity of Christ. Socinianism, in its original form as taught in the Racovian Catechism, and in the writings of the Polish divines, admitted the miraculous conception, and inculcated the worship of Christ. Dr. Priestley, however, anxious to remove what he considered the corruptions of Christianity, carried his Socinian principles to their full length, and taught that Jesus was a mere man, the son of Joseph and of Mary, and naturally as fallible and peccable as Moses, or any other prophet. This view of the nature of Christ is held by the modern school of Socinians in Britain, which may be said to have been founded by Dr. Priestley, and consolidated by Lindsey, Belsham, and others. That portion of their creed which relates to the person of Christ, and which may well entitle them to the appellation of Humanitarians, is thus expressed by Belsham in his 'Calm Inquiry': "That Jesus of Nazareth was "a man of exemplary character, constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties." See SOCINIANS.

HUMANITY (RELIGION OF), a species of infidelity which has grown up during the last twenty years in Britain and America. It is a kind of idealism,

which resolves all true religion, not into any of the special forms of belief which are found in the world, but into the instincts of humanity. This system of thought is sometimes called the *Absolute Religion*, ignoring all written revelation, and finding religion only in the outward universe, and the inward man. Thus Theodore Parker, one of the most able expositors of the system, remarks, that "we are never to forget that there is no monopoly of religion by any nation or any age. Religion itself is one and the same. He that worships truly, by whatever form, worships the Only God. He hears the prayer, whether called Brahma, Jehovah, Pan, or Lord; or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian, who bowed down to wood and stone—many a grim-faced Calmuck, who worshipped the great God of storms—many a Grecian peasant, who did homage to Phœbus-Apollo when the Sun rose or went down—yes, many a savage, his hands smeared all over with human sacrifice, shall come forth from the east and west, and sit down in the kingdom of God, with Moses and Zoroaster, with Socrates and Jesus."

In regard to the name of the system, Mr. Parker says, "I call this the Absolute Religion, because it is drawn from the absolute and ultimate source; because it gives us the Absolute Idea of God—God as Infinite; and because it guarantees to man his natural rights, and demands the performance of the absolute duties of human nature." Mr. W. J. Fox, who, though formerly a *Unitarian*, has adopted a creed identical with that of Mr. Parker, calls it a Religion of Humanity, stating that, in his belief, "the source of all revelation is the moral constitution of human nature, the human mind and heart."

The views of the writers, both in England and America, who have adopted the Religion of Humanity, are thus set forth in the Westminster Review, which is their ablest organ in this country: "It is not the *presence* of God in antiquity, but his presence *only* there,—not his inspiration in Palestine, but his withdrawal from every spot besides,—not his supreme and unique expression in Jesus of Nazareth, but his absence from every other human medium,—against which these writers protest. They feel that the usual Christian advocate has adopted a narrow and even irreligious ground; that he has not found a satisfactory place in the Divine scheme of human affairs for the great Pagan world; that he has presumptuously branded all history but one as 'profane;' that he has not only read it without sympathy and reverence, but has used it chiefly as a foil to show off the beauty of evangelic truth and holiness, and so has dwelt only on the inadequacy of its philosophy, the deformity of its morals, the degenerate features of its social life; that he has forgotten the Divine infinitude when he assumes that Christ's plenitude of the Spirit implies the emptiness of Socrates. In their view, he has rashly undertaken to prove, not *one positive fact*,—a revelation of Divine

truth in Galilee;—but an *infinite negative*;—no inspiration anywhere else. To this *negation* and to this alone is their remonstrance addressed. They do not deny a *theophany* in the gift of Christianity, but they deny two very different things, viz. 1. That this is the *only* theophany; and 2. That this is theophany *alone*; that is, they look for *some* divine elements elsewhere, and they look for *some* human here. It is not therefore a smaller, but a larger, religious obligation to history, which they are anxious to establish; and they remain in company with the Christian advocate so long as his devout and gentle mood continues; and only quit him when he enters on his sceptical antipathies."

One marked characteristic of this the latest form which infidelity has assumed, is a rejection of all outward revelation, except in so far as it is an expression of the fundamental beliefs inherent in our spiritual nature. It demands of every man that if he would find religion, he must look not to the Bible, the Koran, or the Shastras, but to the original intuitions of his own heart. There he will find engraven in indelible characters the primitive idea of an Infinite God, and this one idea is sufficient in the view of the writers whose opinions we are now considering, to give shape and form, as well as impulse and energy, to the religion of every age and people. "Nor can these," says Mr. Hardwick, in his 'Christ and other Masters,' "be termed the speculations of a band of ignorant or dreamy mystics. They are entertained by men of learning; who profess moreover a peculiar interest in the progress of civilization, and who labour to advance what they believe to be the disenthralment of the human spirit. They affirm that something higher, deeper, heavenlier, is reserved for us; that growth must be expected and promoted not only in our apprehension of religious truth, but in the orb of truth itself; that their peculiar mission is to hasten this result by showing man his real dignity and destiny, by sounding all the depths of human consciousness, and calling to their aid the newest facts of history and the last discoveries of science. They do not, indeed, condemn the worthies of antiquity. The statues of Confucius, Moses, and Pythagoras; of Socrates and Zoroaster; of Buddha, Christ, and Apollonius; of Mani and Muhammed, are all elevated side by side in the Walhalla of spiritualism. These all in different measures are applauded as the saints, the prophets, the apostles of their age; yet, notwithstanding the enormous latitude of his belief, the spiritualist is not content with any of the forms in which religion has hitherto appeared on earth. However well adapted to peculiar countries or to transitory phases of the human mind, they are unequal to the wants and the capacities of the present century. He would not himself have worshipped either with his 'swarthy Indian who bowed down to wood and stone,' or with his 'grim-faced Calmuck,' or his 'Grecian peasant,' or his 'savage,' whose hands were 'smeared all

over with human sacrifice; but rather aims, by analysing the principles of heathenism and cultivating a deeper sympathy with what is termed the 'great pagan world,' to organise a new system which he calls the Absolute Religion, the Religion of Humanity, the Religion of the Future. From it all special dogmas are to be eliminated; sentiments which every one may clothe according to his fancy, are to occupy the place of facts; the light of a spontaneous Gospel is to supersede the clumsy artifice of teaching by the aid of an historical revelation. Thus, while the promoters of this scheme affect the greatest reverence for the wisdom and the so-called 'inspirations' of the past, they aim to soar indefinitely above it. Nearly all the doctrines of ancient systems are abandoned or explained away, as things which really have no stronger claim upon us than the cycle of luxuriant myths that captivated Greek imaginations in the pre-historic period. The Christ and Christianity of the Bible are thus virtually denied: 'superior intellects' are bidden to advance still higher, to cast off as worthless or ill-fitting the old garments of the Church, to join the standard of the Absolute Religion, and so march forward to the 'promised land.'

The only positive and prominent article of the creed of this sect of infidels is, that there is one Infinite God, and beyond it is a mere series of negations. Thus Mr. Parker, "Of course I do not believe in a devil, eternal torment, nor in a particle of absolute evil in God's world or in God. I do not believe that there ever was a miracle, or ever will be; everywhere I find law,—the constant mode of operation of the Infinite God. I do not believe in the miraculous inspiration of the Old Testament or the New Testament. I do not believe that the Old Testament was God's first word, nor the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact. Prophets and Apostles did not monopolize the Father: He inspires men today as much as heretofore. In nature, also, God speaks for ever. . . . I do not believe in the miraculous origin of the Hebrew Church, or the Buddhist Church, or the Christian Church; nor the miraculous character of Jesus. I take not the Bible for my master, nor yet the Church; nor even Jesus of Nazareth for my master. . . . I try all things by the human faculties. . . . But at the same time, I reverence the Christian Church for the great good it has done to mankind; I reverence the Mahometan Church for the good it has done,—a far less good."

Such is the Absolute Religion, or the Religion of Humanity, which some writers in our own day would extol as destined to form a new era in the history of religious thought, but which from its very meagreness and vagueness is in all probability destined ere long to dwindle away and be forgotten.

HUMILIATI, an order of Romish monks which originated in A. D. 1164. They were brought out of Lombardy into Germany, as captives by Barbarossa,

who after a time permitted them to return into their own country, where they built monasteries, and gave themselves up to fasting, prayer, and meditation. They followed the rule of St. Benedict, and were approved and confirmed by Pope Innocent III. Their dress was a plain coat, a scapular, and a white cloak over it. They were suppressed by Pius V. in 1571, on account of the degenerate and immoral habits which had begun to characterize the monks of the order.

HUNGARIAN CONFESSION, a Confession of the Reformed Churches in Hungary, drawn up at a Synod held A. D. 1557. It consisted of eleven articles.

HUNGARY (PROTESTANT CHURCH OF). The kingdom of Hungary, though once mighty and powerful, has for some time been a mere political dependency of the Austrian empire. The climate is temperate and healthy, the inhabitants industrious and active, and the country, by proper cultivation, is capable of supplying within itself all that the necessities and comforts of life demand. When Rome was mistress of the world, Hungary was colonized by that warlike people, from whom it received the name of Dacia; and on the irruption of the northern nations, it was overrun, first by the Goths, and afterwards by the Huns, who were followed in succession by other equally savage tribes, until the days of Charlemagne.

The ninth century found Hungary in the hands of the Magyars, the ancestors of its present inhabitants, a rude and warlike, and withal, an idolatrous people, worshipping Mars as their chief god, and paying their adorations also to the sun and moon, the earth and fire. It was about this period, when the Magyar faith predominated, that Christianity began to be introduced into the country, and to spread silently and slowly, but not on that account the less surely, among all classes, from the palace to the peasant's hut.

It is with Stephen, a prince who ascended the throne in A. D. 997, at the early age of eighteen, that the history of Christianity in Hungary properly commences. The period of Stephen's accession had been preceded by events of the greatest magnitude and interest. Charlemagne had succeeded, though not without bloodshed, in spreading Christianity in Germany; and about the year 890, the Christian religion had been established in Bohemia. Poland not long after embraced the true faith; and missionaries from Italy and Greece poured into all parts of Hungary. No sooner had Stephen succeeded to the government, than under the influence of his pious mother and the Christian teachers, he made an open profession of Christianity, calling upon his people, under heavy penalties, to take the same step. Such a daring infringement of the rights of toleration was met by the most determined opposition on the part of the people, who broke out into open rebellion. The young king attacked the insurgents, and speed

ily reduced them to subjection. Having succeeded in restoring quiet and order in the kingdom, he passed various laws in favour of Christianity, enforcing a strict observance of the Sabbath, building and endowing churches, establishing schools for the education of youth, and endeavouring in every possible way to advance the religious welfare of his people.

The beneficial influence of Stephen's exertions however was not long in being completely neutralized. The Magyars still loved their idolatry, and seized the first opportunity that occurred after the death of Stephen to demolish all that bore the Christian name. An attempt was made by more than one sovereign to repress the violence of the people, and to restore the true religion; but with the exception of Ladislaus, a long unbroken line of princes only prolonged the darkness which now covered the land. It is pleasing however to notice, that so early as the year 1176, there were many to be found in Hungary adhering to the doctrines of the Waldenses, who had sought an asylum in that country from the intolerance and persecutions of Rome. There that devoted people laboured for many years in spreading among the Magyars the pure and unsophisticated doctrines of Bible truth. Rapidly increasing in numbers, we find them, about the year 1315, amounting to 80,000. No wonder, that both from their numbers and their zeal, the Waldenses in Hungary should have caused no little anxiety to Rome. Calumny, the ever ready weapon of the Papacy, was resorted to with unsparing malignity. These active propagators of pure Christian truth were represented as teaching the most terrible heresies. But all was unavailing. The cause of Christ steadily advanced; and many, even of the nobility, embraced the new doctrines.

Thus did the Waldenses continue to maintain their ground in free Hungary until the reign of the emperor Sigismund, in the beginning of the fifteenth century. It was at this eventful period in the history of Protestant truth that John Huss arose, who, followed by Jerome of Prague and other pious and devoted men, openly proclaimed the Pope of Rome to be antichrist. The consequences of such plain declarations of their conscientious convictions were such as might have been expected wherever the Papacy is concerned. Both Huss and Jerome were burned at the stake. But these noble men died as became martyrs to the truth of God. On their way to the stake they sang hymns; and as Æneas Sylvius remarks, "no mere philosopher ever suffered the fiery death so nobly as these men did."

From that moment Protestant truth made the most astonishing progress. The Hussites, as they were now called, were to be found in multitudes in Hungary and Transylvania. The Scriptures were translated into the native language; and as a natural result, more especially in days of fiery persecution, the Word of God grew mightily and prevailed. In almost every part of Hungary, many congregations of the Hussites were formed, and churches

built, where they worshipped God according to their consciences. The progress of Bible truth annoyed Rome very much; but what was to be done? If the Hussites were to be driven from Hungary, such a step would only propagate the evil, not arrest it. The new doctrines must be extirpated, whatever may be the consequences. Torrents of blood may flow, but Rome is inexorable. How true is it, that "she makes herself drunk with the blood of the saints." In the year 1444, Cardinal Julian concluded a contraet with King Uladislaus, that the Hussites, wherever found, should be completely destroyed. Providence, however, thwarted this bloody decree. Before it could be carried into execution, King Uladislaus was killed in battle, and Cardinal Julian also was slain in attempting to escape. Thus did the Lord mercifully deliver his people, as he has often done of old, by the destruction of their foes.

Though the hand of persecution was thus mercifully stayed for a time, the Hussites became at every little interval the victims of the most cruel treatment, and always at the instigation of Rome. Representing them as maintaining opinions the most heretical and blasphemous, the adherents of the Papacy called upon the civil power to put forth its strong arm for their destruction. Too often were such appeals listened to, and these faithful followers of Jesus were subjected to sufferings of the most cruel and heartless description. It was remarkable, that for some time before the dawn of the Glorious Reformation, they were permitted to live in quietness and peace, prepared to hail the blessings of that happy era in the history of the Christian Church.

As the era of the Lutheran Reformation approached, religion in Hungary, as elsewhere, had degenerated into empty ceremony. Rome endeavoured as usual to support her authority and influence by the propagation of lying wonders; and the better educated among the people, especially among the nobility, were disgusted with the palpable tricks which were attempted to be palmed upon them. In this condition of things, more especially taken in connection with the previous success of the Hussites, the Reformation, as may easily be supposed, was hailed in Hungary as a happy deliverance from the ignoble fetters of a degrading and idolatrous superstition. No country more readily declared in favour of the Reformation. The way had no doubt been previously prepared to no small extent by the zealous labours of the Hussites, in proclaiming far and wide the truth as it is in Jesus; and the good seed of the Word had also been sown by the German troops, who came to help Hungary against the Turks. Accordingly, at so early a period as 1521, so numerous were the adherents of Luther in Hungary, that it was deemed necessary to read a condemnation of the writings of the Reformer from the pulpits of the principal churches.

One of the most zealous and active in propagating throughout Hungary the tenets of Luther was Simon Grynaeus, a professor in the academy in Ofen, who was in consequence imprisoned, but only for a short time, public opinion having risen so strongly in his favour as to demand his speedy liberation. For a considerable period the truth advanced among all classes, but a sudden and fearful check was given to its progress by the publication of the edict of King Louis in 1523, according to which, "All Lutherans, and those who favour them, as well as all adherents to the sect, shall have their property confiscated, and themselves be punished with death, as heretics and foes of the most Holy Virgin Mary." This violent decree, though it seemed to satisfy the priests, did not produce the desired effect. The truth still made progress, and at length in 1525, Louis was prevailed upon by the Romish clergy to issue a decree, that "All Lutherans shall be rooted out of the land; and wherever they are found, either by clergy or laymen, they may be seized and burned."

This bloody law Louis had so far yielded to the priests as to enact, but now that it was enacted he had not courage to execute it. All that he could be persuaded to do, was to write to the authorities of the different towns, reminding them of their duty. Providentially, at this critical period in the history of the Protestant Church in Hungary, political events arose which directed the attention of the king in another channel, and produced a most powerful effect on the progress of the Reformation in that country.

Soliman, the then reigning emperor of Turkey, was resolved upon the subjugation of Hungary. So boldly had he carried forward his plans, that early in 1526 Belgrade was taken; the Turkish emperor was already in Peterwardein, the Hungarian Gibraltar, and Louis, though his treasury was exhausted, was summoned to pay immediate tribute. On the 23d July, the king set out to meet his powerful enemy, and on the 29th August he was signally defeated in the plain of Mohács; and in attempting to fly, Louis's horse fell backwards, and crushed him to death in the mud. The carnage on that eventful day was tremendous. Seven bishops, twenty-eight princes, five hundred nobles, and twenty thousand warriors lay on the field.

This sanguinary engagement, while it cut off large numbers of the bitter persecutors of the truth, was productive of no ultimate benefit to the Protestant cause. On the death of Louis, two individuals contended for the throne, neither of them favourable to the Lutheran party. The consequence was, that persecution still raged in Hungary, prevented no doubt from reaching its former severity by the prevalence of civil war. With this unceasing strife time passed on, until at length arrived the 25th of June, 1530, when the Augsburg Confession was read. Its simplicity, clearness, and power, subdued many enemies, and converted them into decided friends of the truth.

About this time there arose in Hungary a man on whom the spirit of Luther had descended. Honour-ed with the friendship of the great reformer and his illustrious coadjutors, Matthew Devay had returned to his native land, resolved, in the strength of God, to preach the doctrines of the Reformation. He was remarkably successful in bringing over converts from Popery; and for this heinous crime he was imprisoned in Ofen. The following little anecdote connected with Devay's imprisonment is well worth relating: "It happened that in the same prison was a blacksmith, who in the shoeing had lamed the king's favourite horse, and the passionate John had sworn that he should die for it. The blacksmith heard Devay converse as never man spoke; the words were to him as the words of Paul to the jailer at Philippi, and the consequence was, that when the blacksmith was shortly after to be set free, he declared he would share Devay's fate as a martyr, for he also partook of the same faith. The king moved by this declaration, pardoned both, and set them free."

Soon after his liberation, Devay became pastor of Kashaw in Upper Hungary, which was then in the possession of Ferdinand. Jealous of the success of his eloquent invectives against Rome, the monks complained of him to the king, who had him brought immediately to Vienna, and given over for examination to Dr. Faber, the bitterest foe of the Reformation. For nearly two years Devay lay in prison, at the end of which time Ferdinand relented and liberated him.

This apostolic man was no sooner delivered from prison than he proceeded to itinerate in Hungary, preaching the Gospel, and assisting in the translation of the Epistles of Paul into the Hungarian language. Overjoyed with the thought that the truth was making such progress in Hungary, Devay hastened to Wittenberg to refresh the heart of Luther with the glad tidings. They were men of a kindred spirit, and no greater happiness did they know on earth than in hearing that the cause of God was advancing. In his absence, Devay's pastoral charge in Upper Hungary was occupied by a man of great learning and Christian courage, Stephen Szantai. A man of this stamp was not likely to escape the persecution of the monks, who demanded of Ferdinand that he should be arrested and punished as a heretic. The king, however, who had before this time relaxed in his opposition to the Protestant faith, proposed, to the dismay of the priests, that a public discussion should be held on the great disputed points of religion. This discussion took place in 1538. To oppose Stephen Szantai the monks had chosen Gregory of Grosswardcin. Szantai continued the discussion for several days, and after the umpires had noted all down, they came to present their decision to the king. They reported that all which Szantai had said was founded on the Scriptures, and that the monks had brought forward only fables and idle

tales "But," they added, "should we state this publicly, we are lost, for we should be represented as enemies to our religion; if we condemn Szantai, we act contrary to truth and justice, and would not escape Divine retribution." They begged, therefore, that the king would protect them from the danger on both sides. Ferdinand promised to do his utmost, and let them go.

From the tenderness which Ferdinand showed to Stephen Szantai, it appears plain, that Ferdinand's mind had undergone a great change; but that it was really a saving change, we have no satisfactory grounds for believing.

One circumstance which tended to promote the progress of Protestantism in Hungary, was the constant correspondence which the Reformers maintained with those of the princes and clergy, who were known to be friendly to the new movement. The truth spread far and wide among all classes of the people, and King Ferdinand, perceiving that the chasm which separated the Protestants from Rome was every day becoming wider, urged earnestly upon the Pope that he should summon a general council. At length the Council of Trent was appointed to meet on the 13th December, 1545. Two distinguished bishops were despatched as deputies from Hungary, and the instructions which they received show clearly that the king's views were far from unfavourable to the Reformation.

"Ferdinand charged them to use their influence to bring on the discussion respecting a reformation of morals first, and of faith afterwards; to have a reformation in the court at Rome; to have the number of cardinals reduced to twelve or twenty-four; to have the number of indulgences diminished; to have simony completely abolished, as well as all payments in spiritual matters; to have the clergy brought back to their original purity in dress, morals, and doctrines; to have the eating of flesh permitted, and the Lord's Supper administered in both kinds."

The sittings of this far-famed council lasted for eighteen years, during which those decrees were passed which form the established creed of the Roman Catholic Church down to the present day.

Ferdinand could not conceal from the Pope the deep disappointment which he felt at the result of the Council of Trent, more particularly in forbidding the cup to the laity. The remonstrance which he tendered, along with the advice of some of the bishops, extorted a bull in favour of communion in both kinds,—a concession which gave so much delight to Ferdinand that he had a medal struck to commemorate the transaction. It was not, however, until his son Maximilian I. succeeded to the throne that permission to the laity to use the cup in the sacrament was extended to Hungary. This prince, throughout the whole of his reign seems to have treated the Protestants with lenity if not with favour. With his son Rudolph, however, begins a period of thirty-two years, which

for the Church in Hungary abounded in sufferings and trials. It was by this cruel and bigoted king that the decree was passed, which once more sanctioned the persecution of all who dissented from the Church of Rome. In vain did the States protest against a decree so arbitrary and intolerant; the Protestant clergy were expelled in multitudes, and Popish priests appointed in their place.

The peace of Vienna, which was concluded on the 23d June, 1606, put an end for a time to the troubles of the Church in Hungary. It declared the persecuting decree to which we have just referred, to be illegal; it set aside all decrees which had been passed against the Protestants; it proclaimed liberty of conscience and free exercise of worship. The hero of this great achievement for the Protestant Church was destined to see little of its fruits. It was but a few months till the prince, in the vigour of manhood, sunk into his grave. He died from poison, on the 7th January, 1607, to the great grief of the Protestants by whom the loss of a prince so noble and generous was severely felt.

The Roman party now acquired fresh courage. The persecuting enactments were renewed, and attempts were made to crush the liberties of the Hungarian Church. In the providence of God, however, Hungary and Austria were transferred from Rudolph to his brother Matthew, who declared upon oath his determination to protect the rights and privileges of the Protestants. One of their party was elected palatine, and by his influence the Synod of Sillein was summoned, which went far by its decrees to place the Church of Hungary on a secure footing. The Popish party were exasperated. Within eighteen days the Cardinal and Archbishop Forgacs protested against the decrees, and pronounced a curse upon all who should observe them. The Protestants replied with the most determined boldness. A controversy ensued, which was conducted with intense bitterness on both sides. The Papists, however, through the influence which they possessed at court, succeeded in bringing the reformed party into fresh and even severer troubles. No attack made upon them did them so much injury as the appearance of a work, entitled 'The Guide to Truth,' which was published at Presburg in 1613. The author in this volume defended, with no small ingenuity, the doctrines of Rome, and represented Luther and Calvin as servants of Antichrist. Many were by this book—which was full of plausible reflections—drawn back into the Romish Church. Years passed away, and this dangerous work remained unanswered; the time was wasted in unseemly quarrels between the two sections of the Protestant Church—the Reformed and the Lutheran. These quarrels were very acceptable to the Romish clergy, but notwithstanding their dissensions the Protestant party continued to maintain their protest against Rome with firmness and zeal.

In the year 1618, through the influence of the

Jesuits, the Hungarian crown fell to the Archduke Ferdinand of Austria. At this period matters were in a very critical condition. "All Europe was in such a state of religious excitement as had not been the case since the time of Luther; and this was the work of the Jesuits and Pope Clement VIII., who had entered into a contract with the princes and kings of Europe, since the beginning of the century, to annihilate the Protestant name. As the storm raises the water, and drives the mud and scum to the top of the waves, so did they by their immoral principles goad the nations to madness. They had, within the memory of that generation, made France a great churchyard; and in the St. Bartholomew's Day—the height of their glory—they showed what they could do when aided by debased women and a fanatical king. By the Gunpowder Plot they would have destroyed England's liberty, had not Providence interfered and prevented. In Carinthia, Styria, and Austria, they had, in the name of the one true Church, 'out of which is no salvation,' practised deeds which cried to high heaven for a speedy vengeance. In Hungary, Bohemia, and Transylvania, they deserved the credit of having done only all the evil they could. In these lands, where a recognized constitution existed, and where considerable civil and political liberty prevailed, their influence was limited, and the people took to arms rather than bow themselves under the yoke of tyranny and unjust persecution."

With the reign of Leopold, however, in 1657, began the golden age of the Jesuits, and the decay of the Hungarian Church. The king, the Popish nobles, and the army, all combined to do their utmost to eradicate Protestantism from the land. But a small witnessing remnant were still to be found. "Putting their lives in their hands, there were a few pastors who either had not been summoned to Presburg, or who had not gone, and in lonely glens, in woods and mountains wild, in ruined castles and morasses, inaccessible except for the initiated, these men resided, and preached the Gospel to the faithful who were scattered over the land. From the dark cavern, scantily lighted, arose the psalm of praise sung to those wild melodies which to this day thrill the heart of the worshipper. From lips pale and trembling with disease, arising from a life spent in constant fear and danger, the consolations of the Gospel were proclaimed to the dying. The Lord's Supper was administered; fathers held up their infants to be devoted in baptism to Him for whom they themselves were willing to lay down their lives; and, amid the tears which oppression wrung from them, they joined their hands and looked up to Him who bottles up the tears, and looked forward to a better land beyond the grave."

This melancholy state of matters continued until the death of Leopold in 1705. His successor was Joseph the First of Austria, whose accession to the throne proved the dawn of a better day to the Hun-

garian Church. But alas! how short. In the midst of his benevolent efforts to restore peace and harmony among his subjects, he was suddenly cut off by an attack of small-pox.

Shortly after the sudden and unexpected death of Joseph the First, the Protestant Church in Hungary obtained a considerable share of religious freedom by the establishment of the "Peace of Szathmar," which was signed on the 10th May, 1711. For some time the Popish bishops attempted to evade the conditions of this famous treaty, but the succession of Charles to the vacant throne put an end to the arbitrary acts of the clergy, and secured impartial justice to the Protestants. At length, however, the Romanist party so far succeeded in gaining an influence over the mind of the king, that he was prevailed upon, at their instigation, to pass an edict, imposing various restrictions upon the Protestant pastors. Such public enactments were extorted from Charles completely in opposition to his own individual wishes; and on all fitting occasions, therefore, he lent his powerful protection to the oppressed adherents of the Protestant cause, defending them, as far as he possibly could, from their sworn enemies—the Jesuits. But in secret defiance of the royal inclination, freedom of conscience and of religious worship were little more than nominally enjoyed. At length the complaints which reached the king were so numerous, that a royal commission was summoned to meet at Pesth on the 16th March, 1721, with the view of adjusting matters between the two great religious parties in the country. The attempt proved utterly abortive. The commission was completely divided in opinion. Warm debates arose, and at length the king found it necessary to adjourn the meeting *sine die*.

Charles was at heart an amiable and kind-hearted person. He grieved over the feuds and animosities which so much disturbed the tranquillity of his kingdom. Many were his efforts to establish harmony and peace, but all had hitherto been unsuccessful. At length he hoped to find a remedy for these crying evils, in the establishment of a new court, which he constituted under the name of a deputy privy council. It consisted of twenty-two members, nominated by the king—the Palatine being always president; and the purpose for which it had been appointed, was to publish and to watch over the execution of the laws of the land. This council, however, completely disappointed the expectations of the king. Instead of being impartial, all its decisions were one-sided; so that it was well termed by one of the Popish bishops of the time, the "hammer of the heretics." The king's influence in favour of the Protestants was now gradually decreasing. He summoned a diet at Presburg in 1729, but without the least effect. Still the Protestants hoped, that when the report of the Pesth Commission should be given in and examined, the king would have good ground for publishing an authoritative edict in their favour

Here, also, their hopes were blasted. Charles issued a series of resolutions, which infringed upon the rights of the Protestants, and gave no small encouragement to the Popish party. In vain did the Protestants remonstrate. The king followed up his "Resolutions" by an Imperial decree, directing all the churches still in possession of the Protestants, which had not been guaranteed to them, to be confiscated.

The sovereign was now completely under the influence of the Jesuits. The kingdom was ruled on the principles of Rome. No promise, no contract, no oath, was kept with heretics. Even the private religious exercises, in the families of the Protestant nobility, were often prohibited on the most frivolous and vexatious grounds. The writings of Protestant authors were subjected to a strict censorship, which was entirely in the hands of the Jesuits, whose arbitrary decisions knew no limits. Feeble attempts were made by the Court of Vienna to check the tyrannical domination exercised over the Protestants; but Rome has a thousand means of defeating the temporal power, and the persecution therefore, though perhaps in a more concealed form, raged as fiercely as ever.

At length Charles VI. died, and was succeeded by his daughter, Maria Theresa, who was crowned on the 18th March 1741. Shortly after the new sovereign had ascended the throne, and even before her coronation, a deputation appeared in Vienna, and presented a petition, setting forth, in strong colours, the numerous grievances of the Hungarian Protestants. To this petition, the queen, by the advice first of her chancellor, and then of her privy council, returned no answer. The queen and the Protestant cause were still in the hands of the Jesuits. The utmost restrictions were put upon the Protestant schools. The popish bishops and archdeacons interfered in a most provoking way with all the affairs of the Protestant churches. In many cases the marriage with Protestants was forbidden unless the Protestant party should consent to join the Church of Rome; or if it was tolerated, all the children were regarded as by right belonging to that church. The husband was no longer "the head of the wife" in this respect, but all must be subject to the priests, who made themselves "lords over God's heritage."

Several foreign powers, but more especially the King of Prussia, attempted to interfere on behalf of the Protestants, but without much effect. The Jesuits and their colleagues, the Romish bishops of Hungary, continued to carry on the work of persecution. Heavy fines were imposed for holding religious meetings; the Protestants were removed from all civil offices, and their pastors were subjected to examination by the bishops and archbishops.

It is impossible to enumerate the complicated trials and sufferings to which the Protestants in Hungary were exposed under the reign of Maria Theresa. The Seven Years' War with Prussia broke out, but

brought with it no relief to the persecuted Protestants; and when at length, in 1763, the peace of Hubertsburg was ratified, Popish intolerance continued as strong as ever.

On the death of her husband, Francis First, who was cut off in 1765, Maria Theresa gave her son Joseph a share in the government. This arrangement was productive of little improvement in the state of the Protestants. About this time the Romanists commenced a system of active proselytising in Hungary, erecting missionary institutions in the districts where the Protestants chiefly resided, and engaging in street and field preaching, with the view of gaining over, if possible, some to the adoption of Popish principles. But these efforts were almost entirely fruitless. The Bible was so widely diffused among the Protestants, and they were so well acquainted with Scripture truth, that they had no relish for those idle legends and miraculous tales in which the sermons of the friars so much abounded.

It so happened, in the providence of God, that about this time the Emperor Joseph set out on a tour through his Hungarian dominions. This brought him much in contact with Protestants, with whom he freely conversed, and thus became intimately acquainted with their grievances. He was not long in discovering, that the Jesuits were the principal cause of all the calamities and immorality which prevailed. The influence, besides, of the minister Kaunitz over the mind of the Empress was considerable, and this influence he used to turn her against the Jesuits. In 1773, accordingly, was the order of the Jesuits suspended, and with the banishment of these enemies of the truth a new day dawned upon Hungary. The Protestant church now began to rouse herself from the torpor into which she had fallen. The Roman Catholic priests and bishops were prohibited from having any communication with Rome, otherwise than through the foreign secretary at the Court of Vienna. It was forbidden to apply to Rome for dispensations in case of marriage and for divorces. New decrees were from time to time published, limiting the authority of the priests and relieving the Protestants. On the 24th March, 1781, all connection was ordered to be broken off between the monasteries of the country and foreign monks or inspectors. None but natives could be received into the religious brotherhoods, and neither monks nor nuns dared collect money to send out of the kingdom. It was also ordered, that no papal bull should be published in any part of the empire without first having obtained the emperor's sanction.

This was the dawning of a bright day for the Protestants. But in this same year (1781) the great principles of Christian freedom were nobly vindicated by the publication of the *Edict of Toleration*, which gave full liberty to the Protestants to follow out their conscientious convictions without let or hindrance of any kind. Soon after the promulgation of this famous and welcome edict, a meeting of

Protestants was held at Pesth, at which a vote of thanks to the emperor was passed, which was written in Latin and German, and sent to Vienna under charge of a numerous deputation.

The reforms introduced by Joseph were far from being agreeable to the Papists, who now felt that their authority and influence were completely destroyed. The Pope, Pius VI., became alarmed, and he resolved to pay a visit to the minister Kaunitz, hoping to gain him over to his side, and in this way perhaps to influence the Emperor. Kaunitz, however, received his Holiness without any ceremony, and cautiously avoided all allusion to ecclesiastical topics. The emperor hoped that the recent measures of toleration were approved by his Holiness, but assured him at the same time, that if they were not, he could dispense with his approbation. The Pope, having received from Joseph a present of a cross set with diamonds, value £20,000, went on his way to Rome, and the emperor pursued his course of reform quite unmoved. The Protestants were permitted to print their Bibles and other religious books in the country. The books, but especially the Bible, which had been confiscated during the previous reign, were ordered to be restored, and, shortly after, the compulsory attendance of Protestant children on Popish schools was dispensed with.

Such measures naturally enraged the adherents of the Church of Rome, and calumny, her usual weapon, was employed against the emperor—the report being widely spread, that he was disposed to leave the Romanist and join the Protestant party. So far had this groundless rumour been diffused, that Joseph found it necessary to publish a disclaimer in the most earnest terms. He did not however pause for a moment in the work of reform. A national school system, on the most liberal plan, was introduced, and the Protestant schools were placed on the best footing. In the year 1785 all bishops were removed from the civil and judicial offices which they held, and their power in other respects was very much limited. The time was not to be long, however, in which the Protestants could enjoy such favours. The emperor was hastening fast to his grave. On the 28th January, 1790, he was so far exhausted with the opposition made to his benevolent plans, that with his own hand he withdrew many of the reforms which he had introduced; but he still retained the famous Edict of Toleration and the new parishes which he had formed. In less than a month he was found sitting up in his bed in the attitude of prayer, but life had fled.

The reign of Leopold II., who succeeded to the throne on the death of Joseph, was very brief, but long enough to manifest with sufficient clearness that the new sovereign was resolved to follow in the steps of his predecessor. In February, 1792, he was cut off by a violent inflammation, and his son, Francis I., succeeded to the government. This was the commencement of a new series of an-

noyances and persecutions which the Protestants experienced at the hands of the Romanists. The cruelties of the French Revolution gave the Roman party an opportunity of representing their church as the only bulwark against anarchy. According to them, the Revolution was the cause of all the evils in France. The king was often absent, and advantage was frequently taken of this circumstance to treat the Protestants with harshness and severity. Francis wanted firmness, and matters therefore grew gradually worse, until at length, in 1799, a complaint and petition, occupying sixty sheets, was handed to the emperor; but pretexts of one kind or another were constantly found to leave the Protestants without relief. Attempts were meanwhile made to reduce their number, by encouraging the youth to be sent to Roman Catholic schools.

The state of the Continent, for the first sixteen years of the present century, was such, that little could be done to protect the Hungarian Protestants against the persecutions of the Romanists. At length, in April, 1817, a deputation from both the Lutheran and Reformed Churches proceeded to Vienna, with the view of laying their grievances at the foot of the throne. The emperor received them with the utmost civility, and promised, along with the Prime Minister Metternich, to see that justice was done to the Protestants of Hungary. These promises, however, were far from being realized. A time of severe trial soon broke loose on Hungary, and the schools experienced the withering blast. When the king came to Hungary in 1822, a Protestant deputation again waited upon him, and was kindly received. After a lengthened audience, the deputation was dismissed with the assurance that, on his return to Vienna, the emperor would attend to all their grievances and have them redressed. In vain do we search for any of the good fruits which the Protestants anticipated from this interview with the emperor. A diet was summoned at Presburg in 1825, and here the Protestants did their utmost to obtain relief, but the majority was too heavy against them. Matters continued much in the same state until the death of the king in 1835.

With the death of the king the Protestants had expected a change of ministry, but Metternich still continued at the head of the government, and all went on as before. In 1843 a royal resolution appeared, declaring that all the different confessions should have equal rights and privileges, and at the same time recommending that the education of the children of mixed marriages should be left to the free choice of the parents, as they might choose to agree between themselves. This royal resolution was unsatisfactory both to Protestants and Papists.

The Hungarian insurrection, which broke out soon after this period, was not a little hastened on by the publication of an edict by General Haynau, threatening the extinction of the Protestant Church of Hungary. Sorrow, astonishment, and abhorrence, were the feelings awakened in the minds of the Pro-

testants on the publication of this edict. Private meetings were held to consider how the impending evil was to be averted. Upwards of ten deputations in succession appeared before the throne, begging for relief in this critical emergency, but in vain. In the year 1851, the church wished to hold several meetings, and sent deputations to Vienna to state their wishes; but the deputations were refused permission to go to Vienna.

Recently both the Lutheran and Calvinistic communities in Hungary have begun to display an independent and energetic spirit, which has not a little surprised the government of Austria. They have positively rejected a ministerial programme of a "Constitution for the Protestant Church," and have taken steps to petition the Emperor to permit them to draw up a Constitution for themselves, and to lay it before him for his sanction. The resolutions which have been taken by the Lutherans beyond the Theiss, are, 1. To petition his majesty to permit a general synod to assemble and to draw up a Constitution. 2. That the ministerial draft was not acceptable, because it was in a spirit foreign to the Hungarian Protestant Church, and would tend to further principles which Hungarian Protestants can never subscribe to. What the Protestants require is, (1.) That the Protestant schools shall be under the exclusive direction of Protestants. (2.) That there shall be no hierarchy in the Hungarian Protestant Church, but that, as has heretofore been the case, the affairs of the communities shall be managed by laymen as well as clergymen. (3.) That the high Consistorial Council (Oberkirchenrath) shall be appointed by the synod, and not by the state. (4.) As a rule, publicity in clerical matters, but the consultations of the consistories shall be private. (5.) The communities shall be at liberty to give positive instructions to their deputies how to act. (6.) The protocols of the "Local Convent" shall be submitted to the elders, and those of the "Convent of Elders" to the superintendents. (7.) The spheres of action of the General Convent, District Convents, and General Synods, shall be the same as they are now. The superintendents and district inspectors shall be elected. (8.) The topographical distribution of the various superintendencies shall remain unchanged.

The Protestants in Hungary are earnestly desirous to reorganize their own church and schools, but they have sustained no small discouragement and damage from the stringent manner in which the Romish clergy carry out the provisions of the concordat which has been lately concluded between the Austrian government and the Papal see. The Hungarian Protestants are calculated to number somewhere about three millions, including both the Lutheran and the Reformed communions, and although the utmost efforts are put forth by the Romanists to prevent secessions from their body, numbers are every year found to join the ranks of Protestantism. "But to enable the Church of Hungary," we use the

language of Merle D'Aubigné, "to take the position that belongs to her among the other reformed churches, the pure faith held by the children of God must become mighty within her. She must, in obedience to the Word of God, believe with the heart and confess with the mouth, the fall of man through Adam's transgression—his corruption through sin—his utter inability to raise himself from the miserable condition into which he has fallen—the eternal Godhead of the Son of God, who became man, and was offered up for us on the altar of the cross—justification by faith, which, resting upon that sacrifice, rescues the sinner from the death which he has deserved, and gives him eternal life;—finally, the Holy Ghost (God as well as the Father and the Son) ruling in the heart by the Word, and liberating it from the law of sin. It is necessary, then, that the Church of God in Hungary should confess in heartfelt sincerity, with Luther, as have also confessed Calvin and all the other Reformers: 'The first and principal article of our faith is, that Jesus Christ our God and Lord died for our sins, and rose again for our justification. All have sinned and are justified freely by his grace without works or merit of their own, by the redemption that is in Christ Jesus through his blood. No pious man can give up any portion of this belief, even if heaven, and earth, and all things, should be involved in ruin. In this belief is contained all that we teach, bear witness to in our lives, and act upon, in spite of the Pope, the devil, and the whole world.'

"If faith in these articles be a living principle in the church of Hungary, that church is secure. We demand then of that church to hold this belief, to proclaim it from the pulpit, to keep it alive in the heart. We make this demand for the sake of its forefathers, for the sake of its martyrs, for the sake of its own life and prosperity, in the name of the Father, Son, and Holy Ghost, which is pronounced over the heads of all its children. This church has been illustrious in ancient times, and ought at the present period to rise up and again take her place among us. Perhaps she may only be able to raise herself amidst privation and tears, bound like Lazarus 'with grave-clothes, and swathed in a shroud;' but if she lives by faith, that is sufficient: her reward will not fail her."

HUNTINGDON'S (COUNTESS OF) CONNEXION, a denomination of Christians in England, which originated in the first half of the eighteenth century, with Lady Selina Shirley, Countess of Huntingdon. The mind of her Ladyship had been from early childhood impressed with the importance of Divine things, and though her views of the way of salvation were not then satisfactory and clear, yet even after she became involved in the cares and anxieties of a married life, she took a particular delight in the diligent and prayerful perusal of the Word of God. While thus carefully studying her Bible, and scrupulously observant of the outward ordinances of reli-

gion, this amiable lady was as yet a stranger to the power of a living Christianity. About this time, however, her attention was called to the earnest and energetic labours of the Methodists, who had recently commenced a work of revival and reformation in England. She became deeply interested in the missionary work, which was actively carried on by Whitefield, John and Charles Wesley, and others. Several of Lady Huntingdon's sisters had, through the instrumentality of these truly devoted and apostolic men, been brought to a saving knowledge of the truth as it is in Jesus. Amid the awakening influences of this time of revival, her Ladyship's mind began to be aroused to more serious reflection upon her state before God; and while in this condition of mental anxiety, having been seized with a severe and almost fatal illness, she availed herself of the opportunity which her sickbed afforded for calm meditation and prayer, which, by God's blessing, resulted in inward satisfaction and peace.

No sooner had Lady Huntingdon recovered her wonted health than she set herself to commence a life of active usefulness. She attended steadily, accompanied by her husband, on the ministry of Mr. Whitefield, and so highly did she prize his valuable instructions, that she selected him to be her chaplain. The Methodists now entered upon a system of lay-preaching, which gave great offence to many pious members of the Church of England, but which, nevertheless, appeared to her Ladyship as a plan likely under God to be productive of much good. It was quite plain that the low state of religion at the time called for some extraordinary measures to prevent the light of the gospel from being altogether extinguished in many districts of the country. The zeal and energy, however, which Wesley and his followers displayed, attracted, as might have been expected, keen opposition from many, both in and out of the Established Church, and not only were the Methodists, in this early stage of their history, called to encounter much violent opposition from without, but they were also exposed to bitter dissensions and discouragements from within. Many of the Moravians had found their way into the infant sect, and sought actively to propagate among its members their peculiar opinions. The chief scene of the bitter contentions which ensued was Fetter Lane chapel, London, which was at length abandoned by the Methodists, and given up wholly to the Moravians. Lady Huntingdon retired with the Wesleys and their followers to the Foundry, Upper Moorfields. For a time Charles Wesley favoured the Moravian sentiments, and a rupture between the two brothers seemed to be impending, when, through the judicious intervention of Lady Huntingdon, not only was a separation prevented, but Charles Wesley was led to renounce the errors which he had adopted.

The itinerant labours of the Methodist preachers began to be attended with no small success, and some of the most determined enemies of lay preach-

ing became its warmest friends. Lady Huntingdon was deeply impressed with the peculiar advantages of such a mode of extending the gospel, more especially among the simple peasantry of the rural districts. She resolved, accordingly, to try the plan in the neighbourhood of her own residence, Donnington Park. She despatched one of her servants, David Taylor, to preach the gospel in the surrounding villages and hamlets, and so favourable was the result, that, with her Ladyship's sanction, this plain pious man extended the range of his missionary labours to various parts of Cheshire and Derbyshire, where the fruits of his preaching were soon apparent in the conversion of not a few to the knowledge and experience of the truth.

Donnington Park now became a centre of attraction to pious men of all Christian denominations, but more especially to the adherents of Wesley and Whitefield. The first Methodist Conference was held in London on the 25th June 1744. It was attended by only six ministers and four travelling preachers. Lady Huntingdon, who was then in London, invited them to her house, and treated them with the utmost hospitality and kindness. This devout lady watched with the greatest interest every movement of the rising sect, sympathizing with them in their difficulties, and by her money, her counsel, her influence, and her prayers, she was of invaluable service to the Methodist body. No doubt, her exertions in their behalf exposed her to much reproach and bitter obloquy, but she had counted the cost, and was ready to endure all for Christ. But while she meekly bore the insults heaped upon herself, when the faithful men, who were preaching the gospel under her auspices were assailed, she came boldly forward and claimed the protection of government, and even the interposition of the sovereign in their behalf.

The leaders of the Methodist body were not men who would shrink from discharging their duty to their heavenly Master through fear of their fellow-men; they only waxed more and more bold under the persecution to which they were subjected. And at length the body asserted for itself a high and conspicuous place among the Christian denominations of the land. Their useful and self-denying labours in the diffusion of the gospel, both in town and country, secured for them the warm approval, and, in many cases, the earnest prayers and cordial co-operation of good men. Government itself extended its countenance as well as protection to the once reviled and calumniated Methodists, and Lady Huntingdon had the gratification of seeing the good work carried forward without molestation throughout all parts of England.

After the death of Lord Huntingdon, which happened in 1746, her Ladyship evinced a more active interest than before in the progress of the Methodist cause. Having soon after taken up her residence in London, she employed Mr. Whitefield to preach at her house twice a-week. Numbers, chiefly of the

nobility, both English and Scotch, attended on these occasions, and some of them in consequence underwent a saving change.

Mr. Whitefield and Mr. Wesley laboured together for several years with unbroken harmony and peace. But in 1748 dissensions arose between them on some of the vital doctrines of Christianity; the views of the former being Calvinistic, and of the latter Arminian. Lady Huntingdon favoured the opinions of Mr. Whitefield, and when a separation took place between the two leaders of the Methodist body, she attached herself to the Whitefield or Calvinistic party. She contributed liberally to the erection of Tottenham-court chapel, and it afforded her sincere satisfaction, when, on the 7th November 1756, it was opened for Divine worship according to the forms of the Church of England. About this time Lady Huntingdon established a college at Trevecca in South Wales, for the education and training of young men for the office of the ministry. She erected also a number of churches at various places, such as Worcester, Gloucester, and Bath. In one year (1775) four chapels were erected by her Ladyship at Bristol, Lewes, Petworth, and Guildford. She spent some portion of every year at Trevecca, sending out the students to preach in the destitute districts of the country, and encouraging them to go forward in preparation for the work of the ministry. She sent some of the young men also to itinerate in Ireland, and at her suggestion several of them set out as missionaries to North America.

In the year 1770 a very important controversy arose between the Calvinistic and the Arminian Methodists. From the minutes of the Wesleyan Conference of that year, it appeared that several erroneous tenets were held and avowed by that division of the Methodist body. Lady Huntingdon and the Calvinistic Methodists generally, entered upon the controversy with an earnest desire to uphold what they considered to be the truth of God. A keen and protracted contest ensued, which, though suspended for a time in consequence of the excitement occasioned by the breaking out of the American war, was renewed and carried on for several years with great ardour and ability by Mr. Toplady and Mr. Rowland Hill on the one side, and Mr. Wesley and Mr. Fletcher on the other. The most bitter and caustic remarks were indulged in on both sides; and for several successive years the two sections of Methodists were more hostile to each other than any other differing sects in Christendom.

The unwearied exertions of Lady Huntingdon to promote the progress of evangelical religion throughout England, could scarcely fail to awaken the eager hostility of many. But the most determined of her opponents was the Rev. William Sellon, minister of St. James's, Clerkenwell, London, who raised an action against several devoted ministers belonging to the Establishment for the crime of preaching in her Ladyship's chapels. To avoid all further molestation it was

resolved to take shelter under the Toleration Act and, accordingly, several of the Established ministers seceded and took the oaths of allegiance as dissenting ministers—retaining such part of the church service as is allowed to the Dissenters by the canons. The processes raised in the Consistorial courts against several of the clergy of the Established Church, led Messrs. Romaine, Venn, Townsend, and others, to withdraw from the service of her Ladyship's connexion, though they continued still to hold the most friendly private intercourse with her and her ministers.

It had from the beginning been the earnest wish of Lady Huntingdon that both she and her connexion should not sever the tie which bound them to the Church of England. They were most reluctant to assume the position of Dissenters, but in consequence of the processes instituted in the Ecclesiastical courts, and the law laid down on the subject, which proclaimed them Dissenters, no alternative was left them, and, accordingly, in 1783, they were compelled to become a separate and independent body, at the same time retaining the Liturgy with a few modifications, the forms, and even the vestments of the Church of England, without its Episcopacy. A Confession of Faith, being in substance the same with the Thirty-Nine Articles, was drawn up in consequence of the altered position of the body, and a declaration was set forth, that "some things in the Liturgy, and many things in the discipline and government of the Established Church, being contrary to Holy Scripture, they have felt it necessary to secede."

One circumstance which forced on the Secession more quickly than it would otherwise have happened, was the refusal on the part of the English bishops to ordain the young men trained at Trevecca. Now therefore that the tie was completely severed, and the "Connexion" was left to its own independent action, the ordination of six students took place at Spa-fields chapel, which her Ladyship had recently purchased. The solemn service was conducted by two presbyters of the Church of England, who had resigned their charges and joined the new denomination. An attempt was now made on the part of the Ecclesiastical Courts to deny the legality of the proceedings of the Connexion, to shut up their chapels, and silence their ministers. But at length the regularity and completeness of the act of Secession having been recognized, the legal position of the chapels was fixed by the Spiritual Courts as Dissenting Chapels, and tolerated accordingly. The body was permitted therefore to prosecute its great work without further molestation or hindrance.

Hitherto the great burden of conducting the affairs of her numerous chapels had mainly devolved upon Lady Huntingdon herself, with the assistance of trustees in the different localities; but now feeling the infirmities of age, she was desirous of adopting some plan for perpetuating the great work which she

had so successfully begun. With this view she took steps for the formation of an Association composed of ministers and laymen; but in consequence of the opposition of Dr. Haweis and Lady Ann Erskine, the scheme was abandoned. Her wishes in this matter being frustrated, she turned her attention to the best mode of settling her chapels on a proper basis. This was a point of some difficulty, in consequence of the existing state of the law of England, which declared all bequests of buildings or lands for religious or even charitable uses to be null and void. Her Ladyship, accordingly, having consulted with several legal friends on the subject, came to the resolution of adopting the only mode of settlement which remained to her, that of leaving the chapels and houses by will to certain persons, with unrestricted power to sell or dispose of the same to such uses as they might think proper. Following up this resolution, she bequeathed them to Dr. Haweis and his wife, Lady Ann Erskine, and Mr. Lloyd. These four trustees accordingly, at the death of Lady Huntingdon, which took place on the 17th June 1791, obtained possession of her chapels, and employed them strictly in accordance with her Ladyship's wishes. The college was also vested in seven trustees, who have the sole power of admitting and rejecting students, as well as of appointing and dismissing tutors. The young men are left at liberty when their studies are completed, "to serve in the ministry of the Gospel, either in the late Countess of Huntingdon's Connexion, or in the Established Church, or in any other of the churches of Christ." This theological seminary is one of the wealthiest of the Dissenting colleges in England. The allotted term of study is four years, the maintenance and education being entirely free. The lease of the college at Trevecca having expired in 1792, about a year after her Ladyship's decease, the institution was removed by the trustees to Cheshunt, where it still exists in a state of efficiency and usefulness.

Lady Huntingdon's Connexion is a trust rather than a separate sect or denomination; and is strongly bound by affinity with the Calvinistic Methodists. The original mode of supplying the churches was by itinerancy, as in the case of the Wesleyan body; but for some time a settled ministry has been deemed preferable. The Liturgy of the Church of England is generally used, while the ministers are also in the habit of offering extemporary prayers. Although the term "Connexion" is applied to the body, they do not exist in the form of a federal ecclesiastical union. The Congregational mode of church government is practically in operation among them; and of late years several of the congregations have joined the Congregationalist communion. The number of chapels returned in the Census of 1851, as belonging to Lady Huntingdon's "Connexion," or described as "English Calvinistic Methodists," was 109, containing accommodation for 38,727 persons. See METHODISTS (CALVINISTIC).

HUNTINGTONIANS, a class of ANTINOMIANS (which see) in England, towards the close of the eighteenth century. They were followers of William Huntington, or rather Hunt, who, though originally a coal-heaver, and the victim of dissipated habits, was rescued by the grace of God from his vicious propensities, and was for many years the popular minister of Providence Chapel, Gray's-Inn-Lane, London. His writings, which obtained a large circulation among his admirers, form twenty octavo volumes. To the crowds who stately waited on his ministry, as well as to multitudes who flocked to hear him, as he travelled on preaching tours throughout the country, he taught the most extravagant Antinomian opinions. He maintained that the elect are justified from all eternity, an act of which their justification in this world by faith is simply the manifestation; that God sees no sin in believers, and is never angry with them; that the imputation of our sins to Christ, and of His righteousness to us, was *actual*, not *judicial*; that faith, repentance, and holy obedience, are covenant conditions on the part of Christ, not on our part; and finally, that sanctification is no evidence of justification, but rather renders it more obscure. The sentiments of the *Huntingtonians*, indeed, were little more than a revival of the sentiments of the CRISPITES (which see) in the seventeenth century. In a number of chapels, particularly in Sussex, these doctrines continue still to be taught.

HURDWAR, a place of unequalled sanctity among the Hindus. To its temples pilgrims resort from all parts of Hindustan; the water of the Ganges being considered as so holy at this particular spot, that even the most notorious criminal will be cleansed by a single ablution; provided only that sufficient gold be given to the gods. The gold must be dropped in the river at the time of prayer, and the Brahmans as the reward of their services have alone the privilege of searching for the treasure. At the *Mela* or annual grand festival of Hurdwar, the pilgrims amount in number to from 300,000 to 1,000,000 souls, who resort to this sacred place in the hope of washing away in the waters of the Ganges all their numberless transgressions.

HUSCANAWER, a ceremony which was anciently practised among the North American Indians of Virginia, when they wished to prepare those who aspired at the dignity of the priesthood, or who sought to be enrolled among the number of their great men. The principal men of the place where the ceremony was to be performed, made choice of the handsomest and sprightliest youths to be their *Huscanawers*. They shut them up for several months together, giving them no other sustenance than the infusion or decoction of certain roots, which strongly affected the nervous system. They continued for some time under the influence of this maddening draught, during which they were enclosed in a strong place, built in a conical form, and provided

with numerous air-holes. Here these novices, supplied with quantities from time to time of the stupefying liquor, quite lost their memory; they forgot their possessions, parents, friends, and even their language, becoming at length deaf and dumb. The Indians pretended that their sole motive for resorting to this singular practice, was in order to free their young people from the dangerous impressions of infancy, and from all those prejudices which they contracted before reason was capable of gaining the ascendant. They alleged further, that being then at liberty to follow the dictates of nature, they were no longer liable to be deceived by custom or education, and were thereby the better enabled to administer justice uprightly, without having any regard to the ties of blood or friendship. The ceremony now described cannot fail to remind the classical reader of the ELEUSINIAN MYSTERIES (which see).

HUSSEYITES, the followers of Mr. Joseph Hussey, a learned but eccentric divine, formerly of Cambridge, who, besides other peculiarities of opinion, held the Antinomian views of Dr. Crisp. (See CRISPITES.) He maintained also the pre-existence of Christ's human soul, or rather of a spiritual or glorious body in which he appeared to Adam, Abraham, and others; this body being the image of God in which man was created. On the subject of the divine decrees, he was a supra-lapsarian Calvinist, and he published a treatise, entitled 'Operations of Grace, but no Offers,' in which he objected in the strongest manner to all offers of salvation, or invitations to the unconverted. See ANTINOMIANS.

HUSSITES, the followers of John Huss, the celebrated Bohemian reformer and martyr, who lived in the end of the fourteenth and the beginning of the fifteenth century. The kingdom of Bohemia, though small in point of geographical extent, occupies a very prominent and conspicuous place in the religious history of Europe. It is probable that Christianity was first introduced into the country about the time of Charlemagne, who reduced it under his subjection, and compelled it to pay tribute. The successors, however, of that illustrious Emperor, were unable to retain the conquered province, which vindicated its independence of Germany, and placed itself under the protection of Svatopluk, king of Great Moravia, where Christianity had been established by the apostolical labours of Methodius and Cyrillus. Bohemia was thus brought completely within the range of Christian instruction and influence, which operated so effectively that Borivoy, duke of Bohemia, was baptized by Methodius, and the celebration of divine worship in the national language, along with the rites and discipline of the Greek church, was introduced into the country. The kingdom of Moravia was destroyed A. D. 907 by the Pagan Magyars or Hungarians; and when these conquerors were converted to Christianity, the Latin service was introduced, and the national Slavonic liturgy disappeared. Bohemia seems to have enjoyed the privilege for sev-

eral centuries of retaining the liturgy in her own tongue, for L'Enfant relates upon the authority of Spondanus, that Pope Innocent IV. allowed the Bohemians about the middle of the thirteenth century to perform divine service in the national language. Such an arrangement must have had a powerful effect in diffusing a knowledge of Divine truth among the people, and accordingly, though the Bohemian church acknowledged the supremacy of the Pope, and thus formed as yet a branch of the Romish church, we find that numbers of those who were persecuted for their resistance to Roman domination, sought a refuge in Bohemia. This was the case with many of the Waldenses when compelled to flee from France, and it was the case even with the great reformer of Lyons, Peter Waldo himself. Thus the Protestant Bohemian writer Stranski, quoted by Count Krasinski, says: "As the purity of the Greek ritual was insensibly becoming corrupted amongst the people, either through the remains of Paganism, or by the influence of the Latins, there arrived in Bohemia in 1176 several pious individuals, disciples of Peter Waldo, very commendable, not only on account of their piety, but also by their knowledge of the Scriptures, and who had been expelled from France and Germany. They settled in the towns of Zatec and Lani. They joined the adherents of the Greek ritual whom they found there, and modestly corrected by the Word of God the defects which they discovered in their worship. Another Protestant writer, Francovich, better known under his assumed name of Illyricus Flaccius, relates that he had an account of the proceedings made by the Inquisition of Poland and Bohemia about 1330, which positively stated that it had been discovered that subscriptions were collected in these countries, and sent to the Waldensians of Italy, whom the contributors regarded as their brethren and teachers, and that many Bohemians visited these Waldensians, in order to study divinity. The Roman Catholic writer Hagec says,—'In the year 1341, heretics called Grubenheimer, *i. e.*, inhabitants of caverns, again entered Bohemia. We have spoken of them above, under the year 1176. They settled in towns, but particularly at Prague, where they could better conceal themselves. They preached in some houses, but very secretly. Although they were known to many, they were tolerated, because they knew how to conceal their wickedness under a great appearance of piety.'

The fact that Bohemia thus afforded shelter to many from Roman oppression, shows that she herself, though nominally subject to the authority of the Papal see, was disposed to some extent to assert her own independence. And it is not unlikely that the Waldensian pastors and people, who found a home in Bohemia, may have tended to foster that love of religious liberty, which afterwards shone forth as so conspicuous a feature in her bold and undaunted peasantry. It is no wonder, there-

fore, that Æneas Sylvius, afterwards Pope Pius II., should have asserted the Hussites to be a branch of the Waldensians.

Several important circumstances tended to prepare the way for the appearance of the great Bohemian reformer, and the terrible commotions which are commonly known by the name of the Hussite wars, Charles the First of Bohemia, and the Fourth of Germany, had no sooner ascended the throne than he set himself to develope the resources, physical, intellectual, and literary of the Bohemian kingdom. He reformed many abuses ecclesiastical and civil; repressed the exorbitant power and rapacity of the nobles; extended the municipal liberties of the towns; encouraged commerce and industry, and raised agriculture to a flourishing condition. To this enlightened prince, Bohemia owes the foundation of the University of Prague, A. D. 1347; and to him also she owes the first solid development of her national language and literature. Besides, Charles did much to arouse the martial spirit of the Bohemians, by introducing into the country a regular military organization. Such was the state of Bohemia in the end of the fourteenth century. "The country," to use the language of Krasinski, "was rich, enlightened, and warlike; but above all, the national feeling of her inhabitants had acquired an extraordinary degree of intensity, which I believe was the mainspring of the energy which they displayed in the defence of their political and religious liberty, and which I have no hesitation in saying, has no parallel in the pages of modern history."

Before the great Slavonic reformer entered on his mission, the way had been paved for him by several energetic ecclesiastics in the Bohemian church, who sought to reform the corrupted manners of the age, and protested against some of the errors of Rome, particularly the doctrine of communion in one kind only. Conrad Stiekna, John Milicz, and Matthew of Janow, may be mentioned as preparing the way for a reformation in the church of Bohemia. But to John Huss is due the merit of having originated that great revolution which marks an important era in the ecclesiastical history of Europe.

The Bohemian reformer was born in 1369, at a village called Hussinetz. He was of humble parentage, but his talents being of a high order, he was sent to the university of Prague, with the view of studying for the church. Here he distinguished himself by his extensive attainments as a scholar. By means of Wycliffe's works, which at that time had spread as far as Prague, John Huss was won over to the side of Augustin in theology, and to realism in philosophy. His eyes began to be opened to some of the most obvious errors of the church, and he was not ashamed to avow his adherence to most of the doctrinal opinions of the English reformer. The teachers at the university, who were chiefly Germans, were keen nominalists in philosophy, and equally keen opponents of Wycliffe in

theology. The young Reformer, therefore, was exposed to the frowns and the reproaches of both his professors and fellow-students. With one man, however, who warmly sympathized with him in his admiration of Wycliffe, he contracted a close friendship, which afforded him no small comfort and encouragement. This individual was Jerome Faulfisch, commonly called Hieronymus Pragensis, or Jerome of Prague.

Meanwhile Huss attracted great notice at the university by the solidity and extent of his learning. In 1393, he was made both Bachelor and Master of Arts, and in 1401, Dean of the Philosophical Faculty, having previously been honoured with the appointment of Confessor to the Queen, on whom he had a great influence. In the course of two years more, he began to preach in the national language, but it was not before the year 1409 that he commenced his public attacks upon the established church. The first abuse to which he called the attention of the synods was the corruption of the clergy. On this subject he spoke with the utmost freedom, and all the more readily as he had entrenched himself in popular favour, not only by preaching in the vernacular tongue, but by introducing, in conjunction with his friend Jerome of Prague, such alterations into the constitution of the university that the Germans were compelled to quit it. The decree which, through the influence of John Huss, Wenceslav, king of Bohemia, was persuaded to issue, was as follows: "Although it is necessary to love all men, yet charity ought to be regulated by the degrees of proximity. Therefore, considering that the German nation, which does not belong to this country, and has, moreover, as we have learnt from the most veritable evidence, appropriated to itself, in all the acts of the university of Prague, three votes, whilst the Bohemian nation, the legitimate heir of this realm, has but one; and considering that it is very unjust that foreigners should enjoy the privileges of the natives of the country, to the prejudice of the latter, we order, by the present act, under the penalty of our displeasure, that the Bohemian nation should, without any delay or contradiction, enjoy henceforward the privilege of three votes in all councils, judgments, elections, and all other academic acts and dispositions, in the same manner as is practised in the university of Paris, and in those of Lombardy and Italy."

The result of this decree, which tended so much to establish the popularity of Huss, was, that besides the professors, most of whom were Germans, no fewer than five thousand students, according to the statement of Æneas Sylvius, emigrated from Bohemia to Germany, where for their accommodation it was found necessary to establish a university at Leipsic, as well as other similar institutions at other places. The popularity which Huss had thus obtained contributed more than anything else to spread his doctrines in Bohemia. He was now elected

rector of the university of Prague, and the high position which he had reached as a theologian and a popular preacher, gave him no common influence over the people. He translated several of the works of Wycliffe, and sent them to the principal noblemen of Bohemia and Moravia. It was not to be expected that such a course could be followed without calling forth the most determined opposition from the clergy. Sbinko, archbishop of Prague, in 1410, caused a number of the writings of Wycliffe to be publicly burnt; and still farther to work the overthrow of Huss, he procured from Pope Alexander V. full powers to forbid preaching in private chapels, or in any other places, except in parochial, conventual, and episcopal churches. This blow was aimed at the Reformer, who at that time preached in the Bethlehem chapel. This bull was no sooner proclaimed accordingly, than Huss was summoned to appear before the court of the archbishop on a charge of heresy. An excommunication was forthwith issued, but the king and queen, the nobility, and university took up and obtained a reconsideration of the matter. Meantime Huss continued to preach, defending the doctrines which he taught by a reference to the Word of God, and besides his sermons, he and his friends held public disputations in support of the writings of Wycliffe. At length, in consequence of the universal sympathy manifested in favour of the persecuted Reformer, the archbishop Sbinko felt himself compelled to revoke his accusation of heresy.

The opposition to the doctrines which Huss preached seemed now to be abandoned, but in a few short months circumstances occurred which kindled anew the flames of religious contention in Bohemia. The Pope, John XXIII., proclaimed a crusade against Ladislaus, king of Naples, promising a plenary indulgence to all who should take part in it, either personally or by pecuniary contributions. On this subject a papal legate was despatched from Rome to Bohemia, where he succeeded in obtaining from many of the people considerable sums of money. Huss and his friend Jerome of Prague, now publicly and solemnly protested against papal indulgences and other ecclesiastical abuses. This bold exposure of Rome's misdeeds called forth immediate fulminations from the Vatican; the writings of Wycliffe were condemned in a synod at Rome; John Huss was excommunicated, and the place of his residence laid under an interdict.

Bohemia was now the scene of the most bitter contentions, and although the king attempted to allay the disturbances by convoking a synod for the discussion of the disputed points, all his efforts were ineffectual. The Reformer was called upon to quit the capital, and accordingly, he retired to his native village of Hussinetz, continuing however to preach in the national language, and to expose the abuses of the church both from the pulpit and the press. In the agitated and convulsed state, of the king-

dom, the Emperor Sigismund applied to the Pope for a general council, which was accordingly summoned to meet at Constance on the 1st November 1414. A message was sent to Huss, inviting him to appear and defend himself and his doctrines in person. Provided, therefore, with a letter of safe-conduct from the Emperor, he arrived at the appointed place of meeting. His entry into Constance was no sooner known, than his enemies began to take steps for, if possible, effecting his destruction. False accusations of every kind were drawn up, and witnesses induced to come forward and establish them. In this way a long list of charges was preferred against him, and laid before the council. In the meantime, at the instigation of his enemies, particularly the Bohemian clergy, Huss was seized on the 28th of November, notwithstanding his safe-conduct, and thrown into prison, on a charge of heresy. Denied all opportunity of defending himself, he was called upon to make an unconditional recantation; and on his refusing to do this, he was committed to the flames on the 6th of July 1415. The council of Constance, in order to pacify the Emperor Sigismund for their flagrant breach of honour in disregarding his safe-conduct, passed a decree that no faith ought to be kept with heretics. The associate and friend of Huss, Jerome of Prague, soon after met a similar fate. The ashes of both the martyrs were carefully collected and thrown into the Rhine.

The death of Huss gave impulse and energy to the actions of his friends and followers. No sooner did the tidings of his bloody martyrdom reach Bohemia, than a universal cry of indignation rose against the perpetrators of the murder. The university of Prague came boldly forward to vindicate the memory of the Reformer, and addressed a manifesto on the subject to the whole of Christendom. A medal was struck in honour of the martyr, and a day in the calendar of saints, the 6th of July, was consecrated to him. His followers began now to be called Hussites, and their number was daily on the increase. One of the chief peculiarities for a time was, their demand for communion in both kinds. The council of Constance had sanctioned the ordinary usage of the church on this point, and pronounced all who were opposed to it to be heretics. But this decree, followed by the execution of Huss, roused the most violent ferment in Bohemia. Jacobellus, as he was commonly called, or James of Misa, a priest of Prague, defended the doctrine of communion in both kinds against the decree of the council, and a league was formed among the Bohemian and Moravian nobles for six years in support of purity of doctrine. The council of Constance, which was still sitting, summoned the nobles before them, but in vain. All this only added to the number and the influence of the Hussites. Unfortunately, however, they began to differ among themselves, some of the body going so far as to set aside entirely the authority of the church, and to

admit no other rule than the Holy Scriptures, whilst others were contented with communion in both kinds, the free preaching of the gospel, and some reforms of minor importance. The former party afterwards took the name of TABORITES (which see), and the latter of CALIXTINES (which see).

The adherents of the Roman Catholic Church were a powerful minority at this time in Bohemia, and had the advantage of being backed by the authority of Rome, and also of the Emperor Sigismund, who had declared against the Hussites. Besides, the council of Constance thought it necessary to adopt the most stringent measures in order to quell the heretics of Bohemia. They summoned to their presence, therefore, about four hundred chief men of the Hussites, offering them a safe-conduct. But the example of Huss was too recent to permit his followers to put any confidence in promises of protection coming from such a quarter. The summons accordingly was disregarded; and the council issued a declaration against them extending to twenty-four articles, in the course of which they called upon King Wenceslav to make strenuous efforts to extirpate the heretics from his kingdom. A papal legate was sent to Bohemia to fulfil the wishes of the council, and carrying with him a bull from the new Pope, Martin V., addressed to the clergy of Bohemia, Poland, England, and Germany, which ordered that all the followers of Huss and Wycliffe should be examined, judged, and given over to the secular powers for summary punishment. To this papal bull were appended forty-five articles of Wycliffe, and thirty of Huss, which had been condemned by the council of Constance. On the arrival of the Pope's legate in Bohemia, he endeavoured to strike terror into the minds of the heretics by the execution of two Hussites, in a town called Slan; but such was the indignation which this act aroused against the papal emissary, that he found it necessary to quit the country, addressing a letter to the Emperor Sigismund, declaring that the Bohemians could only be reconciled to the church by fire and sword.

The whole kingdom of Bohemia was now in a state of indescribable ferment, and particularly the capital city, Prague. The Hussites felt that the time had come when they were imperatively called upon to take arms in defence of their religious liberties. All they wanted was a leader capable of regulating and directing their movements, and that leader they found in John Trocznowski, known in Europe by the name of Ziska, or the one-eyed, a Bohemian nobleman of extraordinary talents, and the most indomitable energy. Along with Nicholas of Hussinetz, another Bohemian noble of great wealth, he put himself at the head of the Hussite army, which was equipped for self-defence. They commenced with occupying a strong mountainous position, to which they gave the name of Tabor, and which they fortified in the most skilful manner. There thousands attended

for the celebration of the Lord's Supper in both kinds, and on that eminence they afterwards founded the city of Tabor.

Ziska, in commencing the war, issued a proclamation to the Bohemians, which he caused to be circulated throughout the whole country. It ran as follows:—"Dearest Brethren,—God grant, through his grace, that you should return to your first charity, and that, doing good works, like true children of God, you should abide in his fear. If he has chastised and punished you, I beg you, in his name, that you should not be cast down by affliction. Consider those who work for the faith, and suffer persecution from its adversaries, but particularly from the Germans, whose extreme wickedness you have yourselves experienced, for the sake of Jesus Christ. Imitate your ancestors the ancient Bohemians, who were always able to defend the cause of God and their own. For ourselves, my brethren, having always before our eyes the law of God and the good of the country, we must be very vigilant; and it is requisite that whoever is capable to wield a knife, to throw a stone, or to lift a cudgel, should be ready to march. Therefore, my brethren, I inform you that we are collecting troops from all parts, in order to fight against the enemies of truth and the destroyers of our nation; and I beseech you to inform your preachers, that they should exhort, in their sermons, the people to make war on the Antichrist, and that every one, old and young, should prepare himself for it. I also desire, that when I shall be with you there should be no want of bread, beer, victuals, or provender, and that you should provide yourselves with good arms. It is now time to be armed, not only against foreigners, but also against domestic foes. Remember your first encounter, when you were few against many,—unarmed against well-armed men. The hand of God has not been shortened. Have courage and be ready. May God strengthen you!—Ziska of the Chalice, in the hope of God, chief of the Taborites."

Multitudes of the Bohemian peasantry flocked to the standard of Ziska, and entering Prague he was gladly received by the population generally. His first assault was upon the Roman Catholic churches, and the civil authorities having interfered, a fierce riot ensued, in which several of the magistrates were killed, and many churches and convents pillaged. This turbulent outbreak so affected King Wenceslav, that he died in a fit of apoplexy. The kingdom now devolved upon his brother, the Emperor Sigismund, who, being engaged at the time in a war with the Turks, found it difficult to adopt measures for repressing the Hussites, who committed in consequence the most deplorable excesses, destroying churches and convents, and murdering Romish priests, monks, and nuns. Besides, the Bohemians were most unwilling to submit to the rule of Sigismund, whom they hated, and a complete anarchy ensued. The new sovereign commenced his reign by offering a

complete pardon to the Hussites, on condition that they should return to the church; and this offer being rejected, he prepared to reduce the heretics by force of arms. The city of Prague was in the hands of the Hussites; but the castle of that city was occupied by an imperial garrison. Twice in the course of the year 1420 did the emperor attempt, but in vain, to wrest Prague from the Hussites. They continued to hold the capital against the enemy, fighting with all the enthusiasm which a war on religious grounds is fitted to excite. In the front of the Hussite army, as it marched, were priests bearing chalices in token of their adherence to the doctrine of communion in both kinds, while the warriors followed singing psalms, and the rear was brought up by the women, who wrought at the fortifications and took care of the wounded.

The hatred which the Bohemians bore to the now reigning sovereign tended to combine political with religious motives in their proceedings. A diet was assembled to deliberate on the affairs of the country, when they declared Sigismund unworthy of their crown, and resolved to offer it either to the King of Poland, or to a prince of his dynasty. At this meeting, also, they drew up four articles, to which they resolved to adhere in all their negotiations, both with the government and the church. These celebrated articles, which occupy a conspicuous place in the history of the period, were as follows:

"1. The Word of God is to be freely announced by Christian priests throughout the kingdom of Bohemia and the margraviate of Moravia.

"2. The venerable sacrament of the body and blood of Jesus Christ is to be given in two kinds to adults as well as children, as Jesus Christ has instituted it.

"3. The priests and monks, of whom many meddle with the affairs of the state, are to be deprived of the worldly goods which they possess in great quantity, and which make them neglect their sacred office; and their goods shall be restored to us, in order that, in accordance with the doctrine of the gospels and the practice of the apostles, the clergy should be subject to us, and, living in poverty, serve as a pattern of humility to others.

"4. All the public sins which are called mortal, and all other trespasses contrary to the law of God, are to be punished according to the laws of the country, by those who have the charge of them, without any regard to the persons committing them, in order to wipe from the kingdom of Bohemia, and the margraviate of Moravia, the bad reputation of tolerating disorders."

This diet, at which several Roman Catholics attended, established a regency, consisting of nobles and burghers, at the head of which was Ziska. Sigismund made proposals with a view to conciliate the diet; but all were rejected, and he accordingly entered Bohemia with an army composed chiefly of Hungarians, but in several successive engagements

the imperial forces were repulsed by Ziska and his army. Not contented with repelling the invading army, the Hussites made aggressive incursions into the adjacent German territory. Flushed with success, the Hussites, though by no means united either in their political or religious views, Bohemia being then divided into three parties, nevertheless agreed in their hatred of the emperor, and now that he had taken the field against his own subjects, they disowned his authority, and offered the crown to the King of Poland. Vladislav Jaguillon, who then occupied the Polish throne, was flattered by the offer, and while, from his advanced age as well as other motives, he declined to become the sovereign of the Bohemians, he despatched his nephew Coributt with five thousand cavalry, and a sum of money, to aid them in defending their country against the assaults of Sigismund. The arrival of Coributt was hailed by the Hussites with great satisfaction, and a strong party wished to elect him king; but the project was defeated by Ziska, who declared that he would not submit to a foreigner, and that a free nation had no need of a king. On further reflection, however, he acknowledged Coributt as regent of Bohemia, and marching with him into Moravia, which was partly occupied by the imperialists, he was seized with the plague, which cut him off on the 11th October 1424.

The death of their leader excited great consternation in the Hussite army, which now divided into three parties. "One of them," says Krasinski, "retained the name of Taborites, and chose for their chief Procop *Holy*, *i. e.*, the Tonsured, whom Ziska had pointed out as his successor. The second declared that they would have no commander, as there was not in the world a man worthy to succeed Ziska; and took, on that account, the name of Orphans. These Orphans elected, however, some chiefs to command them; and they always remained in their camps, fortified by waggons, and never went into towns, except on some unavoidable business, as, for instance, to purchase victuals. The third party were the *Orebites*, who had taken this name from a mountain upon which they had assembled for the first time, and to which they had probably given the biblical appellation of Horeb on that occasion. They always followed the standard of Ziska with the Taborites, but now chose separate leaders. Yet although the Hussites were thus divided into several parties, they always united whenever it was necessary to defend their country, which they called the *Land of Promise*, giving to the adjacent German provinces the names of Edom, Moab, Amalek, and the country of the Philistines."

The war continued, and in almost every encounter the imperialists were defeated. At length the Emperor Sigismund endeavoured to obtain by negotiation what he despaired of accomplishing by force of arms. In this, however, he was as unsuccessful as he had been in the field. The Hussites of all parties

cordially acceded to the proposal of Procopius to invade Germany. He entered that country, laying waste Saxony, Brandenburg, and Lusatia, and returned to Bohemia laden with spoil. Encouraged by success he collected a still larger army, and the following year (1431) he ravaged Saxony and Franconia. These successful invasions spread consternation throughout Germany, and on application the Pope proclaimed a third crusade against the Bohemians, which, however, failed as signally as the two former had done. It was now plain to both the emperor and the Pope, that nothing could be effected against the Hussites by force; and hence the council of Basle, at the suggestion of Julius Cesarini, the papal legate who had accompanied the last crusade, resolved to open negotiations with the heretical Bohemians. After some delay, Hussite ambassadors, to the amount of three hundred, appeared at Basle, and an unsuccessful disputation was held at the council, almost exclusively founded upon the celebrated four articles, the concession of which the delegates declared to be the point on which all negotiations in reference to peace must turn. After residing three months the deputies returned to Bohemia without accomplishing the object of their mission. The council, however, were unwilling to surrender all hope of an amicable settlement, and they despatched, therefore, an embassy to Prague to renew the negotiation. On the arrival of the ambassadors a diet was summoned to meet them, and the result of the conference was, that the Bohemians agreed to receive the four articles of Prague, with certain modifications, which the council confirmed under the name of the *Compactata*; and their acceptance was followed by the acknowledgment of the Emperor Sigismund as legitimate king of Bohemia. This mutual compact was agreed to on the 30th November 1433, and solemnly ratified at Iglau, though the extreme Hussites, including the *Tabornites*, the *Orphans*, and the *Orebites*, were much dissatisfied with the arrangement, being still unwilling to recognize Sigismund as their king.

A deadly feud now arose between the Calixtines, who were the main instruments in obtaining the *Compactata*, and the extreme Hussite parties, headed by Procopius. The two armies met in mortal combat on the plains of Lipau, about four miles from Prague, when Procopius was defeated and slain. With this unhappy battle between two divisions of the Hussites themselves may be said to have ended the Hussite war, in which the comparatively small kingdom of Bohemia, for fifteen years, withstood the armies of Germany and Hungary, and even laid waste large provinces of these hostile countries.

The Calixtines and the Roman Catholics now received the Emperor Sigismund as their lawful monarch, and he, on his part, swore to maintain the *Compactata* and the liberties of the country. The *Tabornites* silently, though sullenly, acquiesced, and no longer mingling in public affairs, they sought

peacefully to discharge their duties as private citizens. About 1450 they dropped the name of *Tabornites*, exchanging it for that of the Bohemian Brethren, and in the course of a few years more they began to form themselves into a separate religious community distinct from that of the rest of the Hussites or Calixtines. They were, for a number of years, exposed to severe persecution, not only at the hands of the Roman Catholics, but of their former associates the Calixtines. In the face of all opposition, however, they established themselves as a regular Christian denomination, being the first Protestant Slavonic church which was ever formed. The organization of the body only brought upon them more determined opposition, and the church was compelled to hold its synods, and to perform Divine worship in dens, and caves, and forests, while its members were loaded with the most opprobrious epithets, being termed *Adamites*, *Picardians*, and *robbers*. Notwithstanding all the sufferings which they were called to endure, so rapidly did the Bohemian Brethren increase in numbers, that, in 1500, they were able to reckon two hundred places of worship. Again and again did the Romish clergy excite severe persecutions against them, but the zeal of the Brethren continued unabated. In 1506 they published a version of the Bible in their own language. The succession of the Austrian dynasty to the Bohemian throne proved fatal to the interests of these Slavonic Protestants. In 1544 the diet of Prague enacted rigorous laws against them; their places of worship were shut up, and their ministers imprisoned; and in 1548 Ferdinand the First issued an edict, enjoining the Brethren to leave the country under the most severe penalties in forty-two days. A great number of them, including their chief ministers, emigrated to Poland, where they became the founders of flourishing churches. See POLAND (PROTESTANT CHURCH OF).

Some remnants of the Brethren were scattered in Moravia, which afterwards gave rise, in the eighteenth century, to the sect of the MORAVIAN BRETHREN (which see). The further history of the moderate Hussites is detailed under the article CALIXTINES (which see).

HUTANGI, an apartment which is generally found in the houses of the wealthy Chinese, and devoted to ANCESTOR-WORSHIP (which see). On entering the *Hutangi* there is seen on a large table set against the wall an image, which is generally that of the most illustrious ancestor of the family, and there are also several small boards on which the names of all the men, women, and children of the family are arranged in order. Twice a-year, generally in spring and autumn, the relations hold a meeting in this room, when rich presents, of various kinds of meats, wines, and perfumes, with wax tapers, are laid upon the table with great ceremony as gifts to their deceased ancestors. Where the circumstances of the family do not admit of a separate

Hutongi, lists of their ancestors are hung up in some conspicuous place in the house.

HUTCHINSONIANS, a school of English divines which arose in the early part of the eighteenth century, deriving its origin and name from John Hutchinson, Esq., a learned layman, who published various works containing peculiar philosophical and philological opinions. The fundamental principle of the mode of Scripture interpretation adopted by the Hutchinsonians was, that the Hebrew language contains in its construction and radical terms certain concealed truths; being not only the primitive language of the human race, but expressly revealed to them from heaven. The Hebrew Scriptures, accordingly, were interpreted by this school as by the COCCIANI (which see) of Holland in a typical sense. The Hebrew roots were considered as having each of them an important meaning, which ran through all their various derivative forms. Thus, by a careful and minute study of the original language, discarding, however, its points and accents as of human invention, this school of philological theologians imagined that they had found the true key of the meaning of Scripture. For example, the Hebrew name of God in the Old Testament, *Elohim*, which they pronounced *Aleim*, was not only considered as a plural noun, thereby indicating a plurality of Persons in the Godhead, and in its connection with a singular verb as indicating the unity of the Divine essence under a plurality of Persons; but it was supposed, in its radical meaning, to denote *Covenanters*, in allusion to the covenant entered into by the Three Persons in the Godhead, for the redemption of man. Mr. Hutchinson, in a work which he published in 1724 and 1727, endeavoured to show that the Scriptures contained a complete system of physical science, which, in his view, was wholly at variance with the Newtonian system of the universe. The Hebrew word *shemin*, the heavens, he regarded as, in its radical meaning, denoting "names" or "representatives," and that, therefore, the heavens, in their threefold condition of *fire*, *light*, and *spirit*, were thus framed in order to be an emblematic representation of the Trinity in Unity. Another word of mysterious signification in this system, is that of *Cherubim*. In the cherubic form, the ox, the lion, and the eagle, Mr. Hutchinson saw a typical representation, first, of the trinity of nature, fire, light, and air; and, secondly, of the Trinity of Persons in the Godhead; while the junction of the lion and the man in this emblematic figure, he understood as pointing out the union of the human nature of the Son of God, who is called "the Lion of the tribe of Judah."

On the publication in 1748 of the philosophical and theological writings of Mr. Hutchinson, several English divines openly avowed their partiality for his peculiar mode of Scripture interpretation, and among these were several Oxford heads of houses. A formidable opponent of the system, however, appeared in the person of Archdeacon Sharp, who, in

1750, published a treatise assailing, with great ability and learning, those points which formed the main props of the system. Several Hutchinsonian divines replied to Mr. Sharp, and the controversy was carried on for a few years with considerable talent on both sides. Among the leading defenders of the new system, were Mr. Spearman, Mr. Parkhurst, the lexicographer, Bishop Horne, Lord President Forbes, and Mr. Catcott of Bristol, who wrote a defence of Hutchinsonianism in Latin, which was afterwards translated into English, with a valuable Introduction and Notes by Mr. Maxwell. Various other writers of eminence ranged themselves on the same side; but although not a few Scripture interpreters and expositors have, from time to time, appeared, evincing a decided leaning towards the peculiar scheme of interpretation followed by the Hutchinsonians and Cocceians, the system itself has now given way to hermeneutical principles of a more solid and accurate description.

HUTTERIANS, the followers of Hutter, an Anabaptist leader in Moravia in the sixteenth century. See ANABAPTISTS.

IIVERGELMIR, in the ancient Scandinavian cosmogony, a spring of hot water from which issue twelve rivers. It is located in *Nifleheim*, a region of ice, and night, and mist.

HYACINTHIA, a great national festival anciently celebrated annually at Amyclæ in Greece. Some writers affirm that it was instituted in honour of *Amyclæus Apollo*, others, of *Hyacinthus*, and others of both together. The festival lasted for three days, on the first and last of which sacrifices were offered to the dead, and lamentations were held for the death of HYACINTHUS (which see), all the people laying aside their garlands and partaking only of simple cakes, with every sign of grief and mourning. The intermediate day, however, between the first and the last was spent in mirth and rejoicing, pæans being sung in honour of Apollo, and the youth spending the day in horse-racing, games, and other amusements. Sacrifices were offered and splendid processions took place. Much importance was attached to this festival by the Amyclæans and Lacedæmonians, who were careful in no circumstances to neglect it.

HYACINTHIDES, the daughters of HYACINTHUS (which see), who suffered themselves to be sacrificed, some say to *Athena*, others to *Persephone*, that Athens might be delivered from famine and the plague, to which it was exposed in the war with Minos. According to some traditions, the *Hyacinthides* were daughters of Erechtheus, and derived their name from a village called Hyacinthus, where they were sacrificed. But this confounds them with the HYADES (which see).

HYACINTHIUS, a Lacedæmonian, who is said to have been commanded by an oracle to sacrifice his daughters for the deliverance of Athens from the two direful calamities of plague and famine. See preceding article.

HYADES (Gr. the rainy), a class of nymphs in the mythology of ancient Greece, daughters of *Atlas* and *Æthra*. Authors differ both as to their number and their names. In return for their kindness in saving the life of the infant Dionysus, Zeus is said to have raised them to the heavens, where they form a constellation of stars, five in number. When the Hyades rose along with the sun, it was considered as betokening rainy weather, and hence their name.

HYÆNÆ, a name applied by Porphyry to the priestesses of *Mithras* or the sun.

HYDRA, a fabulous serpent in the lake Lerna, which, according to ancient heathen mythology, had a hundred heads; and when any one of these heads was cut off, another presently sprang up in its place, unless the blood which issued from the wound was stopped by fire. Hercules destroyed the monster by staunching the blood of each head as he cut it off.

HYDRIAPHORIA (Gr. *hudor*, water, and *phero*, to carry), a ceremony in which the married alien women carried a vessel with water for the married females of Athens as they walked to the temple of *Athena* in the great procession at the **PANATHENÆA** (which see).

HYDROMANCY (Gr. *hudor*, water, and *manteia*, divination), a species of divination practised by the ancient heathens, in which, with the employment of certain incantations, they imagined that they beheld the images of the gods in the water. "Numa," says Augustin, "unto whom neither prophet nor angel was sent, was obliged to have recourse to Hydromancy to get sight in the water of the images of those gods, or rather illusions of demons, to be instructed by them what ceremonies and what sort of religious worship he was to introduce among the Romans." This kind of divination, according to Varro, was brought from Persia, and practised by Numa and Pythagoras, who, after having offered certain sacrifices, used to inquire of the infernal demons. See **DIVINATION**.

HYDROPARASTATÆ. See **AQUARIANS**.

HYEMANTES, a name given by the Latin Fathers of the Christian church to *demoniacs*, as being tossed about as in a winter storm or tempest. The council of Ancyra, in one of its canons, orders certain notorious sinners to pray in the place allotted to the *Hyemantes*; in other words, in that part of the church where the demoniacs stood, which was a place separate from all the rest. See **ENERGUMENS**.

HYETIUS, a surname of *Zeus* as sending rain, and thereby softening the earth, and rendering it fruitful. Under this name *Zeus* was worshipped at Aegæa, and had a statue in the grove of Trophonius near Labadeia.

HYGIEIA, the ancient Grecian goddess of health. She was the daughter of *Asclepius*, and was worshipped along with him in various cities of Greece. She had a statue also at Rome in the temple of *Concordia*. *Hygieia* was, besides, a surname of *Athena*.

HYLATUS, a surname of *Apollo*, derived from

the town of *Hyle* in Crete, which was sacred to this god.

HYLE, matter, or the material principle of the universe, which, in the philosophy of Plato, was self-existent, and, therefore, from all eternity out of God. In thus explaining the existence and continuation of evil by the introduction of a Dualistic system which recognized God and *Hyle* or matter, as equally eternal and self-existent, Plato wished to avoid the necessary consequence of referring the principle of evil, as matter was considered to be, to God, viz. that it destroyed the purity of the divine essence. The notion of Plato was, that evil exists necessarily in the *Hyle*, or the material principle, only so far as it is not informed by the divine ideas. In acting upon it, God tends to destroy evil by bringing the *Hyle* into subjection to the proper laws of idea, and the creation, throughout its whole duration, is nothing but the development of this divine conflict. This Platonic notion of the *Hyle* was adopted into the Gnostic system of the second century, and the predominance of this notion formed, in fact, the characteristic of the Alexandrian, as distinguished from the Syrian, Gnosis. "This *Hyle*," says Neander, "is represented under various images—as the darkness that exists along with the light; as the void in opposition to the fulness of the divine life; as the shadow that accompanies the light; as the chaos, the stagnant, dark water. This matter, dead in itself, possesses by its own nature no active power, no *nisus*. As life of every sort is foreign to it, itself makes no encroachment on the divine. But since the divine evolutions of life (the essences developing themselves out of the progressive emanation) become feebler the further they are removed from the first link in the series; since their connection with the first becomes more loose at each successive step, hence, out of the last step of the evolution proceeds an imperfect, defective product, which cannot retain its connection with the divine chain of life, and sinks from the world of *Æons* down into the chaos;—or—which is the same notion somewhat differently expressed—a drop from the fulness of the divine life spills over into the bordering void. Now first, the dead matter, by commixture with the living, which it wanted, receives animation. But at the same time also, the divine living particle becomes corrupted by mingling with the chaotic mass. Existence becomes multiform; there springs up a subordinate, defective life. The foundation is laid for a new world; a creation starts into being beyond the confines of the world of emanation. But since now, on the other hand, the chaotic principle of matter has acquired a sort of life, hence there arises a pure active opposition to the godlike—a barely negative, blind, ungodly nature-power, which obstinately resists all plastic influence of the divine element: hence, as products of the spirit of the *Hyle*, Satan malignant spirits, wicked men, in all of whom no reasonable, no moral principle, no principle of a ra-

ional will, but blind passions only have the ascendancy. There is the same conflict here as in the scheme of Platonism, between the soul under the guidance of divine reason, and the soul blindly resisting reason—between the divine principle and the natural."

From this view arose the Gnostic notion that a class of men represented by the Pagans, suffered themselves to be so captivated by the inferior world as to live only a *hylie*, or material life of which the *Hyle* or matter is the principle. The *hylie* principle was viewed as subject to death, and according to many Gnostics those who remain under its control throughout their lives will then be completely annihilated. According to the Valentinian Gnostics, from the mixture of the mundane soul with the *Hyle*, springs all living existence in numberless gradations, higher or lower, in proportion to the extent of their freedom from contact with the *Hyle*. This sect regarded Satan as the representative of the *Hyle*. Tatian and the *Encratites* derived the evil or *hylie* spirits, as he called them, from the hypothesis of an ungodlike spirit of life wedded to its kindred matter. They regarded the human soul as a *hylie* spirit, and, therefore, by its own nature mortal; but they held that the first man living in communion with God had within him a principle of divine life, which enabled him to rise above the influence of the *hylie* spirit, and that this constitutes the divine image by which man is rendered immortal. The fall made him subject to matter and mortality. See DUALISM, GNOSTICS.

HYLOBIANS. See GYMNOSOPHISTS.

HYMENÆUS, the god of marriage in the ancient Greek poets, and thought by many to be a personification of the Hymeneal or marriage song. (See EPITHALAMIUM.) This deity was said to be the son of *Apollo*, and one of the *Muses*; others considered him to be the son of *Dionysus* and *Aphrodite*. He was worshipped by newly married women, and it was customary, during nuptial ceremonies, to sing a hymn to *Hymenæus*.

HYMNIA, a surname of *Artemis*, under which she was worshipped in Arcadia. The priestess of this goddess was at first a virgin, but afterwards a married woman.

HYMIR, a giant referred to in the records of the ancient Scandinavian mythology, in connection with the *Midgard serpent*. The Prose Edda thus speaks of him: "Thor went out of Midgard under the semblance of a young man, and came at dusk to the dwelling of a giant called Hymir. Here Thor passed the night, but at break of day, when he perceived that Hymir was making his boat ready for fishing, he arose and dressed himself, and begged the giant would let him row out to sea with him. Hymir answered, that a puny stripling as he was could be of no great use to him. 'Besides,' he added, 'thou wilt catch thy death of cold if I go so far out and remain so long as I am accustomed to do.' Thor said,

that for all that, he would row as far from the land as Hymir had a mind, and was not sure which of them would be the first who might wish to row back again. At the same time he was so enraged that he felt sorely inclined to let his mallet ring on the giant's skull without further delay, but intending to try his strength elsewhere, he stilled his wrath, and asked Hymir what he meant to bait with. Hymir told him to look out for a bait himself. Thor instantly went up to a herd of oxen that belonged to the giant, and seizing the largest bull, that bore the name of *Him-inbrjót*, wrung off his head, and returning with it to the boat, put out to sea with Hymir. Thor rowed aft with two oars, and with such force, that Hymir, who rowed at the prow, saw, with surprise, how swiftly the boat was driven forward. He then observed that they were come to the place where he was wont to angle for flat fish, but Thor assured him that they had better go on a good way further. They accordingly continued to ply their oars, until Hymir cried out that if they did not stop they would be in danger from the great Midgard serpent. Notwithstanding this, Thor persisted in rowing further, and in spite of Hymir's remonstrances was a great while before he would lay down his oars. He then took out a fishing-line, extremely strong, furnished with an equally strong hook, on which he fixed the bull's head, and cast his line into the sea. The bait soon reached the bottom, and it may be truly said that Thor then deceived the Midgard serpent not a whit less than Utgard-Loki had deceived Thor when he obliged him to lift up the serpent in his hand: for the monster greedily caught at the bait, and the hook stuck fast in his palate. Stung with the pain, the serpent tugged at the hook so violently, that Thor was obliged to hold fast with both hands by the pegs that bear against the oars. But his wrath now waxed high, and assuming all his divine power, he pulled so hard at the line that his feet forced their way through the boat and went down to the bottom of the sea, whilst with his hands he drew up the serpent to the side of the vessel. It is impossible to express by words the dreadful scene that now took place. Thor, on one hand, darting looks of ire on the serpent, whilst the monster, rearing his head, spouted out floods of venom upon him. It is said that when the giant Hymir beheld the serpent, he turned pale and trembled with fright, and seeing, moreover, that the water was entering his boat on all sides, he took out his knife, just as Thor raised his mallet aloft, and cut the line, on which the serpent sunk again under water. Thor, however, launched his mallet at him, and there are some who say that it struck off the monster's head at the bottom of the sea, but one may assert with more certainty that he still lives and lies in the ocean. Thor then struck Hymir such a blow with his fist, nigh the ear, that the giant fell headlong into the water, and Thor, wading with rapid strides, soon came to the land again."

HYMNS. See **MUSIC (SACRED)**

HYPAPANTE. See **CANDLEMAS-DAY.**

HYPATUS (Gr. the Most High), an epithet sometimes applied by the Greek poets to Zeus, and under this surname he was worshipped at various places throughout Greece, more especially at Sparta and Athens, in the latter of which places he had an altar on which only cakes were allowed to be offered.

HYPERCHEIRIA (Gr. *hyper*, over, and *cheir*, a hand), a surname given to Hera at Sparta, where, at the command of an oracle, a sanctuary was built to her, when the country was laid waste by the overflow of the river Eurotas.

HYPERDULIA (Gr. *hyper*, over or beyond, and *doulia*, service), one of the three species of **ADORATION** (which see), maintained by Romish divines. This degree of worship was first devised by Thomas Aquinas, and ascribed by him to none but the Virgin Mary. To her alone, accordingly, Romanists still consider this degree of worship as due.

HYPERENOR, a hero-god worshipped at Thebes, as having been one of the men who sprung from the dragon's teeth sown by Cadmus.

HYPERION, one of the **TITANS** or Giants, a son of *Uranus* and *Ge*, and according to Hesiod, the father of *Helios*, *Selene*, and *Eos* by his sister *Theia*.

HYPEROCHE, one of two maidens, who, according to Herodotus, were honoured with certain religious rites at Delos, in consequence of having been commissioned by the Hyperboreans to carry to that place sacred offerings enclosed in stalks of wheat.

HYPOPSALMA. See **ABECEDARIAN HYMNS.**

HYPORCHEMA, the sacred dance around the altar, which, especially among the Dorians, was wont to accompany the songs used in the worship of *Apollo*. Both men and women were engaged in it. The *Hyporehema* was practised in Delos, apparently down to the time of Lucian, who refers to this species of religious dance.

HYPORCHEMATA, the songs which were sung in the worship of *Apollo* in Delos, and were accompanied by the sacred dance called *Hyporchema* (see preceding article).

HYPOSTASIS, a theological term, brought into use more especially in the controversies on the Trinity, which took place in the fourth century. This word was for a time rather doubtful in its meaning, and contending theologians used it in two different senses indiscriminately, first, as denoting an individual particular substance, and secondly, a common nature or essence. Two different significations being thus attached to the word *Hypostasis*, some confusion was liable to be introduced into theological disputes, in which *Hypostasis* and *Ousia* were not sufficiently distinguished from each other. At length, chiefly through the influence of Augustin, it was agreed that the term *Ousia* should be used to denote what is common to the Father, the Son, and the Holy Spirit, or the abstract; and the term *Hyposta-*

sis should be used to denote the individual, the concrete. Before a distinct understanding was come to on the subject, some theologians asserted that there were three *Hypostases* in the Godhead, while other refused to make such an assertion. The former meant simply to declare that there were three Persons in the Godhead, while the latter understanding the word *Hypostasis* to mean the essence of the Godhead, were afraid of being charged with the belief of Three Gods.

HYPOSTATICAL UNION, an expression used in speaking of the constitution of the person of Christ, to denote the union of his human and divine natures, so as to form two Natures in one Person, and not, as the *Nestorians* assert, two Persons in one Nature.

HYPOTHETICAL BAPTISM, an expression sometimes employed to denote baptism administered to a child of whom it is uncertain whether he has been previously baptized or not. The rubric of the Church of England states, that "if they who bring the infant to the church, give such uncertain answers to the priest's questions as that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost," the priest in baptizing the child is to use this form, "If thou art not already baptized, N—, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

HYPOTHETICAL UNIVERSALISTS, a name sometimes applied to the **AMYRALDISTS** (which see).

HYPSISTARIANS (Gr. *hypsistos*, the Highest), a small heretical sect which arose in the fourth century, who, like the **EUPHEMITES** (which see), with whom Neander thinks, they may have been identical, worshipped only the Supreme, the Almighty God. Gregory of Nazianzum, whose father at first belonged to the sect, charges them with combining Jewish with Pagan elements, worshipping fire with the Pagans, and observing the Sabbath and abstinence from meats with the Jews. Ullmann, in a monograph upon this sect, explains their origin, from a blending together of Judaism and Parsism; Böhmcr, who has also devoted a separate treatise to the subject, regards them as identical with the *Messalians*, and perceives in them the remnant of a monotheism, derived from primitive revelation, but afterwards disfigured by *Tsabaism*. Gesenius classes them with the *Abelians*, a sect of the same century.

HYSSOP, a plant much used in the ancient Hebrew ritual for ceremonial sprinklings. Thus when the Israelites came out of Egypt, they were commanded to take a bunch of hyssop, to dip it in the blood of the paschal lamb, and to sprinkle with it the lintel and the two door-posts of their houses. The same plant was used also in the solemn ceremony followed for the purification of lepers, when the Jewish priests dipped a bunch of vegetable and animal matter, composed of hyssop, the branches of cedar

and red wool, in water, and mingling with it the blood of a bird, sprinkled the leper. David, in Ps. li. 7, speaking of spiritual purification, says, "Purge me with hyssop, and I shall be clean." Great difficulty has been experienced by commentators in fixing upon the precise plant to which reference is made in Scripture. In 1 Kings iv. 33, the sacred historian, in speaking of the wisdom and extensive learning of Solomon, says, "he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." This passage would seem to indicate that it was one of the smallest of plants, and moreover, grew out of a wall. Hasselquist, followed by Linnaeus and Sir James Smith, declared the *hyssop* of Solomon to be the *Gymnostomum fasciculare*, because he found that minute moss growing in profusion on the walls of the modern Jerusalem. A passage, however, occurs in the New Testament, which seems completely to upset this idea. The Apostle John, in describing the details of the crucifixion of Christ, says, xix. 29, "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." This

statement would seem to imply, that the hyssop here spoken of could not be a small and feeble plant of the *musci* tribe, such as is referred to in the passage already quoted in reference to the wisdom of Solomon. Bochart, in his erudite 'Hierozoicon,' discusses the claims of no fewer than eighteen different plants. Dr. Kitto, in the Pictorial Bible, states his preference for the *Phytolacca decandra*, and certainly the length and straightness of the stem which form a characteristic of the various species of *phytolacca*, seem to explain why the Roman soldier at the crucifixion placed a sponge filled with vinegar upon hyssop in order to raise it to the lips of the Saviour upon the cross. And another circumstance which makes it not unlikely that some plant of the *Phytolacca* genus, corresponds to the *hyssop* of Scripture, is the fact that all the species of this genus have peculiar detergent qualities, containing as they do a considerable quantity of potash, so that a hundred pounds of its ashes afford forty-two pounds of pure caustic alkali. Thus such plants are obviously suitable for purification or cleansing. The *Phytolacca* usually grows to about a foot and a half in height, but in Palestine it sometimes exceeds two feet.

HYSTEROPOTMI. See DEUTEROPOTMI

I

IACCHAGOGI, those whose office it was to carry the statue of IACCHUS (which see), in solemn procession at the celebration of the *Eleusinian Mysteries*. When thus engaged their heads were crowned with myrtle, and they beat drums and brazen instruments, dancing and singing as they marched along.

IACCHIUS, the name applied to the mystic *Bacchus* in the ELEUSINIAN MYSTERIES (which see). He was regarded as a child, the son of *Demeter* and *Zeus*, and is by no means to be confounded with *Dionysus* the son of *Zeus* and *Semele*. The name of *Iacchus* was evidently given to the Phrygian god, because of the festive song of that name, which was sung in honour of him. The sixth day of the Eleusinia was specially dedicated to him, and on that day which bore his name, the statue of the god of vintage carrying a torch, and crowned with a myrtle wreath, was carried triumphantly from the Ceramicos to Eleusis. Then it was that the famous torch procession was held, the people who took part in it being decorated with vine leaves, and marching to the melody of instrumental music, while a numerous procession of the initiated carrying mystic baskets, chaunted in a most tumultuous manner the festive

song of *Iacchus*. Then, moreover, the votaries paused on the bridge of the Cephissus, to ridicule those who passed underneath, and on re-entering the sacred precincts by a gateway, called the mystical entrance, were admitted during the night to the most solemn of all the rites, being themselves thereupon designated the *epoptæ* or the fully initiated.

IALDABAOTH, the name given by the *Ophite* sect of Gnostics in the second century to the DEMIURGE (which see), or world-former. In opposing the Judaizing sects of Gnostics, the Ophites evidently inclined to the side of Paganism. The distinction in regard to the Demiurge, between the classes of Gnostic sects, is well pointed out by Neander: "The Ophitic system," says he, "represented the origin of the Demiurge, who is here named Ialdabaoth, in altogether the same way as the Valentinian; moreover, in the doctrine of his relation to the higher system of the world, it is easy to mark the transition-point between the two systems. The Valentinian Demiurge is a limited being, who in his limitation imagines he acts with independence. The higher system of the world is at first unknown to him; he serves as its unconscious instrument. In the phenomena, or appearances coming from that

higher world, he is at first bewildered and thrown into amazement; not, however, on account of his malignity, but his ignorance. Finally, he is attracted, however, by the godlike, rises from his unconsciousness and ignorance to consciousness, and thereafter serves the higher order of the world with joy. According to the Ophitic system, on the other hand, he is not only a limited being, but altogether hostile to the higher order of world, and so remains. The higher light he is possessed of in virtue of his derivation from the Sophia, he only turns to the bad purpose of strengthening his position against the higher order of the universe, and rendering himself an independent sovereign. Hence the purpose of 'Wisdom' is to deprive him of the spiritual natures that have flowed over into his kingdom, and to draw them back into itself, that so Ialdabaoth with his entire creation, stripped of every rational nature, may be given up to destruction. According to the Valentinian system, on the contrary, the Demiurge constitutes through eternity a grade of rational, moral existence, of subordinate rank indeed, but still belonging to the harmonious evolution of the great whole. Yet here again we can trace a *relationship* of ideas in the two systems; inasmuch as the Ophites represent the Demiurge as unconsciously and involuntarily subservient to Wisdom, working towards the accomplishment of its plans, and ultimately bringing about his own downfall and annihilation. But if Ialdabaoth is, without willing or knowing it, an instrument to the purposes of divine wisdom, yet this gives him no distinction, as in the Valentinian system, but in this he is even put on a level with absolute evil:—it does not proceed from the excellence of his nature, but from the almighty power of the higher order of world. Even the evil spirit—the serpent form that sprang into existence when Ialdabaoth, full of hatred and jealousy towards man, looked down into the Hyle, and imaged himself on its surface, must against his will serve only as an instrument to bring about the purposes of wisdom."

According to the system of the Ophites, the empire over which Ialdabaoth rules is the starry world, and through the influence of the stars he holds the spirit of man in bondage and servitude. Ialdabaoth, and the spirits begotten by him, are the spirits of the seven great planets, the Sun, the Moon, Mars, Venus, Jupiter, Mercury, and Saturn; and to assert his authority as the self-subsistent Lord and Creator, he gives orders to the six angels under his command to create man after their own common image. The order is obeyed, and man is created a huge corporeal mass, but without a soul, until Ialdabaoth animates it with a living soul, a portion of himself. Thus, to the amazement and indignation of Ialdabaoth, in man was concentrated the light, the soul, the reason of the whole creation. Jealous of the newly formed man, he endeavours to reduce him to a state of blind unconsciousness, and thus of abject submission; but the mundane soul employed the

serpent to tempt man to disobedience. Thus the eyes of the first man were opened, and he passed from a state of unconscious limitation to a state of conscious freedom. Man now renounced allegiance to Ialdabaoth, who, to punish him, thrust him down from the region of the upper air, where until now he had dwelt in an ethereal body, into the dark earth, and banished him into a dark body. Man is now in a perilous situation, exposed to the evil influences not only of the seven planetary spirits, but of the purely wicked and material spirits. Wisdom, however, never ceases to support man's kindred nature by fresh supplies of the higher spiritual influence, and thus there is preserved in every age a race in which the seeds of the spiritual nature are saved from destruction.

Ialdabaoth, the god of the Jews, was said by the Ophites to have brought about the crucifixion of Jesus, because by the revelation of the unknown Father he sought to subvert Judaism. After his resurrection, they alleged Jesus remained eighteen months upon the earth, during which time he acquired a clearer knowledge of the higher truth which he communicated to a few of his disciples. Upon this he is raised by the celestial Christ to heaven, and sits at the right hand of *Ialdabaoth*, unobserved by him, for the purpose of receiving to himself every spiritual nature that has been emancipated and purified by the redemption, and in proportion as Jesus becomes enriched by the attraction to himself of kindred natures, Ialdabaoth is deprived of all his higher virtues. The end is by means of Jesus to procure the enlargement of the spiritual life, confined in nature, and bring it back to its original fountain the mundane soul, from which all has flowed.

IAPETUS, a Titan, a son of *Uranus* and *Ge*, and the father of Prometheus. Hence he was regarded by the ancient Greeks as the ancestor of the human race.

IASO, a daughter of *Asclepius*, and sister of *Hygieia*, and worshipped among the ancient Greeks as the goddess of recovery from sickness.

IASONIA, a surname of *Athena* at Cyzicus.

IBERIAN CHURCH. See GEORGIAN CHURCH.

IBIS, a bird held in the highest veneration among the ancient Egyptians, being consecrated to Thoth, who is generally represented with the head of an Ibis. This bird is known in natural history as the *Ardea Ibis*, and belongs to the order of birds called the *Grallatores* or Waders. Its colour is entirely black; its beak remarkably crooked; its neck long and flexible. In general appearance it considerably resembles the stork. By destroying the serpents, frogs and toads which bred in the miry ground and slimy pools after the ebbing of the Nile, it became noted for its usefulness; and so highly were its services valued, that to kill one of these birds was a capital crime. Haselquist, Savigny, and others, consider the Ibis as identical with the *Numenius albus* of Cuvier. They

admit that it devoured the worms and insects which lay scattered over the muddy nitrous precipitations of the overflowed fields of the Egyptians; and affirm that it was held sacred, not on account of its usefulness in this respect, but simply as being a hieroglyphical symbol of the Nile. It was regarded as presiding over all sacred and mystical learning of the Egyptian hierarchy, and accordingly it was often embalmed; hence many skeletons and mummies of this bird are found in the British Museum. The *Numenius albus* was considered by Cuvier as identical with the Abouhaunes, a species of curlew which was frequently seen by Bruce on the banks of the Nile.

IBUM, the marriage of a Jew with the widow of his deceased brother, according to the arrangement of the Law of Moses. Thus in Deut. xxv. 5, it is expressly commanded, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her." See LEVIRATE.

ICELANDERS (RELIGION OF). See SCANDINAVIANS (RELIGION OF ANCIENT).

ICELUS, the son of Somnus, and the brother of Morpheus, a god believed by the ancient Romans to preside over dreams. Ovid says that this deity was called *Icelus* by the gods, but *Phobctor* by men.

ICHNÆA, a surname of the ancient Greek goddess *Themis*, derived probably from *Ichnæ*, where she was worshipped. *Ichnæa* was also a surname of Nemesis.

ICHTHUS (Gr. a fish), a technical word sometimes used among the early Christians to denote Christ, because the initial letters of his names and titles in Greek, Jesus Christ, the Son of God, our Saviour, technically put together make up the name *Ichthus*. This is alluded to by Tertullian and Optatus, the latter of whom alleges that from this circumstance the font in Christian churches was termed *Piscina* or fish-pool. A curious allusion to this subject occurs in the work of Tertullian on Baptism, where he says, "We fishes are born in water, conformable to the name of our Lord Jesus Christ, *Ichthus*, a fish;" and Optatus, when speaking of his technical name, says, "This is the Fish," meaning Christ, "which is brought down upon the waters of the font in baptism by invocation and prayer."

ICHTHYOCENTAURI, fish-centaurs, fabulous beings in the ancient heathen mythology, having the upper part of their bodies of human shape and the lower in the form of a fish; besides a peculiarity which distinguished them from *Tritons*, was that the place of the hands was supplied with horses' feet.

ICONOCLASTS (Gr. *eikon*, an image, and *klazo*, to break), image-breakers, a name which was given to those who rejected the use of images in churches, on account of the zeal which they occasionally displayed in destroying them. It was particularly ap-

plied in the eighth century to Leo the Isaurian and his followers, who sought in many cases by deeds of violence to show their abhorrence of IMAGE-WORSHIP (which see).

ICONODULI AND ICONOLATRI (Gr. *eikon*, an image, and *dulia* and *latria*, worship), terms applied to those in the eighth century who favoured the worship of images.

ICONOSTASIS, the screen in Greek churches which separates the holy table, prothesis, and vestry from the nave or body of the church. Within this screen the clergy alone are permitted to enter; there are even express canons to prohibit women going within it. This screen is called *Iconostasis*, because several *ikons* or pictures of a sacred character are usually painted upon it. The idea of this screen or veil seems to have been taken from the veil which separated the holy place from the holy of holies in the Jewish temple.

ICOXUS, a sect of religionists in Japan, originating from an individual so esteemed for his sanctity, that his devotees celebrate his festival every year. On that occasion multitudes assemble from all parts of the empire of Japan, imagining that he who first sets foot in the temple is entitled to peculiar blessings. The excessive anxiety of every one to obtain this privilege sometimes leads to fatal consequences from the pressure of the crowd.

IDA, a sacred mountain in Crete, celebrated among the ancient Romans as being the nursing-place of Jupiter. There was a mountain also, or rather a chain of mountains, in Troas, famed as having, according to Homer, been frequented by the gods during the Trojan war.

IDÆA MATER, a name sometimes applied to the goddess CYBELE (which see).

IDÆI DACTYLI. See DACTYLI IDÆI.

IDALIA, a surname of *Aphrodite*, derived from the town of Idalion in Cyprus.

IDE, one of the Idæan nymphs, to whose care Rhea intrusted the infant Zeus. This was also the name of one of the Idæan nymphs by whom Zeus became the father of one of the *Idæan Dactyls*.

IDEALISTS, a class of philosophic thinkers, which has chiefly arisen in modern times. They may conveniently be divided into two classes, the subjective idealists, who absorb every thing in the subject, the *me*; and the objective idealists, who reduce everything to the one infinite, unchangeable, objective substance or being, of which, and in which all things consist. The first in modern times who laid the foundation of idealism in philosophy was Des Cartes, who derived some of our most important notions from the inward activity of the mind, without any reference whatever to sensation, or to the material world around us. By thus removing the notion of matter to a distance, and concentrating the whole attention of the mind upon its own innate ideas, he brought out into peculiar prominence the notion of the infinite and all-perfect Being. Male

oranche, pushing to its legitimate conclusions the idealism of Des Cartes, taught that the human mind sees everything in the Divine, and that God himself is our intelligible world. All secondary causes were thus merged in the one infinite cause, and human liberty was lost in a continued succession of Divine impulses. It was Spinoza, however, who developed the ultimate results of the Cartesian principles. He absorbed both man and nature in God, our whole individuality being absorbed in the Divine substance, human freedom giving place to the most absolute fatalism, and God being deprived of all personality, becoming synonymous with the universe, embracing in himself alone all its endless phenomena.

In England, Herbert, Cumberland, and Cudworth came forward as advocates of the idealist system, declaring certain connate principles or laws of nature as being at the foundation of the whole social nature of man, as well as the framework of society. The "connate principles" of Cumberland are the "pure conceptions" of Cudworth, and are no other than the eternal truths of Plato, which existed from all eternity in the mind of God, and towards which the mind may ever strive to attain. With Locke commenced a reaction against idealism, and the introduction of a system of sensationalism which struck at the root of those fundamental principles which are so important to the interests of morality and religion. Lord Shaftesbury was the first to point out the dangerous influence of the sensational system of Locke. Clarke and Butler followed with powerful arguments in favour of God and revealed religion drawn from the mental and moral constitution of man. So far all was moderate and useful. But Bishop Berkeley appeared, setting forth a system of extreme idealism, which went far to ignore the existence of an external world, and to make man live only in a world of objectless ideas. The idealistic system of Berkeley, combined with the idealistic scepticism of Hume, threw the utmost discredit upon the whole speculative philosophy of the idealists, and led to the formation of a school of Scotch philosophy, which, by a combination of all that was good in both the sensationalist and idealist systems, tended to reconcile the two conflicting philosophies on the ground of common sense.

It is Germany, however, that may properly be considered as the native soil of Idealism. The German mind is naturally prone to idealistic views, which, accordingly, form the staple of their most profound philosophical systems. Previous to the days of Leibnitz it had been a recognized axiom, that "all that exists in the understanding, previously existed in sensation," and to that illustrious philosopher belongs the high merit of having first made the important remark, "except the understanding itself." Hence he drew the inference that there are necessary truths, the certainty of which is founded not on experience, but on intuition. He saw plainly that the

idealism of Des Cartes, Malebranche, and Spinoza went to deprive the universe of a cause, and to render all created things nothing more than modes of the one infinite and unalterable existence. To obviate this difficulty he supposed material objects to be all of them of a compound character, consisting of monads or ultimate atoms, each of them containing an inward energy, by virtue of which they develop themselves spontaneously. The absolute, the original monad, is God, from which all other monads have their origin, both the conscious atoms of soul, and the unconscious atoms of matter. The atoms are all of them independent of one another, and, therefore, can have no mutual action and reaction. To explain this, Leibnitz devised the doctrine of a pre-existent harmony, whereby all the monads, though acting separately and independently, act nevertheless in complete unison and harmony, so as to accomplish the great purpose of their creation. Thus, in the view of Leibnitz, God has brought into actual operation the best possible order of things. "Hence again," says Mr. Morell, "his theory of metaphysical evil, as consisting simply in limitation; of physical evil, as the result of this limitation; and of moral evil, as being permitted for the sake of a greater ultimate good. Hence, lastly, his support of the doctrine of philosophical necessity, as being the only kind of liberty which is consistent with the pre-established order of the universe. In the view, therefore, which Leibnitz took of the innate faculties of the human mind, as opposed to the empiricism of Locke; in his dynamical theory of matter, making it ultimately homogeneous with spirit; in his denial of the mutual influence of the soul and the body, thus destroying, to say the least, the necessity of the latter in accounting for our mental phenomena; in all this we see the fruitful seeds of idealism, which only needed to be cast into a congenial soil, to expand into a complete and imposing system."

But the eminent German thinker, who gave a decided form and shape to the Idealist philosophy, was Immanuel Kant. He set himself to discover the primary elements of consciousness, and to lay down with simplicity and clearness the possibility, value, and extent of *à priori* notions or intuitions. The true tests of such *à priori* conceptions were, according to Kant, universality and necessity, and by applying these tests we discover two universal and necessary ideas attached to every perception, namely *time* and *space*. Our knowledge, then, is strictly phenomenal under the two fixed forms of time and space; and all investigations into the essence of things must necessarily be fruitless. We are furnished, according to the philosophy of Kant, with another faculty, that of *understanding*, which gives form and figure to the material furnished by sensation. He discovered, also, certain necessary forms of our understanding, which he called categories, or fixed relations. Thus, by a close analytical investigation, he was able to unfold the quantity, quality, relation, and mode of ex-

istence of all objects whatever. The sensitive faculty affords the matter of a notion, and the understanding the form. That which connects the two, and which forms the schema of our notions, is *Time*. The highest faculty in the Kantian philosophy is pure reason, which aims at the final, the absolute, the unconditioned in human knowledge. "But now the best," to quote the language of Morell, "the most satisfactory, and by far the most useful part of the Kantian philosophy is to come, that, namely, in which he sets aside the results of speculative reason by those of the *practical* reason. The immortality of the soul, the freedom of the will, the existence of God, and all such supersensual ideas cannot, it is true, be demonstrated; but, says Kant, our reason has not only a speculative movement, it has also a practical movement, by which it regulates the *conduct* of man, and does this with such a lofty bearing and such an irresistible authority that it is impossible for any rational being to deny its dictates. (Categorical imperative.) Ideas, therefore, which in theory cannot hold good in practice are seen to have a reality, because they become the cause of human actions, an effect which could never take place if there were not some real existence to produce it.

"That man has indisputably a moral nature, and that he is imperatively commanded to act according to it, no good man will deny. But what does this moral nature and this command to action imply? Manifestly it implies the freedom of the will, for otherwise action on moral principles is impossible; it implies also the existence of God, otherwise there were a law without a lawgiver; and it implies, lastly, a future state as the goal to which all human actions tend. In this part of his philosophy, therefore, Kant rendered good service to the true interests of morality; neither can we too much admire the force with which he repels all the low, selfish, and utilitarian grounds of morality, basing it all upon the categorical imperative, the authoritative voice of the great Lawgiver of the universe, as its everlasting foundation. It is true that all these matters lie beyond the region of actual science, but nevertheless they are within the bounds of a rational faith (*vernunft-glaube*), the dictates of which every good, virtuous, and religious mind will readily admit."

Thus Kant laid a new foundation for philosophy upon the twofold ground of the *pure* and the *practical* reason, making scientific knowledge almost entirely subjective.

The modern German school of philosophy is in its true character essentially idealistic. It concerns itself little with the ever-changing phenomena, whether of the internal or the external world, but directs its whole energies to the solution of the great problems which relate to the existence and the nature of God, of the universe, and of human freedom. It passes from the finite and the conditioned to find a solid foundation for all its inquiries in the infinite and unconditioned. "The philosophy of the abso-

lute," says one of the most recent historians of modern philosophy, "that which seeks to penetrate into the *principles* of things,—although it may seem strange to our modes and habits of thought, yet has played a great part in the scientific history of the world. It formed the basis of the early speculations of the Asiatic world. It characterized some of the most remarkable phases of the early Greek philosophy, particularly that of the Eleatic school. Plato, with all the lofty grandeur of his sublime spirit, sought for the absolute, in the archetypes existing in the Divine mind. The Alexandrine philosophers aimed at the solution of the same problem; mingling their theories with the mysticism of the East, and calling, even, to their aid, the lights of the Christian revelation. In more recent times Spinoza originated similar investigations, which were soon moulded into a system of stern and unflinching pantheism; and in him we see the model, upon which the modern idealists of Germany have renewed their search into the absolute ground of all phenomena. It is, in fact, in the various methods, by which it is supposed, that we are conducted to the absolute, whether by faith, intuition, or reason, that the different phases of the German metaphysics have originated; and, consequently, it is by keeping our eye upon this point, that we shall possess the most ready key to their interpretation."

Kant led the way in Germany towards subjective Idealism, but Fichte went far beyond his master in the same direction, making self or the Ego the absolute principle of all philosophy both intellectual and moral. The outward universe was, in his view, nothing more than the reflex of our own activity. All reasoning being thus necessarily limited within the narrow circle of our own conscious existence, it was plainly impossible to arrive at any satisfactory conclusion in reference to the existence of God. Nature and God alike disappeared in the system of Fichte; and self, or the Ego became the sole existence in the universe. At this point the idealism of Germany reached its climax and consummation. In his later years, Fichte felt the difficulty, if not the impossibility, of maintaining the position in which he had at first entrenched himself. If self is the sole absolute existence by which the whole universe is constructed, the question naturally arises, What is the foundation of this activity of the Ego, which we term mind? Is there not something real at the foundation of these subjective phenomena? Questions of this kind led to a modification by Fichte of his philosophical system, by introducing another absolute principle besides the Ego or self. Hence the philosophy of Identity, which, though originating with Fichte, was afterwards matured and systematized by Schelling. Self was no longer viewed as the one absolute existence, but the one absolute existence was now asserted to belong both to the subject and the object, the *me* and the *not-me*, self and the universe, both of which are identical, being alike manifestations of one

and the same absolute Divine mind, or actual modifications of the Divine essence. God and the universe, as well as God and self are pronounced to be identical: "This infinite *Being*, containing everything in itself potentially which it can afterwards become actually, strives by the law which we have above indicated after self-development. By the first movement (the potency of reflection) it embodies its own infinite attributes in the finite. In doing this, it produces finite objects, *i. e.* finite reflections of itself, and thus sees itself objectified in the forms and productions of the material world. This first movement then gives rise to the philosophy of nature. The second movement (potence of subsumption) is the regress of the finite into the infinite; it is nature, as above constituted, again making itself absolute, and reassuming the form of the Eternal. The result of this movement is *mind*, as existing in man, which is nothing else than nature gradually raised to a state of consciousness, and attempting in that way to return to its infinite form. The combination of these two movements (the potency of reason) is the reunion of the subject and object in divine reason; it is God, not in his original or potential, but in his unfolded and realized existence, forming the whole universe of mind and being."

According to this extreme idealistic system, there is no difference between God and the Universe. The system was as completely as that of Spinoza, a system of absolute pantheism, and the whole universe, both of mind and matter, was made one necessarily acting machine. Schelling felt that his philosophy was liable to this serious and even fatal objection, and after revolving the whole subject more maturely, he gave to the world his *Positive Philosophy*, as he called his new system, in opposition to his former views, which he termed his *Negative Philosophy*. The one system was not intended to contradict, but to complete and perfect the other.

The following admirable resumé of Schelling's new or positive philosophy is given by Morell: "In order to rise above the pantheistic point of view, we must distinguish between *the Absolute*, as ground of all things, and *Godhead*, as one particular manifestation of it. The primary form of the Absolute is *will* or *self-action*. It is an absolute power of becoming in reality what it is in the germ. The second form in which it appears is that of *being*; *i. e.* the realization of what its will or power indicated to be possible. But as yet there is no personality, no Deity properly so called. For this we must add the further idea of freedom, which is the power that the Absolute possesses of remaining either in its first or its second potency, as above stated. *In this unity, which contains the three ideas of action, of existence, and of freedom, consists the proper idea of God.* God, before the existence of the world, is the undeveloped, impersonal, absolute essence, from which all things proceed; it is only *after* this essence is developed, and has passed successively into the three states of

action, of objective existence, and of freedom, that he attains personality, and answers to the proper notion of Deity.

"With regard to creation, we can now explain the existence of the world without identifying it with Deity, as is done in the ordinary pantheistic hypothesis. The absolute is the real ground of all things that exist, but the absolute is not yet Deity. That element in it, which passes into the creation and constitutes its essence, is not the whole essence of Deity; it is not that part of it which, peculiarly speaking, makes it divine. The material world then, is simply one form or potency in which the absolute chooses to exist; in which it freely determines to objectify itself, and consequently is only one step towards the realization of the full conception of Deity, as a Divine Person.

"Man is the summit of the creation—he is that part of it in which the absolute sees himself most fully portrayed as the perfect image or type of the infinite reason. In him, objective creation has taken the form of subjectivity; and hence he is said, in contradistinction to everything else, to have been formed *in the image of God*.

"To solve the problem of moral evil, we must keep in mind, that man, though grounded in the absolute, still is not identified with Deity; since the divine element, namely, the unity of the three potencies of the original essence, is wanting to him. Still, man bears a perfect resemblance to God, and therefore must be *free*, and fully capable of acting, if he choose, against his own destiny. This actually took place, inasmuch as he attempted, like God, *to create*, separating the three potencies, which were shadowed forth in him as the image of Deity, and not being able in doing so to retain their unity. Hence the will or man was removed from the centre of the divine will, attempted to act independently, and brought confusion and moral obliquity into his nature. Man would become like a God, and by attempting to do so, he lost the very image of God which he did possess."

The idealist views of Fichte and Schelling, though agreeing in some respects, start from two different and even opposite points; the former setting out from the subjective, and the latter from the objective, the one regarding self as the absolute, the other, the infinite and eternal mind. Hegel, however, has carried to its extreme limit the idealism of Germany. He denies the existence alike of the subject and the object, self and the universe, and considers the only real existence to be the relation between the two, and the universe therefore to be a universe of relations. God, instead of being an absolute and self-existent reality, is a constantly developing process, manifesting itself in the progress of the human consciousness. He is an eternally advancing process of thinking, going onward in a threefold movement, the first, being thought simply considered in itself, the second, thought in its objective aspect, which is nature, and the third, thought returning to itself, which

is mind. Thus with Hegel, God is not a person, but a series of thoughts of an eternal mind.

Germany, during the last quarter of a century, has been the scene of an almost uninterrupted struggle between Bible theologians and Atheistic or rather Pantheistic Idealists. Nowhere else has the pernicious influence of Idealism upon the religion of a country been felt so sensibly as in Germany. There we find a class of writers terming themselves Rationalists, and carrying with them a large body of intelligent and thoughtful men, who have reasoned themselves into a rejection of the whole objective element of Christianity, leaving nothing but the *à priori* religious conceptions of the human mind. And even these original conceptions are not left intact by this baneful philosophy. The belief in the existence of a God, for example, what does it become in the hands of a German idealist, who has arrived at the conviction that God is one with the universe itself? Such a natural theology is nothing less than pure unblushing infidelity in a different form from that which it was wont to assume. The infidel has often declared that God is the universe, and the modern German Idealist affirms that the universe is God. In both cases alike, the one personal God is lost in a vague abstraction which can neither attract our love nor awaken our fears.

For a time, in consequence of the extreme views put forward by Strauss and the Tübingen school, a reaction took place, and idealism began to lose its prestige and influence, but between 1844 and 1848, in Northern Germany more especially, the system was revived in its worst forms by the *Friends of Light*, headed by Uhlich of Magdeburg, and the *German Catholics*, headed by Ronge. This movement, though it excited a great sensation while it lasted, was fortunately only temporary in its duration; and for some years past Idealistic Infidelity has been giving place throughout almost every part of Germany to a practical Christianity, which, by means of Young Men's Associations, Inner Missions, and other religious and philanthropic movements, is rapidly diffusing a love of evangelical truth among all classes of the people. See HEGELIANS, INFIDELS, INTUITIONISTS.

IDENTITY (PHILOSOPHY OF), that system of philosophical belief which originated in Germany in the present century with Fichte, and was carried out to its full extent by Schelling, whereby an entire identity was maintained to exist between God and the Universe. See IDEALISTS.

IDINI, the term used to denote sacrifice among the *Kafirs*. This rite is performed to their ancestors, not to the Supreme Being. They seem to think that by burning fat or rather bones to them, they can appease their anger. The *Idini* was rarely practised, and only in cases where they wished to avert some apprehended evil.

IDIOTÆ (Gr. private men), a name applied by some of the early Christian writers to the private

members of the church as distinguished from the clergy and those who held public office in the church. The same term was applied by the Jews to private judges or arbiters, chosen by private parties to settle disputes, and they received the name of *Idiotæ*, because they were the lowest rank of judges, and not settled as a standing court by the Sanhedrim.

IDMON, a son of *Apollo* and *Asteria*, worshipped by the Megarians and Boeotians at Heracleia as the protector of the place.

IDOL, a fancied representation of a heathen god. According to the popular traditions of ancient Greece, there never was a time when the gods had not a visible representation of one form or another. It is probable indeed, that for a long period there existed in Greece no other statues than those of the gods. According to Eusebius, the Greeks were not worshippers of images before the time of Cecrops, who first of all erected statues to Minerva. Plutarch informs us, that Numa forbade the Romans to represent the deity under the form of a man or an animal. Lucian says that the ancient Egyptians had no statues in their temples, and Herodotus affirms that the ancient Persians had no images of their gods, while Caesar alleges that the Germans had few. Tacitus, speaking of the last-mentioned people, says, "Their deities were not immured in temples, nor represented under any kind of resemblance to the human form. To do either, were in their opinion to derogate from the majesty of superior beings."

Idols were probably at first of the rudest form, being nothing more than shapeless blocks of wood or stone. The Phœnicians indeed in very remote times worshipped the BÆTYLIA (which see), or large meteoric stones which had fallen from the atmosphere, and which were believed to be sent down by the gods themselves as their images. Hence these stones were sometimes called heaven-stones. The worship of the Bætylia, however, was not limited to the Phœnicians; a holy stone was held as sacred to *Cybele* in Galatia; another to the sun-god *Heliogabalus* in Syria; and another still to *Apollo* at the temple of Delphi. Jablonski also declares that the principal idol among the ancient Arabians was a square black stone, four feet high, and two feet broad, to which they gave the name of Dysares. In the same category may be classed the Kaaba of the modern Mohammedans.

From the barbarous and uncouth appearance of the idols of many heathen tribes, it may be inferred that the earliest efforts of the *theopoiôi* or god-makers must have been sufficiently unartistic. And yet from several passages in the *Iliad* of Homer, we learn, that both temples and statues of the gods existed in the early ages of Grecian history. The Ionians of Asia Minor were more especially remarkable for their sculptured representations of the gods. The first efforts at statuary, both in the colonies and in the mother-country of Greece, were undoubtedly

statues of their divinities. For private and domestic devotion, rather than public worship, idols were constructed of baked clay. Those which were designed to be placed in temples were composed more generally of wood, but afterwards of marble and bronze, executed in what is called the archaic or hieratic style, which was so scrupulously followed for a long period that Greek art in this department was stationary. The ancient forms of the gods were strictly preserved, even when improvement had taken place in the material of which they were composed, wood being exchanged for marble, bronze, ivory, and even gold. In one class of statues of the gods, those namely which were dedicated in the temples as *anathemata*, no such rigid adherence to traditional custom was demanded, and here, accordingly, artists gradually rose to a higher style of art. When Athens, however, in the end of the fifth and beginning of the fourth century before Christ, became the centre of the fine arts in Greece, statuary became emancipated from its ancient restrictions, and the representations of the gods were executed in a style of surpassing beauty approaching even to the sublime. The statue of Pallas by Phidias, and much more that of the Olympian Zeus by the same artist, were universally admired. After the Peloponnesian war, the school of Scopas and Praxiteles arose, which was for a time considered as superior even to that of Phidias; but though their female statues were probably unrivalled, the productions of this school, generally speaking, failed to affect the mind of the spectator with those pure and ennobling feelings which were excited by the contemplation of the statues which came from the hand of Phidias. In the various kingdoms which arose out of the conquests of Alexander the Great, statues of the gods were seldom made, and the arts both of painting and statuary finding ample scope in secular objects, ceased to direct their exclusive or even their happiest efforts to representations of pagan deities. Nay, the vanity of kings tended to introduce a new kind of statues, the bust of a king being sometimes placed upon the body of a statue of a god. Etruscan art combined the Grecian style of statuary with the old Asiatic or Babylonian, which, while it constructed idols of a colossal size, formed them of a composite character of beasts and men, being intended rather as typical and emblematic figures than statues of gods.

The Romans are believed to have had no images of the gods before the time of the first Tarquin; and for a long time after that period they were indebted to Etruscan artists for their statues of wood or clay. The earliest metal statue of a deity is asserted by Pliny to have been a statue of Ceres, about B. C. 485. Livy, however, mentions a metal colossal statue of Jupiter Capitolinus, as having been made about B. C. 490. During the Empire, artists sometimes flattered the Emperors by representing them in statues under a deified character, and the ladies of the imperial family as goddesses.

The introduction of Christianity, and more especially its establishment in the Roman Empire in the fourth century of our era, proved the destruction of pagan idols, however skilfully and elegantly formed. This crusade against the statues of the gods commenced in the latter part of the reign of Constantine, and continued gradually to advance, until under Theodosius the Younger it pervaded all parts of the Empire. Not that the Christians despised the arts, or were incapable of appreciating æsthetic excellence whether in painting or in sculpture, but their hostility to pagan idols was wholly of a religious nature. They detested idolatry, even though decorated with the most attractive charms of artistic beauty. It is enough to point to the remarkable progress of art in the middle ages, in order to vindicate Christianity from the charge which has sometimes been ignorantly brought against it, that the spirituality of its character has rendered it the enemy of the fine arts.

Idols, in the early ages, were usually coloured not so much from a love of ornament as to convey emblematic truths. On this subject Mr. Gross makes the following judicious remarks: "The colours of the images of the gods were usually of symbolical import, and they seem to require a brief notice in this place, as they are a constituent element of iconology. According to Winckelmann, 'On Allegory,' Bacchus was clad in a red or scarlet robe, the emblem of wine, or as some suppose, of the victory which the jolly god achieved over mankind when he introduced among them many of the arts and comforts of life. Pan, Priapus, the Satyrs, etc., were likewise painted red, and Plutarch assures us that red was originally the prevailing colour of the idols. Osiris—the personification of the solar year of the Egyptians—was represented in a painting of vast dimensions, with a blue face and blue arms and feet, and resting on a black ground; symbolical of the sun in its subterrestrial orbit. Black and blue also distinguished the portrait of the planetary god Saturn, and were typical of the sun in Capricorn, or its southern declension to the zone of sable Ethiopia. As the king of the lower regions, Serapis was painted black among the Egyptians, while the image of Jupiter among the same people, was ash-grey or scarlet; that of Mars a red stone, and Venus's dyed with the same colour; that of Apollo shone in the lustrous hue of gold, and Mercury's was covered with the modest blue. The natural colours of the stones of which the images of the gods were formed, were often selected on account of their allegorical significance. Thus that indefatigable traveller, Pausanias, informs us that the river-gods of the ancients were made altogether of white marble, and that only for the statue of the Nile, a black stone was chosen to denote the Ethiopian origin of the fluvial divinity: a Nilic bust in the Napoleon-museum confirms this statement. Agreeably to their cosmogony, the Hindoos selected the dark-blue colour to typify water as the primordial

element of creation. Hence this colour also designated Narajan, the mover of the primitive waters. According to Jones' *Dissertations relating to Asia*, a handsome image of this god wrought in blue marble, might be seen at Catmandu, the principal city of Nepal, in a reclining attitude, and in the act of swimming. On the first of January, the Roman consul, clothed in a white toga, and mounted upon a white horse, rode up to the Capitol: it was in honour of Jupiter, who—as we learn from Pherecydes, was adored there as the sun-god of the Romans, as also in commemoration of the victory of that deity over the giants, when the many-eyed and many-handed Briareus—winter, as the mischievous leader of the rebellious host, was himself most signally defeated. This consular ceremony presented the living image of the solar deity, imbued with the hue of light. Finally, Ceres was the black or the refulgent goddess, accordingly as she spent her time in the hædæan or supernal regions; and Vesta, as the earth, was green, while in her capacity of fire-goddess, the colour of flame defined and illustrated her divinity."

The idea which heathens generally have formed of idols is, that after they are consecrated with certain ceremonies the gods come down and take up their abode in them, so that the images are honoured as the mansions of the gods. And Augustin, giving an account of the opinions of the Egyptian Hermes Trismegistus, says, "He maintained images to be, as it were, the bodies of the gods; certain spirits had their residence in them, having been invited thither by their worshippers, and had great power in granting the prayers and bringing about such things as were requested of them. This uniting of invisible spirits with images, and forming them into one animated body, he termed the making of gods; and held that there were people who were masters of that great and wonderful art." This was the common opinion among the heathens. Dr. Poccoke asserts, that the adoration which the ancient Arabs paid their gods was founded on this indwelling principle; and he informs us from their writers that when Mohammed and his followers destroyed their idols at Mecca, they believed the spirits which dwelt in them were to be seen in tears bewailing and lamenting their condition as being deprived of their earthly abodes.

IDOLATERS, worshippers of idols, or persons who ascribe to created objects qualities and attributes peculiar to the Creator. It is difficult to ascertain at what precise period mankind began to swerve from the worship of the only true God into idolatry. There is some reason to believe that the Antediluvian world was not altogether free from this heinous sin. In Gen. vi. 11, we are told that "the earth also was corrupt before God," which is interpreted by the Jewish doctors as referring to the prevalence of impurity or idolatry. And when it is said, in reference to the days of Enos, the son of Seth, "Then began men to call upon the name of the Lord,"

Maimonides and the Rabbis generally translate the passage thus: "Then was there profanation by invoking the name of the Lord," implying in their view that the name of God was given to creatures. But whether such a rendering of this passage be allowable or not, a comparison of Gen. vi. 5, with Rom. i. 23, seems to favour the notion that idolatry was practised before the Flood. And Sanchoniatho, one of the oldest of profane writers, states, that the sun came to be worshipped in the second generation from Adam, and pillars or rude stones in the fifth generation, and statues and eminent persons in the ninth.

Soon after the Deluge we find idolatry prevailing in the world. The family of Abraham worshipped idols beyond the river Euphrates in Ur of the Chaldees, and Laban of Mesopotamia had teraphim or idols, which Rachel secretly carried with her when she left her father's house. The Egyptians were given to idolatry before Jacob and his sons went down thither; and from Josh. xxiv. 14, it appears plain that the Israelites served idols in the land of Egypt. On their departure from the land of bondage, we find them worshipping idols, and when they had settled in the land of Canaan, they adopted various deities, which were worshipped by the Canaanites and other neighbouring nations.

The first of the Jewish kings who introduced idolatry as a national worship was Solomon, who not only himself served strange gods, but caused temples to be erected throughout the country in their honour, and burnt incense to them. Jeroboam, who headed the rebellion of the ten tribes, set up the worship of two golden calves, one at Bethel, and the other at Dan. Nor was the king of Judah guiltless of this gross sin; on the contrary, his people excelled their fathers in the homage which they paid to false gods, for we are told 1 Kings xiv. 23, that "they also built them high places, and images, and groves, on every high hill, and under every green tree." Many of the kings of Judah were idolaters, but Ahaz surpassed them all. He walked in the ways of the kings of Israel, made molten images of Baalim, and it is related of him in 2 Kings xvi. 3, "But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel." The brazen serpent which Moses had made at the command of God had been converted into an idol, and incense was burned to it, but Hezekiah, in his zeal for the worship of the true God, broke it in pieces, and called it Nehushtan, a mere piece of brass. The succeeding princes vied with each other in their attachment to idols with the honourable exception of good king Josiah. After the return of the Jews, however, from their seventy years' captivity in Babylon, they wholly renounced idolatry by the advice of Ezra and Nehemiah.

The earliest form of idolatry was that which is

known by the name of *Tsabaism*, or the worship of the heavenly bodies, namely, the sun, moon, and stars. This seems to have prevailed among the Babylonians, Chaldeans, and Assyrians. To that may have succeeded the worship of the elements, particularly of fire, which was practised at an early period in Chaldea and Persia. "Each element," says Mallet in his *Northern Antiquities*, "was, according to the faith of primeval man, under the guidance of some being peculiar to it. The earth, the water, the fire, the air, the sun, moon, and stars, had each their respective divinity. The trees, forests, rivers, mountains, rocks, winds, thunder, and tempests, had the same; and merited on that score a religious worship, which at first could not be directed to the visible object, but to the intelligence with which it was animated."

An idea has prevailed among almost all heathen nations, that the authority and influence of the gods were limited to particular localities. Hence in 2 Kings xvii. 26, the colonists sent by the king of Assyria to Samaria, attributed a severe calamity with which they were visited to their ignorance of the manner of the local deities. "Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land." And again, 1 Kings xx. 23, we find the servants of the king of Syria endeavouring to persuade their master that the gods of the Israelites were gods of the hills only, and not of the plain. The same notion seems to have pervaded the whole mythology of Greece and Rome; for while the higher deities were regarded as having a more extensive range of authority in every separate department of nature, every city or single locality had its own special authority who presided over it. The greater deities also were imagined sometimes to clothe themselves in the bodies of men, and quitting Olympus for a time, to hold converse with the inhabitants of earth. Hence the exclamation in Acts xiv. 11, "The gods are come down to us in the likeness of men." In any great emergency it has been the custom of all heathen nations to seek to propitiate the favour of one or other of the gods; and any sudden deliverance or special event, whether wearing a good or evil aspect, has been generally ascribed to the interposition of their deities.

In the early Christian church, idolatry was accounted one of the great crimes which were punished with excommunication. There were several degrees of the sin. Some went openly to the heathen temples, and there offered incense to the idols, and were partakers of the sacrifices. Cyprian often styles such persons *sacrificati* and *tharificati*; and he draws a distinction between those who not only themselves sacrificed, but compelled their wives and children and servants to go and sacrifice along with

them; and those who, to deliver their families and friends from persecution, went to sacrifice themselves alone. The latter he considered as less aggravated transgressors. In the same view of the case, the council of Ancyra, in its fourth canon, orders, "that they who were compelled to go to an idol temple, if they went with a cheerful air, and in a festival habit, and took share of the feast with unconcernedness, should do six years' penance, one as hearers only, three as prostrators, and two as co-standers to hear the prayers, before they were admitted to full communion again. But if they went in a mourning habit to the temple, and wept all the time they eat of the sacrifice, then four years' penance should be sufficient to restore them to perfection." The eighth canon of the same council orders, "Those who repeated their crime by sacrificing twice or thrice, to do a longer penance; for seven years is appointed to be their term of discipline." And by the ninth canon, "If any not only sacrificed themselves, but also compelled their brethren, or were the occasion of compelling them, then they were to do ten years' penance, as guilty of a more heinous wickedness." The seventh canon, however, assigns only two years' penance to those who neither sacrificed nor eat things offered to idols, but only their own meat on a heathen festival in an idol temple. In extreme cases, where a professing Christian lapsed into idolatry voluntarily, and without compulsion, severe punishment was inflicted. By one of the Nicene canons, they were appointed to undergo twelve years' penance before they were perfectly restored again to full communion. The council of Valence in France goes farther, and obliges them to do penance all their lives, and only to receive absolution in the hour of death. The council of Eliberis goes beyond even this, and denies such deliberate apostates communion in the very last extremity; declaring, "That if any Christian took upon him the office of *flamen* or Roman priest, and therein offered sacrifice, doubling and trebling his crime by murder and adultery, he should not be received to communion at the hour of death."

Another class of professing Christians who lapsed into idolatry, and were in consequence charged with renouncing the faith, received the name of *Libellatici*, from certain libels or writings, which they either gave to the heathen magistrates or received from them, in order to be excused from doing sacrifice in public. Some of this order of idolaters gave a written statement subscribed with their own hands, declaring themselves not to be Christians, and professing their readiness to sacrifice when called by the magistrate to do so. Others, in order to screen themselves from an open avowal of apostasy, sent a heathen friend or servant to sacrifice in their names, and thus to procure a written testimonial, which might make them pass for heathens. Others, still, confessed openly to the heathen magistrates that they were Christians, and could not sacrifice to idols, but at the same time they offered a bribe to obtain

a libel of security. Cases actually occurred of Christians who feigned madness to avoid being called upon to offer sacrifice, and it sometimes happened that individuals would go forward to the heathen altar as if to offer sacrifice, and would fall down suddenly, as if in an epileptic fit, in order to excite the compassion of the magistrate, and lead him to exempt them from the performance of the heathen rite. This was of course looked upon by the church as an act of dissimulation, and by the penitential rules of Peter, bishop of Alexandria, the persons who were guilty of it were subjected to penance for six months. And not only those who were directly chargeable with sacrificing to idols, but all who in any way promoted or encouraged or even connived at idolatrous practices, were visited more or less severely with ecclesiastical censures. Thus the trade of making idols for the heathen was accounted by the early Christians a scandalous profession, and no man who lived by such a calling could be admitted to baptism, unless he promised to renounce it. Tertullian charges it as a great crime upon Hermogenes, that he followed the trade of painting images for idolatrous worship. From the remarks of Tertullian in his book on Idolatry, it would appear that in his time, the discipline of the church in regard to idol-makers was so lax, that such offenders were permitted not only to communicate, but to take orders in the church. The same Father considers those involved in the charge of idolatry, who contributed toward the worship of idols, either by erecting altars, or building temples, or making shrines, or beautifying and adorning idols. He denounces also those whom he terms purveyors for idolatry, among whom he includes all merchants selling frankincense to the idol-temples, and all who made a trade of buying and selling the public victims.

At a very early period in the history of the Christian church, a dispute arose as to the lawfulness or unlawfulness of eating meats offered in sacrifice to idols. The apostle Paul, in 1 Cor. viii., places the question in a clear and convincing light. He admits that an idol is nothing, and that which is offered in sacrifice to idols is nothing, or of no importance, abstractly considered. But much depends upon the circumstances in which the action is performed. If a Christian man enters an idol temple, and there sits down with idolaters, partaking of their feast upon that which has been sacrificed to idols, he is plainly guilty of an abuse of his Christian liberty, a direct encouragement of idolatry, and an offence against the conscientious scruples of his Christian brethren. In the Acts of Lucian the martyr, he is said to have chosen rather to die with hunger than to eat things offered to idols, when his persecutors would allow him no other sustenance in prison. In doing so Lucian acted on clear Christian principle, well knowing that his heathen enemies wished to involve him in what they considered a connivance at idolatry. And Baronius, in his Annals, gives a simi-

lar instance in the case of the Christians of Constantinople, who, when Julian the Apostate had ordered all the meat in the shambles to be polluted with idolatrous lustrations, firmly and resolutely abstained from purchasing the polluted food, and used boiled corn instead of bread, thus defeating the intention of the Emperor. It was regarded even as a breach of Christian duty to be present at an idol-sacrifice through mere curiosity, although no active part was taken in it,—an indirect encouragement of idolatry which was forbidden by the council of Eliberis, under the penalty of ten years' penance. And the council of Ancyra made a decree, that such as feasted with the heathen upon any idol festival, in any place set apart for that service, though they carried their own meat and eat it there, should do two years' penance for it. Among the Apostolical canons there is one which forbids Christians to carry oil to any heathen temple or Jewish synagogue, or to set up lights on their festivals, under the penalty of excommunication. Every kind of idolatry was visited in the primitive ages with the censures of the church. Thus the *Angelici* were accounted heretics for worshipping angels; the *Simonians* and *Carpocratians* for worshipping images; and the *Collyridians* for worshipping the Virgin Mary. Nay, so far does Tertullian carry his views of this subject that he determines it to be a species of idolatry for a schoolmaster to teach the names of the heathen gods to his scholars, or for a Christian to bear arms or fly in times of persecution. But while such extreme opinions are nowhere found in the writings of the earlier Christian fathers, one great principle pervades the whole, that no creature, of whatsoever excellence, was to be worshipped with religious worship except the Living and the True God. Idolatry of every kind was viewed with the utmost abhorrence, and called down the heaviest spiritual censures which the Church could inflict.

IDRIS. See EDRIS.

IDUNA, the wife of BRAGI, (which see) in the Scandinavian mythology. She is alleged to keep in a box the apples which the gods, when they feel old age approaching, have only to taste to become young again. Thus they are kept in renovated youth.

IDYA, the knowing goddess among the ancient Greeks, the daughter of *Oceanus* and *Tethys*, and the wife of *Æetes* the king of Colchis.

IFAYS, wooden tablets among the Japanese of a peculiar shape, containing inscriptions commemorative of the dead, mentioning the date of his decease, and the name given to him since that event. The *ifays* are carried in the funeral procession along with the body to the grave, and one of them is placed over it, remaining there for seven weeks, when it is removed to make way for the grave-stone. Another of the *ifays* is set up during the period of mourning in the best apartment of the house of the deceased. Sweetmeats, fruits, and tea are placed before it, and morning, noon, and night, food is of-

ferred to it, served up as to a living person. Two candles, fixed in caudlesticks, burn before it, night and day, and a lighted lantern is hung up on either side. The whole household of both sexes, including the servants, pray before it morning and evening. This is kept up for seven weeks, and during each week a priest attends each day and reads hymns for an hour before the *ifyay*. He is each time supplied with ornaments and paid a fee of from five to six mas.

IGLAU (TREATY OF), a celebrated compact ratified at Iglau in Bohemia, which closed the long protracted war between the *Hussites* and the *Roman Catholics*. The date of this treaty is the 30th November 1433. See *HUSSITES*.

IGNATIUS (ST.) FESTIVAL OF, a festival observed by the Greek church on the 20th December annually, in honour of Ignatius, the Christian martyr, who perished in the reign of Trajan, in the beginning of the second century.

IGNISPICIUM, a species of divination practised by the ancient Romans, consisting of observations made on the flames ascending from the sacrificial altar. See *DIVINATION*.

IKONOBORTSI, a small sect of dissenters from the *RUSSO-GREEK CHURCH* (which see), who are so violently opposed to images, that they will not suffer even pictures in their places of worship; and renounce all superstitious reverence for the buildings themselves, declaring their steadfast adherence to the scriptural statement, that the Almighty dwelleth not in temples made with hands. They rest their rejection of pictures and images on the second commandment.

IKO-SIU, the sect of the worshippers of *AMIDAS*, (which see), the most numerous and powerful ecclesiastical body in Japan. See *JAPAN (RELIGION OF)*.

ILAHÍ (Arab. the divine) OF *AKBAR*, a system of philosophic *Deism* introduced by Akbar, the emperor of Delhi, who ascended the throne in 1556, and reigned for the long period of fifty-one years. His desire was to found a new creed on the basis of universal toleration, so as to combine in one religious body the *Hindus*, *Mohammedans*, and *Christians*, along with the followers of *Zoroaster*. His object, in establishing a new creed, was both political and religious; he was the only one of the Delhi emperors who regarded India as his country, and who sought to efface from the memory of the *Hindus* that they were a conquered people. He hoped that the adoption of a new and common creed would efface the distinction between the conquerors and the conquered; but the task was too mighty for even imperial resources, and his project perished with him, the Mohammedan system being revived under the auspices of *Jehanghír*, Akbar's son and successor.

By means of the commercial establishments of the *Saracens* in the Indian Ocean, a knowledge of the Mohammedan faith had, even in the ninth century, been diffused among some minor tribes

on the coasts of the Indian peninsula. The creed of *Islám*, however, though extensively prevalent in the northern provinces, has never penetrated to the southern parts. About A. D. 1000, the Sultan *Mahmúd*, the first great monarch of the *Ghizni* dynasty, entered India, and effected a permanent establishment in the north-west, destroying the *Hindu* temples and idols, and erecting mosques in all the chief towns of the district. At first the usual warlike measures were adopted to compel the people to renounce the Brahmanical creed, and adopt that of *Islám*. Soon, however, a system of mutual toleration was adopted, which continued to be maintained after the Mongolian conquest, the effect of which was, that a mixture to some extent of the two creeds took place, the *Mohammedans*, on the one hand, adopting some Brahmanical practices, and many of the prejudices of caste, and the *Hindus*, on the other, learning to speak with respect of *Mohammed* and the prophets of *Islám*.

When Akbar mounted the throne of the Mogul emperors, in the sixteenth century, he was only fourteen years of age; but being of an active inquiring mind, he was early led to forsake *Mohammedanism*, and although ignorant of the pure Christian faith, he was still disposed to favour the Gospels rather than the *Koran*. It did not escape his observant eye that the adherents of two religions so essentially different as Brahmanism and Islamism lived, nevertheless, in harmony and peace, as they had done for nearly six hundred years before, tolerating, and even apparently respecting, one another's faith. In these circumstances, with a mind naturally inclined to liberality, or rather latitudinarianism, he bethought himself of framing a new religion, which might combine his whole subjects in one religious community. The materials thus proposed to be amalgamated were by no means of a promising kind, including, as they did, *Mohammedans*, *Hindus*, the followers of *Zoroaster*, and even *Jews* and *Christians*. Nevertheless, the difficulty of the task, and the discouragements which he was sure to encounter in seeking to accomplish it, did not prevent Akbar from making the attempt.

Ilahi, or the divine system, as its founder proposed to call it, was essentially eclectic in its character, its elements being drawn from different religions. In accordance with the Mohammedan views in which he had been educated, the fundamental point on which Akbar insisted was the great doctrine of the Divine Unity, which he declared was but obscurely revealed to the prophets. But while he thus adopted a Mohammedan basis for his creed, he took care at the same time to declare his entire disbelief of the divinity of the *Koran*. And the circumstances of the times peculiarly favoured him in doing so. It so happened that in 1575, a dispute arose among Mohammedan doctors as to the number of wives that a Moslem might legally marry. The *Koran* says, "two, or three, or four," but the conjunction (*ruud*)

which is translated "or," admits also of being translated "and," in which case the followers of Mohammed would be authorized in taking "two, and three, and four," or, in all, nine wives. The difficulty as to the real meaning of the passage was felt to be great, and, besides, it involved various other questions connected with marriage, which it seemed impossible satisfactorily to explain. Much both of learning and ingenuity was expended in the discussion of these disputed points, and the opinions of those versed in the Mohammedan law were so various, that the whole subject was thrown into inextricable confusion. Akbar availed himself of this opportunity to avow his scepticism, declaring that no religious system could assert a valid claim to be divine which involved such plain and palpable contradictions. From this time the emperor professed himself to be an impartial inquirer after truth, and, accordingly, he openly conversed with the teachers of every religion. The spirit by which he was actuated may be discerned in the following extract from a letter addressed in 1582 to the king of Portugal: "Your majesty knows that the learned and divines of all nations and times, in their opinions concerning the world of appearance and the intellectual, agree in this, that the former ought to be of no consideration in respect to the latter; yet the wise men of the times, and the great ones of all nations, toil much in perfecting themselves, as to this perishable and showy state, and consume the best of their lives, and the choicest of their time, in procuring apparent delights, being swallowed up and dissolved in fleeting pleasures and transitory joys. The most High God, merely through his eternal favour and perpetual grace, notwithstanding so many obstacles, and such a world of business and employment, has disposed my heart so as always to seek him; and though he has subjected the dominions of so many powerful princes to me, which to the best of my judgment I endeavour to manage and govern, so as that all my subjects are contented and happy; yet, praise be to God, his will and my duty to him is the end I propose in all my actions and desires. And as most people, being enchained by the bonds of constraint and fashion, and regarding the customs of their ancestors, relations, and acquaintances, without examining the arguments or reasons for it, give an implicit faith to that religion in which they have been brought up, and remain deprived of the excellency of the truth, the finding of which is the proper end of reason; therefore at times I converse with the learned of all religions, and profit by the discourses of each."

Akbar being earnestly desirous to arrive at some settled conviction on matters of religion, passed much of his time, and particularly the evening of Friday, the Mohammedan Sabbath, in conversing with learned men in reference to the nature and distinctive tenets of different religions. It fortunately happens that the substance, if not the exact words,

of these discussions have been handed down to us in the *Dabistán* or School of Manners, an extraordinary work, containing much valuable information in reference to the principal religions of Central and Western Asia. An extract from the translation of that work published by the Oriental Translation Committee, probably affords as accurate a view as can be found anywhere of *Iohi* of Akbar. A philosopher is introduced thus developing "the divine" creed: "Know for certain, that the accomplished apostle and perfect messenger from God is the illustrious Akbar; that is the imperial wisdom, on whom be the blessings of God! Nor can you require a stronger proof than this, his being from his own essence skilled in all knowledge, and that his precepts are such as are intelligible to the understandings of all men. And since reason proves that a wise and almighty Creator has formed this world, and has showered many blessings on the inhabitants of this temporary abode, which are deserving of praise and thanksgiving, let us, as far as the light of our understandings will enable us, meditate on the mysteries of his creation, and render praises unto him according to the extent of our knowledge of his sublime perfections. Then when we have obtained such knowledge, and have been led into the right path, should we deny his unity and become unmindful of his benefits, shall we not deservedly incur punishment? Since such is the case, why should we pay obedience to any man, who was a mortal like ourselves, and was subject to anger, and lust, and covetousness, and pain, and joy, and love of rank and power, even more than ourselves. For if this mortal should teach knowledge and thanksgiving, we have been already made acquainted with these by the assistance of our own understandings; and if he should teach what is contrary to reason, this would alone be a sufficient proof of his falsehood. For reason assures us, that the Creator of this world is wise, and a wise being would not prescribe to the created any worship which would appear to their reasons to be evil, since what appears evil cannot remain permanent. Now, all religions are founded on circumstances which must be considered as evil, such as believing in the conversations of God, the incarnation of the incorporeal essence in a human form, and his reascension into heaven in a human body; the ascension of men into heaven, the pilgrimage to particular edifices, and the ceremonies attending it; the throwing of stones, and running between two hills, and kissing the black stone. For if it be said, that it is impossible to adore God without some visible medium, and that it is therefore necessary to have some fixed point to which the mind can attach itself, it is evident that, for remembering and praising God, no medium nor particular place is at all requisite. But if they should be admitted to be necessary, the sun and the planets deserve the preference. Yet neither can be considered as exempt from a resemblance to

Paganism, though the devout respect paid to particular edifices is most objectionable, as their being called the house of God may induce the ignorant to ascribe a corporeal form to God; and as also different prophets have conferred a sanctity on different places, such as the Kaaba and Jerusalem. Since therefore a resemblance to Paganism exists in all worship of stone, earth, and corporeal forms, the most proper objects on which to fix the mind are fire, water, and the planets. If then any object be necessary, let it be the sun and the planets."

From the view of his system thus given in the *Dabistan*, which was written by Mohsan Fani, a Persian, who arrived in Northern India while the attempts of Akbar to found a new religion were still fresh in the minds of the people, it appears that the design of this Mohammedan reformer was to revive the religion of Zoroaster in a modified form; he was a firm believer in astrology, and according to Mohsan Fani, he borrowed this portion of his creed from Jenghiz Khan, whom he claimed as his ancestor. Having acquired sufficient influence over the theologians, doctors of the law, and learned men, to secure their public recognition of him as the sole protector of the faith, Akbar propounded his creed, which was accepted by several Hindus and Mohammedans. Encouraged by his success, he now ordered the abolition of the old confession of Islam, "There is no God but God, and Mohammed is his prophet," and the substitution of the following formula in its stead, "There is no God but God, and Akbar is the vicar of God." Thus did this ambitious Mogul Emperor boldly claim the place of the great Prophet of Arabia.

Having succeeded so far in abolishing the creed of Islam, he found little difficulty in ordering the discontinuance of its outward forms and ceremonies. He abrogated the five daily prayers, the ablutions, fasts, alms, and pilgrimages enjoined upon the faithful. He abolished the religious services observed on Fridays, and dismissed the Muezzins or criers of the mosques. He ordered that that should be considered as clean which was declared by the Koran to be unclean. He permitted the sale of wine, and the practice of games of chance. He forbade the marriage of more than one wife, and enjoined the postponement of the circumcision of boys until twelve years of age, when even then the ceremony was to be entirely optional. The more effectually to abolish the memory of the ancient religion, he ordered the era of his own accession to the throne to be used instead of the Hegira. In these innovations, Akbar was at first supported by the *Shiites*, who thought thereby to gain a triumph over the *Sonites*, but on perceiving the tendency of the new creed wholly to destroy Islamism, they withdrew the partial encouragement they had given, and contended earnestly for the old Mussulman faith. To gain over the Hindus to his system Akbar proceeded with the utmost caution, knowing well the obstinacy with which they adhered

to ancient institutions. He issued no edict against idolatry, but contented himself with ordering trials by ordeal to be discontinued, and also the burning of widows on the funeral pile of their husbands. The abolition of *Suttee*, however, was violently opposed by the Hindu community, so that in a short time he was compelled to revoke his edict on that point.

Akbar had directed much of his attention to the establishment of the doctrines of his new system of religion, but he began soon to perceive that a ritual was necessary as well as a creed, and after much careful consideration, he decided upon adopting the forms and ceremonies of the religion of Zoroaster; insisting much upon due reverence being paid to the sun and planets as the most glorious symbols of Deity. Among the innovations which the Emperor introduced there was one which, simple though at first sight it may appear, and even unimportant, proved the death-blow of *Ilahi*. This was the edict which he issued,—forbidding his subjects to wear beards. On this point the reforming monarch met with determined resistance; for several years he contended with his subjects on this trifling matter; the progress of his religion was now arrested, and when the son of Akbar succeeded to the throne in 1605, *Ilahi* disappeared, and *Islamism* regained its wonted ascendancy. But though the Deistic system of Akbar never obtained root in Hindustan, but perished with its founder, it has not been altogether barren and unproductive of results, for to this source is to be traced in a great measure the success which afterwards attended the labours of *Nanak*, the Sikh reformer, as well as the rise and subsequent growth of the principles of the Persian Sufis, and of the Vedanti school of Hindu philosophy.

ILICET (Lat. *ive licet*, you may go), a solemn word pronounced at the conclusion of the funeral rites among the ancient Romans. It was uttered by the *præficus* or some other person at the close of the ceremony, after the bones and ashes of the deceased had been committed to the urn, and the persons present had been thrice sprinkled with pure water from a branch of olive or laurel for the purpose of purification. From the occasion on which the word *Illicet* was employed, it is sometimes used proverbially among Roman authors to signify, "all is over." See FUNERAL RITES.

ILLUMINATED, a title given sometimes in the early Christian church to those who had been baptized. Some commentators suppose that the Apostle Paul refers to this use of the word in Heb. x. 32, "But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions." Justin Martyr says, that this name was given because of the knowledge which the baptized were understood to possess; all the mysteries being revealed to them which were concealed from the catechumens. Others allege that the name arose from a lighted taper being put in the hands of the baptized.

ILLUMINATI, a Christian sect which appeared in Spain in 1575, under the Spanish name *Almbrados* or enlightened. They are charged with maintaining a kind of perfection in religion; and many of them were banished or executed by the Inquisition at Cordova. Though thus apparently suppressed for a time, the sect appeared in 1623 in the diocese of Seville. The Bishop Don Andreas Pacheco, Inquisitor-General of Spain, having apprehended seven of the ringleaders, caused them to be burnt, and gave their followers the alternative either of abjuring their errors or quitting the kingdom. The doctrines imputed to them were,—that by means of mental prayer and union with God they had reached such a state of perfection as to stand in no need of good-works or the sacraments of the church, and that whatever they might do, they could not possibly commit sin.

After the suppression of the *Illuminati* in Spain, another sect of the same description, and bearing the same name, appeared in France. It sprung up in the reign of Louis XIII., by whose orders its members were so incessantly harassed and persecuted that the sect totally disappeared in 1635. Among other extravagant notions they are said to have held that one Anthony Buquet, a friar, had received from heaven a revelation of a certain system of faith and practice, so complete that by means of it any one might arrive at a state of perfection equal to that of the Saints and the Virgin Mary; and that by going forward in the same course their actions would become divine, and their minds wholly under the constraining influence of the Almighty.

ILLUMINATEN, a secret society in Germany professing philosophical Atheism, which was founded in 1777 by Dr. Adam Weishaupt, professor of canon law in the university of Ingolstadt. The ostensible object of the association was of a strictly philanthropic character, embracing "the plan of diffusing light, union, charity, and tolerance; of abolishing the slavery of the peasantry, the feudal rights and all those privileges which, in elevating one portion of the community, degraded the other; of disseminating instruction among the people, of causing merit to triumph, of establishing individual and political liberty; and gradually and without a shock, of meliorating the social order." But while these were the open and avowed objects which the *Illuminaten* had in view, they had also a secret or esoteric doctrine, and their whole proceedings were conducted on a plan of mysterious signs. Each individual, on joining the society, assumed a new name, drawn generally from Grecian or Roman history, Weishaupt, the founder, taking to himself the name of Spartacus. The names of places also were changed, ancient names being given to them; thus Munich was called Athens, and Vienna Rome. They adopted the Persian calendar and gave new names to the months, commencing their era in A.D. 630. They had a secret alphabet of cyphers, in which the numbers

were reversed. They had also a mock priesthood, and went through various ceremonies designed obviously to ridicule Christianity. The real intention of the association indeed was to abolish Christianity and establish a propaganda for the diffusion of *Illuminism* (which see). After a few years Weishaupt's plan was combined by Knigge with *Free-Masonry*, and in this form the institution received a large accession to its numbers. "In the many grades which it contained," says Dr. Kahnis, "it afforded scope to the various stand-points; by a true Jesuitical system of observance and guidance it secured the single individuals, and put into the hands of the heads, reins which could be easily employed for the management of the whole." Pertes, quoted by Kahnis, gives the following detailed account of the construction of the order: "At the head of it stood, as *Primus* or *National*, the founder. Under him, the order was organically divided into a number of inspections, which is differently stated; the inspection was divided into provinces; and in the provinces were the *Illuminati* meetings of the individual towns. At the head of each division was a director, assisted by a chapter. In order to secure the existence of the order, and the employment for one object of all the powers of the order, manifold trials and solemnities preceded the reception. The action of the consecration—so it was called—takes place either by day in a solitary, retired, and somewhat dark place, *e. g.*, in a forest; or by night, in a silent, retired room, at a time when the moon stands on the sky. He who was to be received, confirmed by an oath the declaration that with all the rank, honours, and titles which he might claim in civil society, he, at bottom, was nothing else than a man. He vowed eternal silence, inviolable fidelity, and obedience to all the superiors and ordinances of the order; he solemnly renounced his private opinions, and every free use of his power and faculties. In order afterwards, also, to keep every member of the order in the most complete dependence upon the order, every superior, not only kept the most minute records of the conduct of all his inferiors, but every inferior also was obliged, by filling up certain prescribed schedules, to give information about the state of the soul, the correspondence, the literary employment, not only of himself, but also of his relatives, friends, and patrons. Of those to be received, they preferred 'persons of from eighteen to thirty years of age, who were wealthy, eager to acquire knowledge, manageable, steady, and persevering.'"

The Abbé Barruel in France and Professor Robison in Scotland sounded a loud note of warning against this secret society, as being a conspiracy against all the religions and governments of Europe. Great was the alarm excited in many minds by the startling revelations of these two authors, derived as they were from the most undoubted evidence, and collected from the most authentic sources. But however formidable were the designs

of the "Illuminaten," the society was of short duration, for, in 1785, it came to an end, partly through the machinations of the ex-Jesuits in Bavaria, and partly in consequence of the accession of Frederick William II. to the throne of Prussia.

ILLUMINISM, the name given to that system of Deism and Infidelity which prevailed so extensively in Germany during the latter half of the eighteenth century. It rejected all that is positive in religion, and professed a philosophic Deism, which confines its belief to natural religion, or the religion of common sense. Whatever in Christianity, or any other positive religion, cannot be reduced to natural religion, was, in the view of Illuminism, either frivolous or false. This system of infidelity was simply a combination of French and English Deism; the latter represented by Herbert, Hobbes, Toland, Tindal, Chubb, Shaftesbury, Bolingbroke, and others; the former by Rousseau, Voltaire, Diderot, and Helvetius. The head quarters of Illuminism was Prussia, under Frederick II., a monarch who contributed much to the spread of deistic tendencies, especially among the higher classes. One of the ablest and most powerful agents, however, in diffusing the principles of Illuminism, was Nicolai, the Editor of the 'Allgemeine Deutsch Bibliothek,' or the Universal German Library. His periodical was commenced in 1765, and during the first period of its existence, it enjoyed unlimited authority in the literary world, of which it most effectually took advantage to sap the foundations of the faith of the country, promulgating Deism and Infidelity in a covert and insidious manner. While the most pernicious principles were thus being instilled into the minds of the literati, Basedow and Campe were busily spreading them in families and schools by means of their imposing and plausible *Philanthropism*. (See HUMANISTS.) The German people had before this time lost their relish for systematic theology; religion was reduced to a mere code of morals, bearing only upon the present comfort and well-being of man. The works of Wieland, besides, had no small influence in scattering among the people deistic, and even immoral, principles. And to crown the whole, the association of the ILLUMINATEN (which see), formed by Weishaupt in 1777, and joined by great multitudes from all classes of society, including the most eminent men of the time, gave to *Illuminism* an importance and an influence which it would never otherwise have enjoyed.

When Frederick William II. succeeded to the throne of Prussia, he had sagacity enough to perceive that if *Illuminism* should gain the ascendancy in the country, both church and state would be ruined. He, therefore, issued an edict on the 9th July 1788, commonly called Wollner's Religious Edict, the preamble of which ran as follows: 'With grief it has been remarked that so many clergymen have the boldness to disseminate the doctrines of the Socinians, Deists, and Naturalists under the name of

Illuminism. As sovereign and sole lawgiver in our state, we command and enjoin, under the penalty of immediate deposition and still severer punishment and visitation, according to circumstances, that henceforth no clergyman, preacher, or teacher of the Protestant religion, shall make himself guilty of the indicated and other errors, by venturing to spread such errors, in the discharge of his duty, or in any other way, publicly or secretly." The king was too late, however, in issuing his edict; the poison had already diffused itself throughout all classes too extensively to be arrested forcibly by a royal edict. Illuminism had become, to a great extent, the religion of Germany, just as Deism had become the avowed religion of France. And the wide-spread influence of such principles soon produced its natural results. The French Revolution broke forth with a frenzied violence which burst all barriers, and covered the country with anarchy and bloodshed.

At the time when Wollner's religious edict was issued, Bahrdt conceived a plan whereby to propagate *Illuminism* secretly, and thus defeat the object of the king. In conjunction, accordingly, with a Leipzig bookseller, named Dagenhard Pott, he formed a society called the German Union, the aim of which was declared to be "to carry out the great object of the sublime Founder of Christianity, viz. the enlightenment of mankind, and the dethroning of superstition and fanaticism." Though numbers were ensnared by the plausible representations of Bahrdt, the dangerous tendencies of the German Union soon began to be suspected, and the Prussian authorities, having apprehended the author of the scheme, he was sentenced to two years' imprisonment in a fortress, which was mitigated by the king to one year's imprisonment.

The publication of the *Wolfenbittel Fragments*, from 1774 to 1778, edited by Lessing, gave great impulse to the progress of *Illuminism*. The principle uniformly insisted on by all who held this species of Deism was, that clearness was the test and standard of truth. It was not likely that, in a speculative age and country, this could form a resting-place. Men pushed their inquiries farther, and having thrown aside all belief in a positive written revelation, they rushed onward in the path of error, until from *Illuminists* many of the most able theologians of Germany became RATIONALISTS (which see)

IMAGES, representations or similitudes in sculpture or painting of persons or things used as objects of religious homage or adoration. A distinction is drawn by ecclesiastical writers between *idols* and *images*; the former being the representations of fictitious objects, the latter of real and actually existing objects. But most commonly the words are used indifferently to signify one and the same thing.

Among the early Christians religious images were first introduced for private ornament rather than in their churches. The Pagans, with whom they in-

gled in the ordinary intercourse of every day life, were accustomed to have images of their gods in their houses and shops, and even to wear them about their persons. The sight of such objects, therefore, became familiar to the Christians, and they naturally thought of supplanting these tokens of a false and idolatrous worship, by emblems more in accordance with their own pure religion. The dove as a representation of the Holy Spirit, the fish as a sign of the ICHTHUS (which see), or anagram of Christ's name, a ship as a symbol of the church, or an anchor as a symbol of hope, were sometimes engraven on their rings, or otherwise used as personal or domestic ornaments. It was not, however, till the end of the third century that images of this kind were found in Christian churches. In the year 303 the council of Elvira passed a decree forbidding "the objects of worship and adoration to be painted on the walls." Before this time probably visible figures of the cross came to be used both in houses and churches, this being regarded as the most significant emblem of that faith in Christ crucified which they gloried in as their peculiar distinctive doctrine. But even in the fourth century we have a striking evidence of the hostility manifested to the use of images in churches, by a remarkable letter from Epiphanius to John of Jerusalem, in which he says, "Having entered into a church in a village of Palestine, named Anablatha, I found there a veil, which was suspended at the door, and painted with a representation, whether of Jesus Christ, or of some saint, for I do not recollect whose image it was, but seeing that, in opposition to the authority of Scripture, there was a human image in the church of Jesus Christ, I tore it in pieces, and gave orders to those who had care of that church, to bury the corpse with the veil." From this letter, it is plain, that in the end of the fourth century, when it was written, the use of images in churches, even for ornament alone, was regarded as unscriptural, and therefore unlawful.

Some of the Christian Fathers, for example Tertullian, Clemens Alexandrinus, and Origen, carried their opposition to all sorts of images to such an extent, as to teach that Scripture forbids the practice of both statuary and painting. "It is an injury to God," says Justin Martyr, "to make an image of him in base wood or stone." Augustine says, that "God ought to be worshipped without an image; images serving only to bring the Deity into contempt." The same Father says, that "it would be impious in a Christian to set up a corporeal image of God in a church; and that he would be thereby guilty of the sacrilege condemned by St. Paul, of turning the glory of the incorruptible God into an image made like to corruptible man." "The primitive Christians," says Mr. Gibbon in his *Decline and Fall of the Roman Empire*, "were possessed with an unconquerable repugnance to the use and abuse of images, and this aversion may be ascribed to their descent from the Jews, and their enmity to the Greeks.

The Mosaic law had severely proscribed all representations of the Deity, and that precept was firmly established in the principles and practice of the chosen people. The wit of the Christian apologists was pointed against the foolish idolaters, who had bowed before the workman-ship of their own hands;—the images of brass and marble, which, had they been endowed with sense and motion, should have started rather from the pedestal to adore the creative powers of the artist. The public religion of the Christians was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Illiberis, three hundred years after the Christian era. Under the successors of Constantine, in the peace and luxury of the triumphant church, the more prudent bishops condescended to indulge a visible superstition, for the benefit of the multitude, and, after the ruin of Paganism, they were no longer restrained by the apprehension of an odious parallel. The first introduction of a symbolic worship was in the veneration of the cross, and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God; but the gracious, and often supernatural favours, which, in the popular belief, were showered round their tombs, conveyed an unquestionable sanction of the devout pilgrims, who visited, and touched, and kissed these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the skull or the sandals of a departed worthy, is a faithful copy of his person and features, delineated by the arts of painting or sculpture. At first the experiment was made with caution and scruple, and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow, though inevitable progression, the honours of the original were transferred to the copy, the devout Christian prayed before the image of a saint, and the pagan rites of genuflexion, luminaries, and incense, again stole into the Catholic church."

The intense love of art which prevailed among the Pagan Romans, and which led them to construct the statues and images of their gods with æsthetic refinement and skill, took an entirely different direction on the introduction of Christianity as the established religion of the Empire. Art no longer exhausted its resources on a false, but sought to embellish and adorn the true religion. In place of the remains of old pagan art, Constantine substituted on the monuments with which he embellished the imperial city, figures and scenes taken from the Old and New Testaments. Abraham offering up Isaac, Daniel in the lions' den, the good Shepherd, and similar scenes, were at this time favourite subjects of Christian art. Constantia, the sister of Constantine the Great, applied to Eusebius, bishop of Casarea, for an image of Christ. Images of martyrs, monks, and bishops, were often engraven on the seals of Christians, and painted on their cups and goblets, and the walls of

their apartments. Their very garments were in many cases embroidered with Scripture scenes, which they considered as an evidence of remarkable piety in the wearer. No better instance could be selected from the writers of the fourth century, of determined opposition to images, than is afforded by the letter of Eusebius, in a reply to the application of Constantia for an image of Christ. "What do you understand, may I ask, by an image of Christ?" says he. "You can surely mean nothing else but a representation of the earthly form of a servant, which, for man's sake, he for a short time assumed. Even when, *in this*, his divine majesty beamed forth at the transfiguration, his disciples were unable to bear the sight of such glory; but now the figure of Christ is become wholly deified and spiritualized,—transfigured into a form analogous to his divine nature. Who, then, has power to draw the image of such a glory, exalted above every earthly form? Who, to represent in lifeless colours the splendour which radiates from such transcendent majesty? Or could you be satisfied with such an image as the Pagans made of their gods and heroes, which bore no resemblance to the thing represented? But if you are not seeking for an image of the transfigured godlike form; but for one of the earthly, mortal body, so as it was constituted before this change, you must have forgotten those passages in the Old Testament, which forbid us to make any image of that which is in heaven above or on the earth beneath. Where have you ever seen any such in the church, or heard of their being there from others? Have not such things (images, therefore, of religious objects) been banished far from the churches over the world?" And in the close of the letter he beautifully remarks: "But we, who confess that our Lord is God, we must let the whole longing of our hearts be directed to the intuition of him in his divine character; we must therefore cleanse our hearts with all earnestness, since none but the pure in heart can see God. Still, should any one be anxious to see an image of the Saviour, instead of beholding him face to face, what better could he have, than that which he himself has drawn in the sacred writings?"

Asterius, in the same century, objected as strongly as Eusebius to all images designed to represent Christ, but at the same time he expressed his approval of the pictures of suffering martyrs. In the sermons of Chrysostom, not the slightest allusion is made to images in the churches. In the fourth century, however, the custom seems to have gradually crept in, of adorning the churches with images, but it did not become general till towards the close of the century. Those churches, more especially, which were built in memory of particular martyrs, were frequently adorned with pictures representing their sufferings, and with striking scenes drawn from the Bible. To this practice, both at its first introduction, and for some time after it, many pious Christians objected in the strongest manner; but in spite

of all remonstrances, the use of images in churches became more and more common, and thus an inlet was afforded to that flood of idolatry which in the course of a few centuries swept away every vestige of true spiritual Christian worship. See next article.

IMAGE-WORSHIP. On the first introduction of images and pictures into Christian churches, which took place in the course of the fourth century, the only design of such a manifest deviation from the simplicity of primitive Christianity appears to have been in order to decorate and thus do honour to buildings erected specially for divine worship. Churches were sometimes built at the sole expense of wealthy men, who sought not only to rear substantial and even elegant fabrics, but to embellish them with the rich and attractive adornments of images and pictures. And besides, it was alleged, that these artistic ornaments served a most important purpose, inasmuch as they both entertained and instructed the ignorant and uncultivated among the Christians, who had no opportunity of receiving information through the medium of books. Pictures of saints and martyrs, and even of the Redeemer himself, under the emblem of a kind and careful shepherd, naturally attracted the unlettered masses, who learned to gaze upon them with delight and admiration as works of art, and with veneration for the sacred persons and objects thus presented vividly before the eye. The slightest knowledge of human nature will moderate our surprise, that the reverence paid to saints should be transferred to their pictures. As early, accordingly, as the end of the fourth century, we find Augustin complaining that many worshippers of images were to be found among the rude Christian multitude; and so far had this practice gone, that the Montanists charged it upon the whole church.

In the Eastern church, as might have been expected from the warm imaginations of the Orientals, and their love of pictorial representations, image-worship spread with great rapidity, and was even defended by the clergy with much acuteness and plausibility. In the course of the sixth century, it had already become a universal custom in the Greek church for persons to prostrate themselves before images as a token of reverence to those represented by them. This formed a plausible ground of accusation on the part of the Jews against the Christians as being guilty of idolatry, and a palpable breach of the Divine commandments. It was argued in defence of the Christians, that the images were not their gods, but simply representations of Christ and his saints, which are venerated for their sakes, and in honour of them, but not adored with Divine homage. There were not wanting many, however, who endeavoured at the outset to resist, even in the East, the introduction of the dangerous innovation of prostration before images; some of the clergy, indeed, to prevent the evil, causing the images to be removed from the churches.

Not in the East alone, but in the West also, images were in general use in the churches in the sixth century, not however for purposes of worship, but as helps to the memory, and books to instruct the ignorant. With this view, Gregory the Great, in the beginning of the seventh century, allowed the barbarian Franks, on their conversion to Christianity, to continue the use of images in their churches, that they might not be suddenly and without due preparation withdrawn from their idolatrous practices. The Western churches took advantage of this incautious proceeding on the part of the Pope, and before the commencement of the eighth century image-worship had become general throughout the whole of Christendom. In A. D. 713, the Pope Constantine issued an edict pronouncing an anathema upon all who "deny that veneration to the holy images which is appointed by the church." Both in the Latin and the Greek churches, the practice of thus adoring images was now fully established; but more especially among the members of the Greek church it had come to be mixed up, not only with their public worship, but with their social and domestic customs. "Not only," says Neander, "were the churches and church-books ornamented with images of Christ, of Mary, and the saints, but the same images were employed to decorate the palaces of the emperor, the walls of private houses, furniture, and even clothes. The artists, many of whom were monks, emulated each other in framing these images, sometimes of the most costly materials, and at other times of wax. The reverence for images was closely connected with the excessive veneration entertained for Mary and the saints. That which relies were in the Western church, images were in the Eastern. On various occasions of necessity, people threw themselves prostrate before the figures of saints, and many images were celebrated for effecting miraculous cures. It being believed that the saints were themselves present in their images, these latter were often employed as witnesses to baptisms, and children were called after their names. In that uninquiring age, many popular sayings were allowed, without further proof, to be taken as sufficient evidence of the honour due to images. There were some to which epithets were applied signifying that they were not made with hands, and which were regarded as especially deserving of respect, and most valuable as amulets. Of these, some derived their supposed worth from the belief that they had been miraculously made by Christ himself; others were treasured because their origin was utterly unknown."

The evil had now come to a height. Jews, Mohammedans, and heretics of every kind, were loud in their reproaches against the Christian church, as violating the Divine law, by bowing down before graven images. The extensive prevalence of this idolatry attracted the notice, and impressed the mind of the Greek Emperor Leo, the Isaurian. He resolved, therefore, to check if possible this growing

superstition, and to restore the primitive simplicity of Christian worship. In A. D. 726, accordingly, he issued an edict forbidding any worship to be paid to images, but without ordering them to be demolished or removed from the churches. This edict was no sooner issued than a commotion arose of the most serious and alarming description. Leo was denounced by his subjects as a tyrant and a persecutor. Germanus, bishop of Constantinople, declared his determination to oppose the emperor, and without delay he made application for aid to Gregory II., the then reigning Pope. From this time commenced a controversy between the Greek emperors and the Popes of Rome on the subject of image-worship, which lasted for more than half a century. The proceedings of Leo, in the commencement of the struggle, were marked by the utmost prudence and moderation. He set out with summoning a council of senators and bishops, and with their approval issued an order that all the images in the churches should be removed to such a height on the walls, that though they might be seen, the people could not fall prostrate before them. This attempted compromise of the matter was productive of no good, but only excited greater hostility against the emperor; and even his friends urged him to adopt the decided conduct of Hezekiah, who broke in pieces the brazen serpent which had become an object of idolatrous worship to the Jews.

The emperor, wishing to act with mildness and moderation, endeavoured to win over Germanus, the bishop of Constantinople, to his views; but finding all his attempts ineffectual, he deposed him from his see, putting in his place Anastasius, who was opposed to the worship of images. In A. D. 730, an imperial edict was issued, authorizing and enjoining the destruction of images, or their removal from the churches. On news of this edict reaching Rome, the statues of the emperor were pulled down and trodden under foot. All Italy was in a state of ferment, and the Pope issued an injunction to his people not to pay tribute any longer to Leo. In the midst of this excitement and turmoil, the life of Gregory came to a close A. D. 731, and he was succeeded in his office by Gregory III., who was an ecclesiastic of a kindred spirit, and of similar sentiments. On his elevation to the chair of St. Peter, the new Pope addressed an insolent letter to the emperor, calling upon him to cease to persecute images. All hope of conciliation was now entirely excluded. Gregory, in a council held in A. D. 732, formally excommunicated all who should remove or speak contemptuously of images. And to show his utter disregard of the imperial edict, he expended immense sums on pictures and statues to adorn the churches at Rome. Keen was the hostility, and bitter the contention between Gregory and Leo; but their dissensions were arrested by the death of both, which happened about the same time, in A. D. 741. The Emperor Leo was succeeded by his son Constantine V., surnamed Co-

pronymus, and Pope Gregory, by Zachary, a native of Greece.

The new emperor followed in the steps of his father, using all the means at his command for the extirpation of image-worship. His exertions, however, to rid the land of idolatry were for a time interrupted by the usurpation of his brother-in-law, Artabasdu, who, taking advantage of the absence of Constantine on an expedition against the Saracens, stirred up the people to insurrection, and took possession of the throne, restoring the worship of images, and forbidding any one to question its lawfulness upon pain of exile or of death. The usurpation of Artabasdu, however, was of short duration. In a few months Constantine recovered his throne, and renewed his former edicts against image-worship, at the same time promising to the people that as soon as possible he would refer the whole matter to a general council. In fulfilment of this promise, the emperor, in A. D. 754, during the pontificate of Stephen II., summoned a council at Constantinople. This council, the largest that had ever yet been known in the history of the church, consisted of 388 bishops. It met on the 10th of February, and continued in session till the 17th of August, when with one voice the assembly condemned the use and the worship of images, declaring "that to worship them or any other creature is robbing God of the honour that is due to him alone, and relapsing into idolatry." This council is reckoned by the Greek church the seventh general council, but its title to this name is disputed by the Romish church on account of its prohibition of image-worship. The Emperor finding his views supported by so numerous a council, proceeded to burn the images, and to demolish the walls of churches on which were painted figures of Christ, of the Virgin and Saints.

On the death of Constantine, in A. D. 775, the throne of the Greek empire passed to his son, Leo IV., who, like his father and grandfather, was a determined iconoclast; while his wife, Irene, was an equally determined favourer of image-worship. The reign of Leo was brief and his end sudden, caused, as some writers believe, and Mosheim plainly asserts, by poison administered by his wife in revenge for his opposition to her proposal to introduce the worship of images into the palace. The natural successor to the throne was Constantine VI., the son of the deceased Emperor; but to obtain the government for herself, Irene, with a barbarity and cruelty almost unparalleled, caused the young man to be seized and his eyes to be put out. "In the mind of Irene," says Gibbon, "ambition had stifled every sentiment of humanity and nature, and it was decreed in her bloody council, that Constantine should be rendered incapable of the throne, her emissaries assaulted the sleeping prince, and stabbed their daggers with such violence and precipitation into his eyes, as if they meant to execute a mortal sentence. The most bigoted orthodoxy has justly execrated the unnatural

mother, who may not easily be paralleled in the history of crimes. On earth, the crime of Irene was left five years unpunished, and if she could silence the voice of conscience, she neither heard nor regarded the reproaches of mankind."

Irene had now established herself on the throne by the murder, if not of her husband, at all events of her son, and her great anxiety now was to undo all that for several reigns past had been done in the matter of image-worship. In conjunction with Pope Adrian she summoned a council to be held at Nice in support of the worship of images. This famous council, which Romanists call the seventh general council, while the Greek church disowns it, met at Nice A. D. 787. The number of bishops who attended on this occasion was 350, and the result of their deliberations was, as might have been expected from the combined influence of Irene and the Pope, favourable to the complete establishment of image-worship. The decree of the council was to the following effect: "That holy images of the cross should be consecrated, and put on the sacred vessels and vestments, and upon walls and boards, in private houses and in public ways. And especially that there should be erected images of the Lord God, our Saviour Jesus Christ, of our blessed Lady, the mother of God, of the venerable angels, and of all the saints. And that whosoever should presume to think or teach otherwise, or to throw away any painted books, or the figure of the cross, or any image or picture, or any genuine relics of the martyrs, they should, if bishops or clergymen, be deposed, or if monks or laymen, be excommunicated. They then pronounced anathemas upon all who should not receive images, or who should apply what the Scriptures say against idols to the holy images, or call them idols, or wilfully communicate with those who rejected and despised them, adding, according to custom, 'Long live Constantine, and Irene, his mother—damnation to all heretics—damnation on the council that roared against venerable images—the holy Trinity hath deposed them.'" Thus was image-worship at length established by law and sanctioned by the second council of Nice, which reversed the decree of the council of Constantinople, pronouncing it to be an illegitimate council. This decree, however, decided and explicit though it was, did not long remain undisputed either in the west or in the east. In A. D. 794 Charlemagne assembled a council at Frankfort, consisting of 300 bishops, who reversed the decision of the second Nicene Council, and unanimously condemned the worship of images. And in A. D. 814 the Greek Emperor, Leo, imitating Charlemagne, summoned another council at Constantinople, which declared the reversal of the decree of the second council of Nice and the abolition of image-worship in the Eastern churches. Still another council, however, was called at Constantinople, in A. D. 842, by the Empress Theodora, who held the reins of government during the minority of her son:

and this assembly, in conformity with the imperial wishes, restored the decrees of the second Nicene council, and re-established image-worship in the East. To confirm this decision an additional synod was held at Constantinople, in A.D. 879, which ratified and renewed the decrees of the second Nicene council. So much delighted were the Greeks with the decision of this synod that a festival was instituted in commemoration of it, which received the appropriate name of the feast of Orthodoxy.

In the West also, the decision of the council of Frankfort, in opposition to image-worship, though confirmed by a synod assembled at Paris A.D. 824, by Louis the Meek, has been entirely thrown aside by the church of Rome and her firm adherence given to the decrees of the second council of Nice. Thus the council of Trent, by whose decisions she acknowledges herself to be implicitly bound, decreed in its twenty-fifth session: "Images are not only to be placed in temples but also to be worshipped; as if the persons represented thereby were present." The creed of Pope Pius IV. which, among Romanists, is equally authoritative with the decrees of the Holy Synod of Trent, declares in its ninth article: "I most firmly assert that the images of Christ and of the Mother of God, ever Virgin, and also of other Saints, are to be had and retained; and that due honour and veneration are to be given to them." Romish divines are by no means agreed as to the nature of the worship which ought to be rendered to images. Some think, and the idea is borne out by the Tridentine decree, that they ought to be worshipped with the same degree of worship which the parties whom they represent would have received had they been present; others would yield to all of them the *Latria* or the highest degree of worship; while others would assign them only the *Dulia* or lowest degree of worship, that namely which is paid to saints and angels.

In the Greek church not images but pictures of saints are used in the churches, and the worship paid to them is alleged to be merely a secondary or relative, not a primary and absolute worship. The following definition on this subject given by the second Nicene or seventh general council, to whose decisions they profess to adhere, shows what was the nature of the worship which that important synod considered to be warrantably due to the images of the saints. "We define, with all accuracy and distinctness, that the venerable and holy images, fitly prepared with colours and inlaying, or any other matter, according to the fashion and form of the venerable and life-giving Cross, are to be dedicated and placed and kept in the sacred temples of God; on sacred vessels and garments also, on walls and tables, in private houses and in public ways: but, chiefly, the image of the Lord and God our Saviour Jesus Christ; next, that of our unspotted Lady, the Mother of God, those of the venerable angels, and holy and pure men. For, as often as these

painted images are looked at, they who contemplate them are excited to the memory and recollection and love of the prototypes, and may offer to them salutation and an honorary adoration: not that which, according to our faith, is true worship, *latria*, and which pertains to the Divine Nature alone; but in like manner as we reverently approach the type of the venerable and life-giving cross, and the Holy Gospels, and the other sacred things, with oblations of censers and lighted tapers, according as this custom was piously established by the ancients. For the honour done to the image redounds to the prototype; and he who does obeisance to the image, does obeisance through it likewise to the subject represented."

Although only pictures are allowed to be used in Greek churches, this rule is sometimes transgressed, and in Russia particularly, carved images are sometimes found. The same degrees of worship which are recognized in the Romish church, are also maintained among the Greeks. Thus they consider that the Virgin Mary ought to be worshipped with *hyperdulia*; saints and angels by *direct dulia*, referring both to their relation to God and their own sanctity; and the pictures and relics of the saints, and holy places, and articles such as crosses and sacramental vases, by *indirect dulia*; while *latria* is to be exclusively reserved for the Divine Being. The writer, whose sentiments on the subject of image-worship are most in accordance with those of the Greek church, is John of Damascus, one of the most acute and able champions of what they term orthodoxy on this point. "The Lord called his disciples happy," says this acute controversialist, "because their eyes had seen and their ears heard such things. The apostles saw with bodily eyes Christ, his sufferings, his miracles; and they heard his words. We also long to see and hear such things, and so to be accounted happy. But as he is not now bodily present, and we hear his word by books, and venerate those books, so we also, by means of images, behold the representation of his bodily form, of his miracles and sufferings; and we are thereby sanctified, and filled with confidence and delight. But while we behold the bodily form, we reflect as much as possible on the glory of his Godhead. Since, moreover, our nature is twofold,—not spirit merely, but body and spirit.—we cannot attain to the spiritual without sensible aids; and thus as we now hear with the ears, and by means of sensible words learn to think of what is spiritual, so by sensible representations we attain to the view of what is spiritual. Thus, too, Christ assumed a body and a soul, because man consists of both; and baptism, and the Lord's Supper, and prayer, song, lights, incense, all, in short, are twofold, and are, at the same time, corporeal and spiritual."

IMA'M, or IMAUM, a minister among the Moham-medans, who conducts the services of a mosque or place of worship. They correspond to our parish

ministers, and are generally chosen from the *Muezzins* or criers, who call the people to prayers. The only qualifications required for an Imám are a good moral character and ability to read the Koran. The Moslems of the vacant mosque recommend to the Vizier the person whom they consider as best fitted to undertake the office of Imám; on which the Vizier orders him to read some verses of the Koran, and he is forthwith admitted to the position of a Mohammedan priest without any farther ceremony. The Imáms do not pretend to any indelible sacredness of character, and may become laymen, and lay aside their priestly character without any formality. They say the prayers aloud at the appointed time. Every Friday they read some verses of the Koran in the mosque. They sometimes preach, but on great festivals this duty is performed by the Hadjis, who are at once doctors, preachers, and lawyers. The people when in the mosque are bound to repeat all that the Imám says, as well as to imitate all his movements. To pass by the Imám during his prostrations renders their prayers ineffectual.

IMA'M, a name applied by way of excellence to each of the chiefs or founders of the four principal sects of the Mohammedan religion.

IMA'MATE, the office of an IMA'M (which see), or Mohammedan priest.

IMAMS (THE TWELVE), the twelve chiefs of the faith of Islám, according to the Persian Mohammedans, who belong to the Schiíte sects. They reckon ALI (which see) the first Imám, and the immediate successor in spiritual dignity, of the Prophet, and in this view they take no account of the usurpations of Abubeker, Omar, and Othman. So high is the estimation, indeed, in which Ali is held by the Schiítes, that a number of them consider him as superior to the Prophet himself, alleging that he was chosen by God to propagate Islámism, but that the angel Gabriel by mistake delivered the letter to Mohammed. Others again pretend that Mohammed was commanded to deliver his revelations in the name of Ali, but that from motives of pride and ambition he falsely proclaimed himself to be the chosen apostle of God. HASSAN (which see), the eldest son of Ali, was the second Imám, a pious but feeble-minded prince, who was persuaded to surrender his caliphate or civil dignity into the hands of his rival Moáwiyah, but of course retained his Imámate, which was considered inalienable. At his death, which happened from poison, administered by his wife Jaadah, he was succeeded in his spiritual office by his brother HOSSEIN (which see), who is accordingly reckoned the third Imám, and held in such estimation by the Schiítes, that the anniversary of his martyrdom in the month Mohurrum is celebrated with great pomp and ceremony both in Persia and India. The fourth Imám was Ali, the son of Hossein, who, from his constancy in prayer, has been named "the Imám of the Carpet," because Mussulmans, when they pray, usually kneel on a square piece of carpet. He is also

termed "the glory of pious men," and his body having become deformed through his frequent devotional prostrations, he has sometimes received the name of "the possessor of callosities." At his death, which happened A. D. 712, he was succeeded by his son Mohammed, the fifth Imám, who is called by the Schiítes the "possessor of the secret," because he spent much of his time in the study of magic. He is also termed "the director," because in an age which peculiarly abounded in heresy, he directed the Mohammedans in the right way. During the period that Mohammed held the Imámate, the Budhistic notion was introduced among the Persian Mohammedans, that the soul of one Imám passed into that of his successor. This idea gave additional strength of course to the house of Ali, and in jealousy the Caliph Hesham caused Mohammed to be poisoned. Some of the Schiítes however believe that he is not yet dead, but that he wanders secretly over the earth.

The sixth Imám was Jaafar, the son of Mohammed, who was believed to be scarcely if at all inferior in learning to Solomon. It is alleged that he wrote a supplement to the "Book of Fate," originally composed by Ali. So highly is the memory of this Imám esteemed, that an entire sect received the name of Jaafarítes, from the respect which they entertain for him. When Nadir Shah wished to combine into one religion the Mohammedanism of Turkey and that of Persia, and to render the Schiíte system a fifth orthodox sect, he proposed that the Imám Jaafar should be regarded as the head of the national faith. His efforts, however, to combine the rival systems of the Sunnites and the Schiítes were utterly ineffectual. To this day they continue in determined hostility to each other.

Jaafar nominated his son Ismail his successor, but the heir-apparent having prematurely died, he named his second son Moussa his heir. Ismail, however, had left children, and as a number of the Schiítes regarded the office of Imám as hereditary, they denied the right of Moussa to the Imámate. Hence arose a new sect called the ISMAELIANS or ISMAILIYAH (which see), and ASSASSINS (which see), or followers of the Old Man of the Mountain, whose name was once an object of so much dread both in Europe and Asia. The Sufavean monarchs of Persia, claiming to be descended from Moussa, have strenuously advocated his claim to be the seventh Imám, and this claim is now universally admitted throughout Persia. Ali, the son of Moussa, was the eighth Imám. He is called by the Schiítes "the beloved," and his tomb, termed Mesched Ali, is a favourite object of pilgrimage. The ninth Imám was Mohammed, the son of Ali, who lived in retirement at Bagdad, where he died at an early age, leaving behind him so high a character for charity and benevolence, that he has received the name of "the Generous." His son, Ali, the tenth Imám, was but a child when his father died, and having been seized by the Caliph Motawakkel, who was a determined enemy of the

Schītes, he was confined for life in the city of Asker; hence deriving the name of "the Askerite." He was poisoned by order of the Caliph A. D. 868. His son and successor, Hassan, also perished by poison, leaving the sacred office to his son, Mohammed, the twelfth and last Imám, who, at his father's death, was a child of only six months old. He was kept in close confinement by the Caliph, but at the age of about twelve years he suddenly disappeared. The Sommites allege that he was drowned in the Tigris, but the Schītes deny the fact of his death, and assert that he is wandering over the earth, and will continue so to wander until the appointed period shall arrive when he shall claim and receive universal empire. "The belief in the eternal existence of the last Imám," says Dr. Taylor, "is common to several Schīte sects; the Nosairians stop at Ali the first Imám, the Ismaelians at the seventh, the Druses give the title to Hamza, whose descent from Ali, however, is equivocal, but the great majority acknowledge twelve Imáms. They all say, that the earth will not have a legitimate sovereign until the re-appearance of the last Imám. The Persian kings of the Saffavean dynasty, or the Sophis, as they were anciently called in England, styled themselves 'slaves of the lord of the country,' that is of the invisible Imám; they always kept two horses bridled and saddled in the royal stables at Ispahan, one for the twelfth Imám, whenever he should appear, the other for Jesus Christ, by whom they believed that he would be accompanied. Impostors have frequently appeared, who called themselves the last Imám or Imám Mahdí, that is 'the directed,' or 'the director;' the Fatimite Khaliphs of Egypt asserted that the soul of the last of the Imáms animated them in succession, and made this pretext the foundation of their authority. Some of the Oriental Christians have adopted this curious superstition; they say, that the last Imám became converted to the faith of the Gospel, and that he and the prophet Elijah are the two witnesses spoken of in the Book of Revelations."

IMBRAMUS, a surname of *Hermes*.

IMBRASIA, a surname of *Artemis* and also of *Hera*.

IMMACULATE CONCEPTION. See CONCEPTION (IMMACULATE).

IMMANUEL (Heb. God with us), a name applied to Jesus Christ both in the Old and New Testaments. It was first communicated to the prophet Isaiah, when the people of Israel were in great distress, being beset by two powerful enemies. In these circumstances it was revealed to them as a sign of perfect security, and an earnest of their deliverance, that the Messiah was their omnipotent *Immanuel*, or God with us, which is equivalent to God in our nature, engaged in our behalf, and manifested for our salvation. This name is also applied to Christ in Matt. i. 23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall

call his name Emmanuel, which, being interpreted, is, God with us,"—a passage which clearly shows that the prophecy of Isaiah on this subject was fulfilled in Jesus Christ, who was possessed both of a divine and a human nature.

IMMARCALIN, officers among the ancient Jews whose precise duties have not been distinctly ascertained. They were seven in number; they carried the keys of the seven gates of the court of the Temple, and one could not open them without the rest. It has been also alleged, that there were seven rooms at the seven gates, where the holy vessels and vestments were laid up, these seven men keeping the keys, and having the charge of them. The office of the Immarcalin was perpetual, like that of the high-priest.

IMMATERIALISTS, a name applied to those who believe the soul to be a spiritual substance distinct from the body—an opinion which forms a part not of the Christian religion alone, but of all other religions, Jewish, Mohammedan, and Pagan, with the single exception, perhaps, of the Buddhist faith. The immateriality of the human soul is denied, in deed, by a class of infidels, who, from this article of their creed, receive the name of MATERIALISTS (which see).

IMMATERIALITY OF THE SOUL. That the soul of man is not material, or composed of matter like his body, has been the general, nay, almost universal, belief of the human race in all ages, with the exception of a few atheists who, led astray by the phantoms of a vain philosophy, have attempted to account for every thing by matter and motion. But the question meets us at the very outset, What reason have we to believe that matter thinks? All that we know of matter is, that it is inert, senseless, and lifeless. It is an entirely gratuitous assumption, therefore, to maintain, that, in addition to those qualities which we see it to possess, it is invested with the quality of thinking. "It was never supposed," says Dr. Samuel Johnson, "that cogitation is inherent in matter, or that every particle is a thinking being. Yet if any part of matter be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and direction of motion: to which of these, however varied or combined, can consciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly one way or another, are modes of material existence all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification, but all the modifications which it can admit, are equally unconnected with cogitative power." Thought is, in its nature, simple and indivisible; but if each atom were a thinking being, then millions of these thinking beings would go to constitute man. And matter being divisible, if thought be an essential quality of matter, thought must be divisible also. But that

this is not the case is plain from the fact, that each particle of any one of the organs of sense does not possess the same qualities which are possessed by the entire organ. Neither does each particle of the brain, which is believed to be the organ of the mind, possess the same qualities which belong to the entire brain.

Further, if the soul be material, then is it like the body liable to decay, so that man, without a single principle of identity being left him, changes all that constitutes himself, soul and body, some ten or twelve times during his life. Thus the moral responsibility of man is entirely destroyed, and he ceases individually to be chargeable with sins, which must necessarily have been performed by a plurality of beings under the fiction of one name. Reason, in short, in a thousand forms, proclaims the utter folly and absurdity of that philosophy which would explain all the actings of the human soul by matter and motion. "All that is pure in love," as Mr. Godwin eloquently describes it in his Lectures on the Atheistic controversy, "all that is exalted in friendship, that is tender in maternal regard, is only the result of some mechanical action or chemical affinity. All the bright visions of glory that stood before the mind of a Milton, were but the dance of certain atoms in his brain.—the enlarged conceptions and the profound reasonings of Newton, by which he generalized innumerable insulated facts, and discovered the great law of nature, was only a lucky congregation of certain medullary particles, that meeting together most appropriately, and in a most fortunate position in his brain, kindled a light that diffused itself through the whole world of mind, and commenced a new era in science. Every virtue that adorns, every grace that beautifies, and every sublime trait of magnanimity that ennobles the human character;—the daring of the hero, the devotion of the patriot, the benevolence of the philanthropist, and the piety of the martyr, are nothing but the properties of that food which, after having existed in a vegetable form, entered into the composition of the animals on which man has fed; which having been taken into the stomach and digested, and received into the general mass of blood, after having passed through all these parts and processes, became all that was brilliant, and powerful, and lovely in mind!"

But while reason shuts us up to a belief in the immateriality of the human soul, the Scripture determines the point beyond debate. "Then," says Solomon, referring to the period immediately after death, "shall the dust return to the earth as it was, and the spirit shall return to God who gave it." In this passage a clear distinction is established between the mortal body and the immortal soul. The one returns to the earth; the other returns to God. In Ps. xxxi. 5, David says, "Into thine hand I commit my spirit," and Stephen immediately before death, prayed to Christ in these words, "Lord Jesus,

receive my spirit." In Isa. xxxi. 3, the distinction between the material body and the immaterial soul is thus expressed: "Now the Egyptians are men, and not God; and their horses flesh, and not spirit." Paul again, in 2 Cor. v. 6, says, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

Thus both reason and revelation alike declare, that the soul of man is in its nature and constitution immaterial, and therefore, as we are authorized in concluding, immortal.

IMMENSITY. See INFINITY.

IMMERSION. See BAPTISM.

IMMERSIONISTS. See BAPTISTS.

IMMOLATION, a ceremony performed in offering sacrifices among the ancient Romans; the head of the victim before it was killed being generally strewed with roasted barley meal mixed with salt. This composition was called *mola salsa*, a salted cake, and hence an entire sacrifice was often called an immolation. See SACRIFICE.

IMMORTALITY OF THE SOUL. The doctrine of the soul's immortality is clearly taught in the Word of God, and it is, besides, a prominent article in the religious creed of every nation on the face of the earth. So nearly universal, indeed, has been the belief in this tenet, that it seems as if it were a natural deduction of human reason. Frequent allusions to a state of existence allotted to man beyond the grave, are found in the most approved writers of heathen antiquity, but withal so obscure and indistinct as scarcely to convey to the mind of the candid reader the impression that by any individual in these remote ages the doctrine was steadily and undoubtingly believed. Even Socrates, though a martyr to the comparative purity of his doctrines, and held forth by Bishop Warburton as of all the ancient philosophers the only believer in a future state, must needs in his last moments, when his view of immortality might have been expected to have been at the strongest, remind his friend that he owed a cock to Æsculapius; and Cicero himself, with all his high notions of moral truth, could reach no further in his belief of a future state, than the ardent longing after immortality. "If I err," says he, "I willingly err." That the doctrine of the immortality of the soul is to some extent taught by human reason, is capable of being proved by the whole analogy of natural objects, by innumerable facts in the past history of the human mind and by some of the noblest aspirations of our intellectual and moral nature.

The immortality of the human soul may be proved not only from the fact of the universal belief of the doctrine prevailing in all ages and countries, but from the equally extensive prevalence of a dread of annihilation. The mind of man revolts at the very idea of ceasing for ever to exist. The only approach to a belief in such a dread negation of existence is to be found in the NIRWANA (which see) of the Buddhists, which they are said to regard as the highest

object of human desire. With this strange unaccountable exception, existence even in the very depths of misery is less dreadful to the human mind than the thought of eternal non-existence.

Another argument in favour of the soul's immortality is sometimes drawn from the capability of the human mind progressively to advance in knowledge, without reaching perfection in this world. The brute creation soon arrives at certain limits, beyond which generation after generation cannot pass; but no such limits are imposed upon the human being. He goes indefinitely onward from one degree of attainment to another, investigating with ever-increasing anxiety every department of inquiry in the realms both of mind and matter. Can we suppose that the soul thus endowed with an insatiable thirst for knowledge, which it incessantly seeks to gratify, without ever being sated, will after the lapse of a few years be arrested in its onward course and plunged into eternal non-existence? How much more rational is it to suppose that when the body has mouldered in the dust, the soul will still exist and advance progressively in the attainment of higher and higher degrees of knowledge throughout the ceaseless ages of eternity? The same remark applies to the amiable affections and desires of the human heart; which both in their exercise and enjoyment are evidently fitted to last for ever.

Another argument in behalf of the immortality of the soul, may be derived from a contemplation of the attributes of God, as the Creator and Moral Governor of the world. He has endowed man with earnest longings after immortality, and it cannot be that he designs to mock us by rendering these desires utterly fruitless. And what is the moral aspect which this world presents? Vice often flourishes and triumphs, while virtue is doomed to linger out a weary life of affliction and disappointment and painful suffering. Whence this apparent anomaly? Should we not regard it as far more consistent with our conceptions of the Moral Governor of the universe, that if there is to be no hereafter, the righteous should be rewarded, and the wicked punished on this side the grave. To account, therefore, for the obvious discrepancies which meet us everywhere in the survey of God's providential dealings with men, we are forced to the conclusion that the soul of man will exist in a future world, where the righteous will be duly rewarded, and the wicked justly punished.

But while powerful presumptive arguments for the immortality of the soul are discoverable by the light of natural reason, it is in the Gospel of Christ that life and immortality have been clearly brought to light. We cannot for a moment believe, however, as Dr. Warburton, followed by Dr. Whately, has taught, that the Jews under the law were entirely unacquainted with this important doctrine. That obscure intimations of a future state may be afforded even by unassisted reason, is sufficiently obvious, we think, from the fact that it has been in all ages a

matter of speculation and anxious discussion: and if so, can we believe that a system of policy so complete as that of the Mosaic economy would have contained not the remotest allusion to a matter of paramount interest to the whole human family? This it may be said is the language which has been currently adopted by the sceptic and the infidel, when objecting to the Divine authority of the Jewish law; and yet it is language in which we would cordially join. With all deference to the distinguished author of 'The Divine Legation,' we would be far from thinking it necessary to change our position, and endeavour to show his omission of the doctrine of a future state, to have been any proof that Moses was divinely inspired. It is giving no undue advantage, as Dr. Whately would seem to imagine, to the adversaries of our holy faith, should we admit the doctrine to be set forth in the law not prominently and directly but by implication. This is precisely the mode in which *a priori* we should have expected the revelation of a future state to have been made to the Jews. As the motives of human actions, founded on eternal rewards and punishments, could not have been fairly urged without a clear and explicit proclamation of all the *peculiar* doctrines of the gospel which are necessarily connected with it, and it did not seem consistent with the purposes of God to give such a clear and simple and spiritual explanation of his will as was afterwards given; was it not more accordant with the obscurity which pervaded the other parts of the Jewish system, that "life and immortality" should be also covered with an almost impenetrable veil of mystery and darkness? If the infidel presses his objection from the difficulty of finding in the law any allusion to a future state, we would remind him that it is equally difficult to discover in the law any of those peculiar doctrines which are unfolded to us with such simplicity and clearness in the Christian Scriptures. It is not enough to affect surprise, that a truth discoverable by human reason should have so rarely, if it all, been mentioned by the Jewish legislator. We admit the doctrine, absolutely speaking, to form a part of the religion of nature, but we unhesitatingly deny, that in the *form and connexion* in which it is set forth in revelation, it either has been, or even could be discovered, by the most persevering efforts of human reason. It is this, then, which we allege to constitute it a *peculiarity* of the Christian system; and in the same view we are warranted in expecting *a priori*, that it should share in the obscurity which covers all the other peculiar doctrines of Christianity, in so far as they are mentioned in the law of Moses. The hour of full and unclouded revelation was not yet come. To imagine, therefore, that any other than the darkest reference would be made to eternal rewards and punishments, is to indulge the idea, that Moses, as a divinely inspired writer, would have imparted to the Jews a distorted view of the divine arrangements. He must either have simply

stated the fact, that such rewards and punishments would hereafter exist, without developing the principles of the Divine government on which they would be bestowed, and in this case he would have conveyed a false impression to the minds of the people in reference to a subject of infinite moment; or, he must have stated the fact in connexion with the full details of the Christian scheme, which would have been entirely subversive of the end and design of the ancient dispensation. Either the one mode of acting or the other would, if adopted, have been alike unworthy of a divinely-commissioned legislator. Moses, however, on this as well as on other points, has been completely consistent. He has referred to a future state of retribution just as frequently, and with as much clearness, as to the other peculiarities of the later and more spiritual dispensation.

IMMOVEABLE FEASTS, those feasts kept in various Christian churches which fall always on the same day in the calendar in each year. Thus the saints' days are immoveable feasts. See **FESTIVALS**.

IMMUTABILITY, an essential attribute of the Divine nature. God is necessarily unchangeable, there being no power external to himself which can produce any change on him. Nor could any change in his own nature originate from himself, any change, whether to a higher or a lower, a better or a worse condition, being equally an impossibility. If God be necessarily what he is, then he cannot change, since it would imply what God is to be necessary and not necessary at the same time, which is impossible. See **GOD**.

IMPANATION (Lat. *in pane*, in the bread), the doctrine that Christ's presence is in or with the bread in the Lord's Supper. It is synonymous with **CONSUBSTANTIATION** (which see), a doctrine adopted by Luther and his followers.

IMPECCABLES (Lat. *in*, not, and *peccabilis*, capable of sinning), those heretics who believed that they were incapable of sinning. This notion was entertained by the Priscillianists and some of the Gnostic sects.

IMPLICIT FAITH, an undoubting assent yielded to all that is taught by the church, as being the oracle of religious truth. This is required by the Romish church from all within her communion. On this great duty of Romanists, Dr. Newman thus expresses himself in his Discourses to Mixed Congregations: "And so, again, when a man has become a Catholic, were he to set about following a doubt which has occurred to him, he has already disbelieved. I have not to warn him against losing his faith,—he is not merely in danger of losing it, he has lost it; from the nature of the case he has already lost it; he fell from grace at the moment when he deliberately determined to pursue his doubt. No one can determine to doubt what he is sure of; but, if he is not sure that the church is from God, he does not believe it. It is not I who forbid him to

doubt; he has taken the matter into his own hands, when he determined on asking for leave; he has begun, not ended in unbelief; his wish, his purpose, is his sin. I do not make it so; it is such from the very state of the case. You sometimes hear, for example, of Catholics falling away, who will tell you arose from reading the Scriptures, which opened their eyes to the 'unscripturalness,'—so they speak of the church of the living God. No. Scripture did not make them disbelieve; (impossible!) They disbelieved when they opened the Bible; they opened it in an unbelieving spirit, and for an unbelieving purpose. They would not have opened it had they not anticipated, I might say hoped, that they should find things there inconsistent with Catholic teaching. They begin in pride and disobedience, and they end in apostasy. This, then, is the direct and obvious reason why the church cannot allow her children the liberty of doubting the truth of her word. He who really believes in it now, cannot imagine the future discovery of reasons to shake his faith; if he imagines it, he has not faith; and that so many Protestants think it a sort of tyranny in the church to forbid any children of hers to doubt about her teaching, only shows they do not know what faith is; which is the case; it is a strange idea to them. Let a man cease to examine, or cease to call himself her child." Cardinal Tole-tus, in his instructions for priests, says, that "if a rustic believes his bishop, proposing an heretical tenet for an article of faith, such belief is meritorious." Cardinal Cusanus affirms, that "irrational obedience is the most consummate and perfect obedience, when we obey without attending to reason, as a beast obeys his driver."

IMPLUVIUM. See **ATBIUM**.

IMPOSITION OF HANDS. See **HANDS** (IMPOSITION OF).

IMPRECATIONS, prayers invoking the wrath of God either upon the suppliant himself, or upon others. These were sometimes so terrible, that among the ancient Hebrews, a person, in taking an oath, omitted the imprecation, although it was sufficiently well understood from his performing the action by which it was usually accompanied. We find a form of imprecation mentioned in 1 Kings xx. 10, "And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." Among the heathen nations of antiquity, imprecations were sometimes regarded as so powerful that they occasioned the destruction, not only of single persons, but even entire families and cities. Thus the calamities which came upon the family of the *Atrida* were supposed to arise from the imprecations pronounced by Myrtilus upon their ancestor Pelops, by whom he was thrown into the sea, or from the imprecations of Thyestes, the brother of Atræus. The most terrible imprecations were those uttered by parents, priests, kings, or other sacred

persons. It was customary for men condemned for any notorious crime among the Greeks, to be cursed by the priests. This punishment was inflicted upon Alcibiades, in addition to banishment and the confiscation of his property.

IMPROPRIATION, a term used in *Canon Law* to denote the possession of an ecclesiastical benefice by a layman who draws the secular fruits or profits of it. The word is to be carefully distinguished from **APPROPRIATION** (which see).

IMPUTATION, a term used in theological language to signify the legally or judicially putting down to the account of another that which is not actually his. Thus the first sin of Adam is said to be imputed, or legally charged, to all his posterity; and the righteousness of Christ is imputed judicially to all believers. Had Adam, as the Pelagians affirm was the case, not been the representative of all his posterity, none would have been affected by his sin but himself. But Adam being the federal head of his natural descendants, his sin became, in a sense, theirs, and all its consequences also became theirs. In virtue of the covenant made with their first father, all men are viewed by God as in Adam, and involved in his guilt. And on the same principle, in virtue of the new covenant, or covenant of grace, all believers are viewed by God as in Christ, and partakers of his perfect righteousness, which was wrought out in their name. Hence the principle of imputation, in its twofold aspect, is thus set forth in Scripture, "As in Adam all died, even so in Christ shall all be made alive." "As by one man's disobedience the many were made," or accounted, "sinners; even so by the obedience of one shall the many be made," or accounted, "righteous."

The doctrine of imputation, however, though plainly laid down in the Bible, has given rise to occasional controversy in the course of the history of the church. In the fifth century, the Pelagians denied the whole doctrine of original sin, without, however, making any special objections to the doctrine of imputation. Placcus or La Place, a French divine of Saumur in the seventeenth century, the colleague and friend of Amyraut, (see **AMYRALDISTS**) was the first who made a formal denial of the imputation of Adam's first sin to his posterity, declaring that original sin is imputed to men not immediately but mediately; that is, not immediately by the sovereign decree of God, but mediately, or by inward depravity transmitted from Adam to all his natural descendants. La Place was accused of heresy in 1645, before the national synod of Charenton, by Antony Garissol, a divine of Montauban, and by his influence the opinions of La Place were condemned in his absence. For a time he bore patiently this injurious treatment, but at length, in 1655, he published a new disputation on the subject of imputation, in which he showed that his opinions had been entirely misunderstood by the synod. This explanation, however, did not satisfy his opponents, who continued

to assail him; and at the instance of Francis Turretin in particular, the church of Geneva was persuaded in 1675 to adopt the doctrine of immediate imputation as a settled article of their faith. This was done in a work drawn up by John Henry Heidegger, a divine of Zurich, under the title of the **FORMULA CONSENSUS** (which see). This document gave rise to considerable discontent in the Helvetic churches, but, nevertheless, continued in force for many years, until it gradually fell into disuse.

Another controversy on the doctrine of imputation was originated in North America, by Dr Samuel Hopkins, towards the end of the eighteenth century. (See **HOPKINSIANS**.) This learned divine denied imputation both in the case of Adam's sin and of Christ's righteousness, chiefly on the ground that sin and righteousness being strictly personal, cannot be transferred from one person to another. The question was freely discussed by several American divines, and the controversy passed to Great Britain, but has never attracted much attention. One of the ablest works on the subject is a 'Contrast between Calvinism and Hopkinsianism,' by Ezra Styles Ely, published at New York in 1811.

INABILITY, want of power sufficient for the performance of any work or the accomplishment of any design. It is generally regarded as of two kinds *natural* and *moral* inability. These are very clearly explained by President Edwards, in his 'Inquiry into the Freedom of the Will.' Thus we are said to be *naturally* unable to do a thing when we cannot do it if we will, because of some impeding defect or obstacle that is extrinsic to the will; either in the faculty of understanding, constitution of body, or external objects. *Moral* inability consists either in the want of inclination, or the strength of a contrary inclination; or the want of sufficient motives to induce and excite the act of the will or the strength of apparent motives to the contrary. When Jesus Christ said to the Jews, "Ye will not come unto me that ye may have life," he refers not to a natural but to a moral inability. President Edwards also points out an important distinction between two kinds of *moral inability*;—that which is *general* and *habitual*, and that which is *particular* and *occasional*. "By a general habitual, moral inability," says he, "I mean an inability in the heart to all exercises or acts of will of that nature or kind, through a fixed and habitual inclination, or an habitual and stated defect, or want of a certain kind of inclination. Thus a very ill-natured man may be unable to exert such acts of benevolence, as another, who is full of good nature, commonly exerts; and a man, whose heart is habitually void of gratitude, may be unable to exert such and such grateful acts, through that stated defect of a grateful inclination. By particular and occasional moral inability, I mean an inability of the will or heart to a particular act, through the strength or defect of present motives, or of inducements presented to the view of the understanding, on this occasion.--

If it be so, that the will is always determined by the strongest motive, then it must always have an inability, in this latter sense, to act otherwise than it does; it not being possible, in any case, that the will should at present, go against the motive which has now, all things considered, the greatest strength and advantage to excite and induce it."

INACHIA, a surname of *Io*, the daughter of *Inachus*. (See next article.)

INACHUS, the most ancient deity of Argos, a river-god, and son of Oceanus and Tethys.

INAUGURATIO, the ceremony by which among the ancient Romans a person or a thing was consecrated to the gods. It was performed by the AUGURS (which see), who offered prayer to the gods, asking them to show by signs whether the intended consecration met with their sanction. If the signs appeared favourable, the inauguration was regarded as completed. Though this ceremony properly belonged to the augurs, the inauguration of the *flamens* devolved upon the college of pontiffs. The kings of Rome were inaugurated by the augurs as the high-priests of the people. Magistrates, tribes, and even the comitum came to be inaugurated, though no priestly dignity was conferred by means of it.

INCANTATIONS. See ENCHANTMENTS, WITCH-CRAFT.

INCARNATION (Lat. *in carne*, in flesh), a word used to describe that solemn mystery by which the Son of God became man to accomplish our redemption. It is thus described in Luke i. 35: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Now the Divine Word in becoming incarnate took to himself a true body and a reasonable soul. The reality of his body may be proved of course by the same arguments by which we are accustomed to prove the reality of our own bodies. He hungered and thirsted, he was weary and slept, he was born and grew, he died and was buried; thus showing that his body was no phantom as the *Docete* taught, but truly flesh and blood. That he possessed a reasonable soul admits of equally easy and satisfactory proof. He grew in wisdom as well as in stature, he was sorrowful and deeply grieved, and moreover he died, his soul thus being separated from his body. But was he truly the son of Mary, did he take his flesh of her substance? That this question must be answered in the affirmative is ably and conclusively proved by Mr. Dods, in his work 'On the Incarnation of the Eternal Word.' "If he took not a body," says he, "of the substance of his mother, then was his whole life one continued scene of deception. Not only did Mary call him her son, but he called her his mother,—he was subject unto her, and on the cross he manifested his filial duty to her by providing for her a home in the house of the beloved disciple. Now if Mary was not as truly his

mother, as any other woman is the mother of her child, his recognizing her as his mother, from the beginning to the end of his life, was in reality a deception. And, as Tertullian most justly remarks, it the Marcionites considered it as a degradation of the eternal Word, to suppose that he would submit to be born of woman, it is surely a much greater degradation of him to suppose that he would profess to be her son, while in reality he was not. He would much rather be the son of Mary in reality, than falsely pretend to be so. Again, if he took not flesh of Mary, then is he no brother, no kinsman of ours, and his right of redemption altogether fails. In this case, he not only is not David's son, but he is not the son of man at all, as he almost uniformly calls himself,—deceptively it must be admitted, unless Mary was truly his mother. Neither in this case could we with any truth be said to be 'members of his body, of his flesh, and of his bones,' if in reality his body was a different substance, and derived from a different source from ours. Moreover he could not call us 'brethren,' any more than we can apply that appellation to the angels that surround the throne of God, or to the worm that creepeth in the dust. Fellow-creatures they are, but, without an entire community of nature, our 'brethren' they are not. And when we are required to 'put on the Lord Jesus Christ,' we are required to do what is not merely a moral, but a physical impossibility, if there lie between us and him, the utterly impassable barrier of a different nature. If he took not his fleshly substance of the flesh of his mother, then not being as truly man as we are, he could not fairly meet and conquer our oppressor, or at least his victory can give no assurance of victory to us. For, to express a very common sentiment in the language of Irenæus, 'Had he not been man who conquered our enemy, he would not have been fairly conquered; and on the other hand, had he not been God who gave us the victory, we could hold it upon no secure tenure.' And finally, if he took not flesh of the substance of Mary, then was he not truly the 'woman's seed,' and the great original promise, upon which all subsequent promises are built, remains as yet unfulfilled. But it is not more essential that the serpent's head should be bruised at all, than it is that it should be bruised by the 'woman's seed.' Hence if Christ was not truly and really the 'woman's seed,' then the whole foundation of our hopes fails. Upon these grounds we not only hold it most important to believe, but consider it to be most irrefragably proved, that Christ was as truly 'made of a woman' as we are,—that his body was truly a body composed of flesh and blood, as ours is."

From this view of our Lord's humanity it seems naturally to follow, as the late Mr. Edward Irving taught, that the nature which our Lord took upon him was a fallen, sinful nature, it being acknowledged by all Protestant churches at least, that the Virgin Mary was a fallen, sinful woman. The sinfulness of

Christ's human nature, however, does not necessarily follow from his being born of a sinful woman; for neither is the body of man, viewed singly, a fallen body, nor the soul of man, viewed singly, a fallen soul, but the whole man consisting of both soul and body. The body of Christ, therefore, might partake of the substance of his mother without involving any necessity that he should be a fallen man. Again, the guilt of Adam's first sin and the depravity of his nature consequent upon the fall, could be propagated only, as far as we know, by ordinary generation. But as Jesus Christ descended from Adam in a singular and extraordinary way, it is plain that he was not at all involved in the guilt of Adam's sin, nor tainted by the contagion of the fall. Hence he is described as "holy, harmless, undefiled, separate from sinners;" "tempted in all things like as we are, yet without sin." It must be observed, besides, that the humanity of our Lord is termed "a thing," not a person,—"that *holy* thing which shall be born of thee;" and no wonder it is termed holy, when we find that it was generated by the Holy Ghost, as the angel declared to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

INCENSE, a compound of sweet spices, which was commanded in the Law of Moses to be offered upon the golden altar. (See ALTAR OF INCENSE.) The spices are mentioned in Exod. xxx. 34, to have been stacte, onycha, and galbanum, with pure frankincense, equal weights of each. This incense was offered twice every day, morning and evening, by the officiating priest, the people remaining without in solemn silence. On the great day of atonement, the high-priest himself took fire from the great altar in a golden censer; and having received incense from one of the priests, he offered it on the golden altar. (See ATONEMENT, DAY OF.) Incense is the symbol of prayer in Scripture. In the daily service of the temple, the priest, whose lot it was to burn incense, offered the incense of the morning sacrifice, between the sprinkling of the blood and the laying of the pieces upon the altar; and that of the evening sacrifice, between the laying of the pieces upon the altar and the drink-offering.

Incense is said to have been offered among the ancient Egyptians. Plutarch alleges that they offered incense to the sun, resin in the morning, myrrh at noon, and about sunset an aromatic compound, which they called *Kypi*. Accordingly, on the Egyptian monuments are to be found representations of incense-altars. The use of incense in connection with the eucharist in the Christian church was unknown until the time of Gregory the Great, in the latter part of the sixth century. After this period it became prevalent in the churches. Cardinal Bona, and other Romish writers, attempt to trace the use of incense as far back as the days of the Apostles. No mention of it, however, occurs in the writings of the first three centuries, with the exception of the

Apostolical Canon, which speak of incense in the time of the oblation. These canons cannot, however, be proved to have existed before the third century, and indeed, the first reference to them as an entire collection is by the council of Nice A. D. 325. We find no allusion to the use of incense in the *Apostolical Constitutions*, which contain express arrangements for conducting the worship of the church. The use of incense has been discontinued in the Church of England since the Reformation, but is still preserved in the Church of Rome.

INCHANTMENTS. See ENCHANTMENTS.

INCIPIENTES (Lat. beginners), a name some times applied to CATECHUMENS (which see) in the early Christian church.

INCOMPREHENSIBILITY, an attribute of the Divine Being, having a reference to the limited understanding of the creature, which must necessarily be utterly unable to comprehend God. To understand God, as has been well said, we must needs be Gods. "Who can by searching find out God? Who can find out the Almighty unto perfection?"

INCORRUPTICOLÆ. See APITHARTODOCITES.

INCUMBENT, the present possessor of a benefice.

INDELIBLE CHARACTER, a spiritual sign alleged by the Romish church to be impressed upon the soul by certain sacraments, which cannot therefore be repeated. The sacraments which convey this indelible character are baptism, confirmation, and orders. Romish divines differ considerably in opinion as to the precise nature of this indelible character; some placing it in an external denomination, others in a real relationship; some in an absolute entity, and others in the initerability of the sacrament itself. All of them agree, however, in classing it among their articles of faith. The passages of Scripture by which they allege it to be proved, are 2 Cor. i. 21, 22, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts," and Eph. i. 13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." The councils of Florence and of Trent lay down distinct definitions of sacramental character; the one terming it a certain spiritual indelible mark, the other a certain spiritual indelible sign; while both declare that the three sacraments which impress this character cannot be repeated. See SACRAMENTS.

INDEPENDENCE, an essential attribute of the Supreme Being. It implies his existence in and of himself, without depending on any other being whatever. This indeed necessarily follows from the perfection of his nature as underived and uncommunicated, and from his infinite superiority to all other

beings, which could not be asserted of him if he were in the slightest degree dependent on them.

INDEPENDENTS. See CONGREGATIONALISTS.

INDEX EXPURGATORIUS, a class of catalogues of authors and works censured and corrected chiefly by expurgation or erasure of passages. They are issued from time to time by the Church of Rome, and published by authority of her ruling members or societies so empowered. During the pontificate of Sixtus IV., regulations were laid down for preventing the printing of any work except such as was previously licensed by an officer appointed for that purpose; and in the tenth session of the council of Lateran under Leo X., it was decreed that no one under the penalty of excommunication should dare to publish any new work without the approbation either of the ordinary jurisdiction of the place or of the Holy Inquisition. This class of Indexes contains a particular examination of the works occurring in it, and specifies the passages condemned to be expunged or altered.

INDEX PROHIBITORIUS, a class of catalogues of authors and works wholly condemned by the Church of Rome. It specifies and prohibits entire authors or works, whether of known or unknown authors. This book has been frequently published with successive enlargements, down to the present time, under the express sanction of the reigning Pontiff. The first regular Index was constructed after a decree of the council of Trent, delegating that undertaking to the Pope. Pius IV. lost no time in preparing a catalogue, with certain rules prefixed, all of which he sanctioned by the authority of a bull.

INDIANS (NORTH AMERICAN), RELIGION OF. See NORTH AMERICAN INDIANS (RELIGION OF).

INDIFFERENT THINGS. See ADIAPHORISTS.

INDIGETES, a name given among the ancient Romans to those gods who had once lived upon earth as ordinary mortals, but after their death had been exalted to the rank of deities. They were the hero-gods of the Romans, and worshipped as the protectors of their country. See HERO-WORSHIP.

INDRA, one of the most ancient gods of HINDUISM (which see). He was the god of light, and was one of the Triad of the Vaidic period. He is not unfrequently styled "lord of heaven." The name *Indra* is of doubtful origin, meaning either "blue," or "the illuminator," or "the giver of rain." He occupies a prominent place among the Vaidic gods, and in the Rig-Veda, he is represented as the offspring of *Aditi*, the mother of the universe. In the next period of Hindu mythology, the same Indra becomes a deity of the second order, and he occupies only the fourth heaven. In the Vedas he is "a personification of the phenomena of the firmament, particularly in the capacity of sending down rain." He is the god of clouds and storms, and engages in battle with the demon *Vritra*, who withholds the periodical rains on which the country depends for its fertility. He is represented as young and hand-

some, with a beautiful nose or chin, wearing two golden earrings, ever joyous and delighting in exhilarating draughts of the Soma juice. "One man," says the Rig-Veda, "propitiates him with sacrifice, another worships with mind averted: to the first he is like a lake to a thirsty traveller; to the other like an ever-lengthening road." He is sometimes recognized in the same Veda as the Creator.

INDUCTION, in the Church of England a term used to denote putting a minister in actual, or, as the canon law calls it, "corporal," possession of the church to which he is presented, along with all its temporalities. A presentee, though admitted and instituted by the bishop, is not complete incumbent until he has been inducted. The bishop or ordinary issues a mandate for induction addressed to the archdeacon, who either inducts in his own person, or issues a precept for others to do it. The method of induction is as follows:—The archdeacon or person inducting takes the clerk by the hand, and lays it upon the key, or upon the ring of the church-door, or if the key cannot be had, and there is no ring on the door, on any part of the wall of the church or churchyard, and pronounces these words: "By virtue of this mandate I do induct you into the real, actual, and corporal possession of the church of ——— with all the rights, profits, and appurtenances thereunto belonging." After making this declaration, the inductor opens the door, and puts the person inducted into the church, who usually tolls a bell to make his induction notorious to the parish. The archdeacon or other inductor now certifies the induction, either in a separate document, or on the back of the bishop's mandate. The word *Induction* is often employed by Presbyterians to denote the ceremony by which an ordained minister is admitted into a ministerial charge by the Presbytery of the bounds within which the charge is situated.

INDULGENCE, the remission, according to the Romish church, of the temporal punishment due to sins, remitted as to their guilt by the power of the keys, without the sacrament, by the application of the satisfactions which are contained in the treasury of the church. This treasury is described by Dens as the collection of the spiritual goods remaining in the divine possession, the distribution of which is intrusted to the church; and the collection is made from the superabundant satisfactions of Christ, along with the superfluous satisfactions of the Virgin Mary and of the other saints. On the subject of indulgences, the creed of Pope Pius IV. declares, "I also affirm that the power of indulgences was left by Christ to the church, and that the use of them is most wholesome to Christian people." Indulgences are divided into local, real, and personal; into plenary, non-plenary, more plenary, and most plenary; and into perpetual and temporal. The Pope, according to the view of Romanists, is the sovereign dispenser of the church's treasury, and this power he dispenses to bishops in their respective dioceses. The power of granting

plenary indulgences to all Christians is vested in the Pope; but the power of a bishop to grant indulgences is limited to his own diocese. It is by divine right that the Pope claims to exercise this power, while it is possessed by the bishops only by ecclesiastical right. This distinction is denied by the Gallican church, which holds that all bishops possess this power on an equal footing with the Pope himself. Indulgences are not only wont to be granted to the living, but to souls already in purgatory, of whom Bellarmine says, that "the Pope applies the satisfactions of Christ and the saints to the dead, by means of works enjoined on the living. They are applied not in the way of judicial absolution, but in the way of payment."

The passages of Scripture which are usually adduced by Romanists in support of indulgences, are such as these, Matt. xvi. 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven;" John xxi. 15, "Feed my sheep;" Col. i. 24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church;" 2 Cor. ii. 10, "To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;" and John xx. 23, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Some Romish writers, for example Durandus, deny that indulgences have any foundation either in Scripture or in the ancient Christian Fathers. Thomas Aquinas tells us, that there were some in the church who affirmed that the intention of the church in indulgences was only, by a pious fraud, to draw men to charitable acts, which otherwise they would not have done. Indulgences being usually expressed in large and general terms, the question came to be discussed among the Schoolmen, whether the power of indulgences extended as far as the words implied. Some asserted that indulgences signified as much as the church declared, but with these conditions, that there be sufficient authority in the giver, and necessity in the receiver; that he believe the church to have power to forgive him; that he be in a state of grace, and give a sufficient compensation. Some asserted that common indulgences were efficacious only for sins of ignorance; others for venial sins; others for penances negligently performed; others for the pains of purgatory. Some maintained that indulgences extended no farther than the canonical power of the church; others that they included the judgment of God.

It is not easy to discover the precise period at which indulgences began to be issued by the Romish church. The earliest trace of them is probably to be dated from the ninth century, when the Penitential Books gave directions for substituting almsgiv-

ing instead of canonical punishments; and these exchanges appear soon to have degenerated into a system of regular bargaining with penitents on the part of the church. The first formal indulgence on record seems to be that which was bestowed by Pontius, archbishop of Arles, A. D. 1016, on a new conventual church. In the eleventh century, the Popes too began occasionally to issue plenary indulgences. This was done, for instance, by Benedict IX., and Alexander II. After the time of Gregory VII. the popes began to promise full pardon in return for certain important services rendered to the church. As early as the year A. D. 1100, Urban II. granted a plenary indulgence and remission of sins to all such persons as should join in the Crusades to liberate the sepulchre of Christ from the hands of infidels. It became customary, also, to grant indulgences to such as, without adventuring in their own persons, should provide a soldier for these expeditions. According to Morinus, the French bishops professed, during the twelfth century, to remit a third or fourth part of penance to persons who should contribute a certain sum of money towards the building or restoring of a place of worship. In this way Mauritius, bishop of Paris, built the splendid cathedral of Notre Dame, and four abbeys. Innocent III., in A. D. 1215, imposed restrictions on episcopal indulgences on account of some abuses which had arisen, for not only were indulgences bestowed by the popes on those who took part in the successive Crusades, but several orders of monks, with papal sanction, offered peculiar indulgences with trifling demands. In A. D. 1300, Boniface VIII. proclaimed the year of jubilee, in which the most complete forgiveness of sin was to be guaranteed in return for small contributions in money.

The doctrine of indulgences came now to be a recognized dogma of the Church of Rome, and at length Clement VI. first proclaimed it in his Jubilee-Bull issued in A. D. 1343, when he reduced the period of Jubilee from one hundred to fifty years. Urban VI. altered the Jubilee in 1389 to every thirty-third year, and, accordingly, Boniface IX. repeated it in 1390, and not contented with the increased revenue which the indulgences of that year afforded him, he offered the Jubilee-Indulgence for sale out of Rome in the years following, and, besides, drove a sordid traffic in indulgences under various names.

Thus the system of indulgences prevailed more and more extensively as time advanced, and although, in consequence of its glaring abuses, the Council of Constance sought to keep it within bounds, yet so rapidly did indulgences multiply, that they formed a characteristic feature of the fifteenth century. The Jubilee and Postjubilee years now returned at shorter intervals, and at length in 1470, a standing ordinance was determined on by Paul II. according to which every twenty-fifth year was to be a jubilee year. "General indulgences," says Gieseler, "were frequently granted for taking part in warlike expeditions

against unbelievers, and enemies of the papal see, or put up to sale for the maintenance of such wars. Other indulgences were conceded for other services rendered to the church. Besides, various ecclesiastical associations, especially the monastic orders, were provided with rich indulgences; and at length indulgences were granted for certain festivals, for certain prayers, even in honour of crowned heads. That the papal indulgence extended over purgatory too, had been long ago maintained by some divines, though impugned by others. Now, the doctrine, that it availed there *per modum suffragii*, was the one most generally held, and was even officially ratified by Sixtus IV. in 1477. Henceforth the Popes, in their bulls of indulgence, continually issue decrees in favour of souls in purgatory, and demean themselves, in spite of that mitigating formula, as holding full authority over it, and as gate-keepers of heaven, and dispensers of everlasting blessedness. Persons who denied this universal power of the Popes were persecuted, and the Sorbonne alone curbed its extravagant exaltation. Besides there were several other graces connected with the Pope's indulgences, some of which, as for instance the concessions with regard to property unrighteously gotten, were open perversions of morality. Others, such as the permission to take milk diet in fasting times, contributed at any rate still further to perplex all ideas of conscience. As it was evident that this constitution of indulgences could produce no other than the most injurious effects upon morality: so these effects were still further heightened by the universal frauds, which were constantly intermingled with the traffic in indulgences. Moreover at times forged indulgences, which even outstript the real in stupidity, were often believed by the common people: at times the Pope's indulgence preachers overstept their commission, and were ashamed of no method of turning their indulgences, like common wares, to the best possible account. Thus the papal sale of indulgences was universally regarded as a mere money-speculation; and it happened more and more frequently that the very act, which was announced as the dispensation of the loftiest spiritual graces, was not allowed by the secular nobles, or was regarded with suspicion, or gave rise to the strongest remonstrances. Now also men began to come forward in increasing numbers, whose zeal in the cause of religion and morality was especially directed against the system of indulgences; although persecution was usually the reward of their labours."

The evils connected with the traffic in indulgences had now become so manifest, that not a few earnest men publicly protested against the whole system as unscriptural in its character and immoral in its

effects. In Germany, and in the Netherlands, indulgences were loudly denounced by many otherwise warm friends of the church. In the face, however, of the opposition to the system which was beginning to be manifested in various parts of Europe, Leo X., with an exhausted treasury, and earnestly intent upon the completion of the immense fabric of St. Peter's at Rome, which had been commenced on so magnificent a scale by Julius II., issued a bull granting plenary indulgences to all who should contribute towards the accomplishment of his favourite object. The right of promulgating these indulgences in Germany, along with a share in the profits arising from them, was granted to Albert, Elector of Metz, and archbishop of Magdeburg, who, as his chief agent for retailing them in Saxony, employed Tetzel, a Dominican friar of great zeal and eloquence. "The indulgence dealers," says D'Aubigné, "passed through the country in a gay carriage, escorted by three horsemen in great state, and spending freely. One might have thought it some dignitary on a royal progress with his attendants and officers, and not a common dealer or a begging monk." For a time Tetzel drove a lucrative trade, but at length the princes and nobles were irritated at seeing their vassals drained of so much wealth in order to replenish the Papal treasury. Men of piety lamented the credulousness of the people, and all began to wish that an end were put to this shameful traffic, which was injurious alike to the welfare of the community and the interests of true religion. It was at this favourable juncture that Martin Luther first began to call in question the efficacy of indulgences. An earnest controversy now commenced, which ended in the establishment of the Reformation in Germany, whence it rapidly spread to other European countries.

In consequence of the withering exposure which Luther and the other Reformers had made of the abuses practised in the sale of indulgences, the council of Trent found it necessary to decree that while the use of indulgences should be retained in the church, "all wicked gains accruing from them shall be wholly abolished." In the same spirit Pius, in 1567, revoked all the indulgences which had been granted for lucrative purposes. Paul V., in 1606, repealed all those which were granted by his predecessors to the Regulars of every Order, and gave others in their place. Innocent XI. in 1678, also withdrew many indulgences as false, forged, and apocryphal. Indulgences have continued, nevertheless, down to the present day to be issued by the Roman see, more particularly on the occasion of a jubilee.

INDULGENTIA (Lat. indulgence), a name sometimes applied to baptism in the early Christian church, as being attended, when blessed by the Spirit, with absolution or the remission of sins. This ordinance was always esteemed the most universal absolution and grand indulgence in the ministry of the church

INDULTS, a term used in the Church of Rome to denote the power of presenting to benefices granted to certain persons by the Pope. Sometimes indults have been given to kings and sovereign princes. In 1424, Pope Martin V. presented an indult to the parliament of Paris, which, however, they refused to accept. The cardinals likewise have an indult granted them by agreement between Pope Paul IV. and the sacred college in 1555, which is always confirmed by the Popes at the time of their election. Thus the cardinals have the free disposal of all the benefices depending on them, without being interrupted by any prior collation from the Pope. By this indult they may also bestow a benefice *in commendam*.

INDWELLING SCHEME, a hypothesis of very high antiquity, which alleged the pre-existence of Christ's human soul in union with the Deity, thus constituting, as some have supposed, the *Logos*, the wisdom and power of God, by whom the worlds were made, and the whole dispensation of Providence has been since administered. The Jews have ever been wont to assert that the soul of the Messiah was made before all creatures. This opinion was strongly maintained by Dr. Thomas Goodwin and Bishop Fowler, but more especially by Dr. Isaac Watts, in his 'Glory of Christ as God-Man.' The Indwelling Scheme appears to be founded, both in name and in reality, on Col. ii. 9, "In whom dwelleth all the fulness of the Godhead bodily." It supposes the human soul of Christ not to have been created at his conception in the womb of the Virgin Mary, but to have existed previous to his incarnation in union with the Godhead. See **PRE-EXISTENTS**.

INFALLIBILITY, a privilege claimed by the Church of Rome, in virtue of which she declares that she cannot at any time cease to be pure in her doctrine, nor fall into any destructive error. This prerogative she alleges she has received from Christ as the true Catholic church, and, therefore, she requires and expects that the whole Christian world should bow to her decisions. In proof of the infallibility of the church, Romanists are wont to adduce various passages of Scripture, such as these: Matt. xvi. 18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it;" John xx. 23, "Whose sins ye remit, they are remitted unto them;" Matt. xxviii. 20, "Lo, I am with you always, even unto the end of the world;" John xvi. 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come;" 1 Tim. iii. 15, "The church of the living God, the pillar and ground of truth."

In addition to the support which Romanists suppose the doctrine of infallibility to derive from Scripture, they are accustomed to argue, that the Catho-

lic church cannot err in her doctrines, because they have regularly descended to her, link by link, in an unbroken chain from the apostles themselves, whose inspired infallibility was universally acknowledged. But considerable difference of opinion exists in the Romish church as to the precise seat of this infallibility. Some suppose it to be seated in the universal church scattered over the whole world; others allege it to reside in the Pope; others in a general council independent of the Pope; and others still, in a general council with a Pope at its head.

The opinion which places infallibility in the Pope is held by the Jesuits, and almost without exception by the Italian clergy, who, above all others, are under papal influence. It has been embraced, also, by the councils of Florence, Lateran, and Trent. According to Bellarmine and Dens, however, the Pope is liable to error in a personal and private capacity, and as some allege, may even be guilty of heresy and infidelity. The Jesuits and Canonists in general, extend infallibility both to questions of right and of fact. This was claimed by Leo himself in the Lateran council.

The Italian school, while they vest infallibility in the Roman pontiff, vary with respect to the form which this prerogative assumes. They limit his infallibility to his official decisions, but they differ as to the time when he is to be understood as speaking with official authority. Some allege that he does so only when he decides in council; others when he decides according to Scripture and tradition; and others still when he decides after mature and diligent examination. The most general opinion, however, on this subject is, that the Pope is infallible when, in his public and official capacity, as head of the church, he gives forth his instructions on points of faith and morality. But even on this view of the matter great variety of opinion exists in the Romish church. Some say that the Pope speaks in his official capacity when he enacts laws, and others when he issues rescripts. A large party in the present day hold, that the question as to the infallibility of the Pope is a point not of faith but simply of opinion.

In opposition to the Italian, or, as it is sometimes called, the Ultramontane party, the Gallican church, or Cisalpine party, has always held that infallibility is seated in a general council lawfully assembled; and that the Pope, as distinct from the council, is liable to error, and in case of disobedience, is subject to deposition by the council. The Pontiff's liability to error, even in matters of faith, has been maintained accordingly by the ablest French divines, and conceded by many of the popes themselves. The Gallican view of infallibility was held by the general councils of Pisa, Constance, and Basil.

A third party differ on this question from both the French and Italian schools. This party may be considered as represented by Dr. Milner, who, in his 'End of Controversy,' thus defines infallibility: "A general council," he says, "with the Pope at its head, or the

Pope himself issuing a doctrinal decision which is received by the great body of Catholic bishops, is secure from error." According to this theory, a Pope or a council may singly fall into error; but when united they are infallible. This opinion of course goes to overthrow the decisions of the first and second councils of Nice, the council of Ephesus, and that of Constantinople, in all of which the Pope presided neither in person nor by proxy. And, again, several general councils were not sanctioned, but, on the contrary, resisted by pontifical power.

Another, though a very small section of the Romish community, considers infallibility as lodged in the church universal, comprehending the assembly of all the faithful. But even this party, small though it be, is divided into two sections; the one holding that the church universal implies only the clergy scattered throughout all Christendom; the other alleging that it includes both the clergy and the laity, who form collectively the church Catholic. Such are the varied opinions existing in the Romish church as to the precise seat in which the infallibility of the church resides. The church has not given her authoritative decision on this much vexed question, and, therefore, the utmost diversity of sentiment is allowed to prevail upon the subject. It is also doubtful how far this infallibility extends. Some limit it to articles of faith and precepts of morality; others make a distinction between matters of *right* and *facts*, and also between facts simply, and facts connected with faith. The united opinion of all Protestant churches is, that infallibility resides not in the church, but in the Bible; and, therefore, to its decisions all must implicitly bow. This is the standard, the only true, infallible standard to which all the opinions both of individuals and of churches must ultimately be referred. And if any person or community of persons wish to be guided into all the truth, they must look for the aid of the infallible heavenly Teacher, even the Spirit of the Living God, who, while he makes use of the word as his instrument, gives light along with the truth, and thus teaches savingly and to profit.

INFANT-BAPTISM. See BAPTISM.

INFANT-COMMUNION. See COMMUNION (INFANT).

INFANTICIDE, the practice of destroying infants. This barbarous and inhuman custom has prevailed among almost all heathen nations, showing very strikingly the truth of the scriptural statement, "The dark places of the earth are full of the habitations of horrid cruelty;" and the correctness of the apostolic description of the heathen, as being "without natural affection." The Canaanites, in ancient times, sacrificed their sons and their daughters to devils or demons. (See HUMAN SACRIFICES.) The Jews also were guilty of this crime, having learned it from the heathen nations around them. Even among the ancient Greeks infanticide was not unknown. The Spartans, for instance, permitted only promising children to be reared, all the others being

without remorse put to death. But in modern heathendom this horrid custom has been extensively prevalent. In the Sandwich islands, it was estimated, by the foreigners who first visited them, that two-thirds of the infants born were destroyed by their own parents. Mothers would cast their children into a hole dug in the earth, and covering them up, would trample upon them with their feet, and thus stifle their cries. In the Georgian and Society Islands, it is almost incredible to what an extent this practice was carried. On this subject we may adduce the testimony of the Rev. John Williams, as given in his 'Narrative of Missionary Enterprises in the South Sea Islands:' "Generally, I may state that, in the Society Islands, I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently as many as from five to ten. During the visit of the deputation, our respected friend, G. Bennett, Esq., was our guest for three or four months; and, on one occasion, while conversing on the subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments, under Mrs. W.'s direction; and, after replying to Mr. Bennett's inquiries, I said, 'I have no doubt but that each of these women have destroyed some of their children.' Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, 'Impossible! such motherly respectable women could never have been guilty of so great an atrocity.' 'Well,' I added, 'we'll ask them.' Addressing the first, I said to her, 'Friend, how many children have you destroyed?' She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied, with a faltering voice, 'I have destroyed nine.' The second, with eyes suffused with tears, said, 'I have destroyed seven;' and the third informed us that she had destroyed five. Thus three individuals, casually selected, had killed one-and-twenty children!—but I am happy to add, that these mothers were, at the time of this conversation, and continued to be so long as I knew them, consistent members of my church.

"On another occasion, I was called to visit the wife of a chief in dying circumstances. She had professed Christianity for many years, had learnt to read when nearly sixty, and was a very active teacher in our adult school. In the prospect of death, she sent a pressing request that I would visit her immediately; and, on entering her apartment, she exclaimed, 'O, servant of God! come and tell me what I must do.' Perceiving that she was suffering great mental distress, I inquired the cause of it, when she replied, 'I am about to die, I am about to die.' 'Well,' I rejoined, 'if it be so, what creates this agony of mind?' 'Oh! my sins, my sins,' she cried

'I am about to die.' I then inquired what the particular sins were which so greatly distressed her, when she exclaimed, 'Oh my children, my murdered children! I am about to die, and I shall meet them all at the judgment-seat of Christ.' Upon this I inquired how many children she had destroyed, and, to my astonishment, she replied, 'I have destroyed sixteen! and now I am about to die.' As soon as my feelings would allow me, I began to reason with her, and urged the consideration that she had done this when a heathen, and during 'the times of ignorance, which God winked at;' but this afforded her no consolation, and again she gave vent to her agonized feelings by exclaiming, 'Oh my children, my children!' I then directed her to the 'faithful saying, which is worthy of all acceptance, that Christ Jesus came into the world to save sinners.' This imparted a little comfort; and after visiting her frequently, and directing her thoughts to that blood which cleanseth from all sin, I succeeded, by the blessing of God, in tranquillizing her troubled spirit; and she died, about eight days after my first interview, animated with the hope 'that her sins, though many, would all be forgiven her.'

"The modes by which they perpetrated this deed of darkness were truly affecting. Sometimes they put a wet cloth upon the infant's mouth; at others, they pinched their little throats until they expired. A third method was to bury them alive. And a fourth was, if possible, still more brutal. The moment the child was born, they broke the first joints of its fingers and toes, and then the second. If the infant survived this agonizing process, they dislocated its ancles and the wrists; and if the powers of endurance still continued, the knee and elbow joints were then broken. This would generally terminate the tortures of the little sufferer; but if not, they would resort to the second method of strangulation. We had a servant in our employ for fifteen years, who previously performed infanticide as her trade; and we have many times listened with feelings of the deepest agony, while she has described the manner in which she perpetrated the horrid deed."

Infanticide prevails also in China. Mr. Barrow computes from authentic data that not less than nine thousand children are exposed in the streets of Peking every year, and as many more in the provinces. He states that it is part of the duty of the police to carry away in carts every morning those that have been exposed during the night, some of them still alive; but they are all carried to a pit without the walls, and buried promiscuously. In some parts of Hindustan, particularly in Orissa, and the eastern parts of Bengal, the people frequently offer their children in sacrifice to Ganga, by drowning them in the river. At one time the revolting crime of infanticide was extensively practised in Benares, and the adjoining districts. "The great supporters of this iniquitous practice," as we are informed by one who was long resident in India, "were formerly the Rajh-

poots, the Rajhkomars, and the Rajhvansis, among whom a single female infant was never permitted to exist, nor did they consider their destruction as an act of sin or cruelty, though I am unable to believe, as many have affirmed, that they regarded the sacrifice as an acceptable offering to the gods. It appears rather to have originated in convenience, on account of the ruinous expense attending their marriage, and to have been practised without fear of offence to the deities, for their belief is, that the souls of those daughters who were thus destroyed were eventually returned to them in the persons of sons; and when this did not appear to be borne out by the birth of a male child, it only followed that Siva was displeased, and conciliation was resorted to, until a son should really be born to them. In these cases it was usual to seek propitiation by placing the next female infant in the hands of the Brahmins, to be solemnly sacrificed in the temple of Ganesa, whereby that god might be moved to compassion for the babe, and be induced to intercede with Siva for the future birth of male children to the parents. It is easy to perceive whence this delusion had its commencement, since a handsome douceur to the immolating priests was an indispensable part of the ceremony, which in all respects differed from the method of destruction privately used. In the latter place the operation was performed with very little form or expense, by what the Hindoos call *drinking milk*. No sooner had the sex of the infant been ascertained, than a cauldron of warm milk was brought into the apartment where the mother lay, and after prayers for the child's return in the form of a son, the little innocent was immersed in the milk, and held down until life became extinct, and then it was carried to the Ganges and thrown into the stream. When, however, the deed was committed to the Brahmins to be executed by way of sacrifice to Ganesa, the poor babe was carried to the temple, and, being laid upon its back, was, after certain diabolical ceremonies, destroyed by the club of the inhuman *fukhir*."

In some districts of India, the inhuman parents have been known to bury their living children up to the throat in the earth, leaving the head exposed to the attacks of the wild beasts and birds of prey; others have bound the poor innocents by the feet to the branch of a tree, there abandoning them to the most horrible of deaths; others have hurled them from a height into the waters of a sacred river. In Madagascar, the fate of the infant depends on the calculation of lucky and unlucky days. Should the destiny of the child be declared by the astrologer to be evil, the poor helpless babe is doomed to destruction. The practice of infanticide has been long prevalent in Madagascar; and although, during the reign of Radama, it was abolished, the inhuman custom has been again revived with all its attendant circumstances of barbarity. From Mr. Moffat we learn that the Bushmen in South Africa will kill their children without remorse on various occasions, as when they are ill

shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the farmers or others; in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry lion, who stands roaring before their cavern, refusing to depart till some peace-offering be made to him. Many other instances of the prevalence of infanticide among heathen nations might be mentioned, but those which we have adduced are sufficient to show that wherever men are unenlightened and uninfluenced by gospel truth, cruelty and inhumanity characterize the human heart.

INFERI, the gods of the lower world among the ancient Greeks and Romans, as distinguished from the gods who dwelt in the high or heavenly regions. The Greeks, however, more generally applied the term *inferi* to the inhabitants of the infernal regions, including both gods and the souls of the departed. See HELL.

INFERLÆ, sacrifices which the ancient Romans offered at the tombs of their deceased relatives at certain periods. They seem to have regarded the manes of their ancestors as gods, and hence they presented to them oblations consisting of victims, wine, milk, garlands of flowers, and other things. See FUNERAL RITES.

INFIDELS, unbelievers, a general term used to describe all who subscribe to any of the different forms which unbelief has assumed. It comprises those who deny the Divine existence, or, as they are usually termed, *Atheists*; those who deny the Divine Personality, and are called *Pantheists*; those who deny the Divine Providential government, and receive the name of *Naturalists*; those who admit the existence and government of God, but deny the authority and inspiration of the Bible, and who are denominated *Deists*; those who consider human reason as the measure and test of Divine Revelation, and who bear the designation of *Rationalists*; and those who, like the *Secularists* of our own day, deny the possibility of establishing, by valid argument, anything whatever which is beyond the reach of our bodily senses; or the adherents of the religion of *Humanity*, who ignore all written revelation, and find religion only in the outward universe and the inward man; or the *Humanists* of the last century in Germany, who sought to sink Christianity in the elements of human nature. Infidelity assumes the most diversified shapes and aspects, according to the age and country in which it makes its appearance. And yet in all its varied forms, by one distinctive feature it is uniformly characterized—its being strictly negative. It denies rather than affirms; it disbelieves rather than believes. Its creed is comprised in one single article, brief but comprehensive: "I believe in all unbelief." At one time it assails the being, the attributes, the Personality, the Providence of God; at another it seeks to demolish the

arguments for the genuineness, the authenticity the inspiration, the exclusive authority of the Word of God; at another it controverts the soul's immortality, and a judgment to come. At one time it is metaphysical; at another, physical; at another moral, in its character and bearings. The rapid advance which the natural sciences have made during the last quarter of a century, particularly in the department of geology, has tended, in no slight degree, to alter the whole aspect of the infidelity of our day. It affects to wear the appearance of a regular scientific argument, which, by the introduction and plausible explanations of the development hypothesis, would seek to destroy our confidence in the statements of the Bible. Such is the decided tendency of the 'Vestiges of Creation,' and works of a similar kind. But if we have a physical school of infidels, we have also a metaphysical school, who endeavour, by the most profound subtleties, to undermine the authority of the Bible. To this latter school belong the Emersons and Theodore Parkers of our own day, who attempt to discredit the outward and objective revelation of the Scriptures, by substituting in its place an inward and subjective revelation in the consciousness of the human being. "Recent theories," says Dr. Bannerman, "on the subject of inspiration have left us in doubt as to what, in the volume of Scripture, is the wisdom of God, and what the foolishness of man. It is not now merely the ancient form of the error that meets us in regard to the different degrees and kinds of inspiration attributed to the different parts of the Scriptures of God. But the very distinction itself between what is of God and what is of man has been done away with; the objective revelation is confounded, or, to a great extent, identified with the subjective belief; and the spiritual intuition or convictions of man are made to occupy the place, and mimic the authority, of an inspiration by God. In the same manner, recent tendencies of religious speculation and feeling have served to revive, in all its former interest and importance, the question of the sole and supreme authority of the written and inspired Word of God. On the one side, we have the claims put forth on behalf of the intellectual powers or inward intuitions of man to be the judge of truth apart from the Word and authority of God, and to receive the communications of that Word only in so far as they commend themselves to his reason or spiritual apprehensions; and, on the other side, we have dangers to the truth no less imminent. To find an infallible interpreter for the infallible Word of God; to find rest from the conflict of doubt and unbelief, without the responsibility or the pain of the exercise of private judgment and personal inquiry; to enter the haven of undisturbed faith, without passing through the storm of conflicting opinion—this is a desire at all times most natural to the human heart, and especially so in an age like the present of reviving earnestness in religion;—and hence an approximation to the views

and tenets of the Popish church, on the subject of ecclesiastical authority and tradition, is a state of feeling extensively prevalent in the midst of us."

It is wonderful to what an extent a change of name may sometimes be successful in removing old prejudices, which may have been connected with a system. Infidels in this country have, of late years, attempted by this paltry subterfuge to insinuate themselves into the confidence of the public. They are no longer *Atheists* and *Infidels*, as in former days, but simply *Secularists*, who allege that "precedence should be given to the duties of this life over those which pertain to another;" and that "there exist, independently of Scriptural authority, guarantees of morals in human nature, intelligence, and utility." The design of such statements is obviously to set aside the Bible as the rule of human faith and duty, and to substitute, as impelling motives of action, the things which are seen and temporal for those things which are unseen and eternal. See INTUITIONISTS, SECULARISTS.

INFINITY, an essential attribute of the Divine Being. He must necessarily be boundless; we can assign to him no limits either in duration or space. The material universe cannot be otherwise than finite or limited, form being essential to matter, and form being necessarily finite or confined within bounds. But we cannot conceive limits to Him who created the universe. His necessary existence must, as far as we can perceive, be necessary in every point of space, as well as in every moment of duration. The self-existent First Cause of all things must necessarily be infinite, both in space and duration, otherwise there might be a point in both the one and the other, where his presence and power were alike wanting. See GOD.

INFRALAPSARIANS (Lat. *infra*, below, *lapsus*, the fall), a name applied to those *Calvinists* who believe unconditional election, on the part of God, to be subsequent to the foreseen apostasy of man. Hagenbach alleges that the synod of Dort approved of the *Infralapsarian* scheme. The utmost, however, that can be said upon the subject is, that its decrees make no express mention of *Supralapsarianism*.

INFULÆ. See GARLANDS.

INGATHERING (FEAST OF), an ancient Jewish festival observed on the day which immediately followed the seven days of the Feast of Tabernacles. Hence it is often called the eighth day of that feast, although it was undoubtedly a separate festival in token of thanksgiving for the safe ingathering of the fruits of the ground. After dwelling in booths for seven days the people returned to their houses, and on the day thereafter they observed the Feast of Ingathering. No servile work was allowed to be done on it, and praises were sung to God at the temple with trumpets and instruments of music. On this day they read the last section of the law, and began the first lest they should appear to be more joyful in ending the law than willing to begin it. There was

no sacrifice of six bullocks as on the Feast of Tabernacles, but of only one bullock. A peculiar benediction was used on this festival, called the Royal Blessing, in allusion to 1 Kings viii. 66, "On the eighth day he sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart." They observed the same solemnities, however, about the pouring out of water, as they had done on the seven preceding days. This eighth day festival came to be held in great veneration among the Jews, and the Rabbis thus speak of it: "The eighth day shall be holy. Thou seest, O God, that Israel in the Feast of Tabernacles offers before thee seventy bullocks for the seventy nations for which they ought to love us; but for our love they are our adversaries. The holy blessed God, therefore, saith to Israel, offer for yourselves on the eighth day."

INGEN, a hero-god of Japan, and a native of China, who lived about the year 1650. He was a zealous *Buddhist* or *Budhist*, and looked upon as an illustrious saint. But he was more especially venerated because in answer to a *Kitoo*, or special prayer which he offered, a plentiful rain had fallen in a time of drought.

INGHAMITES, the followers of Benjamin Ingham, Esq. of Aberford Hall, Yorkshire. About the year 1732, he left the Church of England and joined the Society of the first Methodists at Oxford. He accompanied John and Charles Wesley on their first voyage to Georgia in North America; and on his return home, after a year's absence, he parted from the Methodists, and attached himself to the United Brethren. In a short time he set out on an itinerant tour in the North of England, and established a number of churches on the footing of the INDEPENDENTS or CONGREGATIONALISTS (which see.) Mr. Ingham was married to Lady Mary Hastings, daughter of the Countess of Huntingdon; and in imitation of that excellent lady, he devoted much of his wealth to the advancement of the cause of Christ throughout England. In 1760, Mr. Ingham, having met with the writings of Mr. Glas and Mr. Sandeman, adopted some of their opinions, both in reference to doctrine and discipline; and in consequence many of his followers abandoned him, but a great number still continued to adhere to him. The churches which belonged to his communion admitted their members by lot, like the Moravian Brethren, and required them to declare their experience, that the whole Society might judge of the gracious change which had been wrought in their hearts. The congregations soon began to fall into confusion and disorder, and Mr. Ingham found it necessary to remodel them, laying aside some of those peculiarities which had given rise to contentions among the members. He contended very strongly for the imputed righteousness of Christ; but he objected to the language usually adopted in speaking of distinct persons in the Godhead. He practised infant baptism, but did not consider a plurality of elders to be necessary

for the dispensation of church ordinances. He particularly inculcated upon his followers the impropriety of eating things strangled or partaking of blood. Remains of the *Inghamites* are still found in England, but they are a very small body, only nine congregations having been reported at the last census in 1851.

INITIATI, a name applied to the faithful in the early Christian church, as being initiated, that is admitted to the use of sacred offices, and to the knowledge of the sacred mysteries of the Christian religion. Hence Chrysostom and other ancient writers, when speaking of any doctrines which were not explained to the catechumens, were wont often to say, "The initiated know what is said." St. Ambrose addresses a work expressly to the *Initiati*.

INLAGA, a class of spirits, the worship of which forms the most prominent feature in the superstitious practices of Southern Guinea. They are the spirits of dead men; but whether good or evil spirits, even the natives themselves do not know. The spirits of the ancestors of the people are called *Abambo*; but the *Inlagâ* are the spirits of strangers, and have come from a distance. Sick, and especially nervous persons, are supposed to be possessed with one or other of these classes of spirits, and various ceremonies are performed to deliver them from their power. In the first instance the patient is taken to a priest or priestess, who applies certain tests in order to discover to which class of spirits the disease belongs, and this being ascertained, the patient is put under the care of the proper priest. The ceremonies in both cases are very similar. They are thus described by Mr. Wilson, who was for many years resident in the country: "In either case a temporary shanty is erected in the middle of the street for the occupancy of the patient, the priest, and such persons as are to take part in the ceremony of exorcism. The time employed in performing the ceremonies is seldom less than ten or fifteen days. During this period dancing, drumming, feasting, and drinking are kept up without intermission day and night, and all at the expense of the nearest relatives of the invalid. The patient, if a female, is decked out in the most fantastic costume; her face, bosom, arms, and legs are streaked with red and white chalk, her head adorned with red feathers, and much of the time she promenades the open space in front of the shanty with a sword in her hand, which she brandishes in a very menacing way against the by-standers. At the same time she assumes as much of the mania in her looks, actions, gestures, and walk, as possible. In many cases this is all mere affectation, and no one is deceived by it. But there are other cases where these motions seem involuntary and entirely beyond the control of the person; and when you watch the wild and unnatural stare, the convulsive movements of the limbs and body, the unnatural posture into which the whole frame is occasionally thrown, the gush-

ing of the teeth, and foaming at the mouth, and the supernatural strength that is put forth when any attempt is made at constraint, you are strongly reminded of cases of real possession recorded in the New Testament."

The priests have certain tests by which it is known when the patient is healed, and he is required in token of gratitude for deliverance to build a small house or temple near his own, in which the spirit may reside, to take occasional offerings to him, and pay him all due respect, failing which, he is liable to renewed assaults at any time. Certain restrictions also are laid upon the dispossessed demoniac. He must refrain from certain kinds of food, avoid certain places of common resort, and perform certain duties; otherwise the spirits will assuredly recover their power over him. See DEMONS.

INNER MISSION, a scheme of operations devised of late years in Germany, for elevating the masses within the pale of the church from their destitution and corruption by united efforts, especially in the form of societies, without being under the management of organized Christian churches. Its objects and aims are thus sketched by Dr. Kahnis, who, being himself a Lutheran of the High Church party, is opposed to all efforts for the Christianization of the masses made by bodies not having an organic connection with the church. "The Inner Mission," says he, "opens to children, to whom the parents cannot devote the necessary care and attention, its infant-schools and nurseries; to destitute and demoralized children, its asylums and reformatory schools; and takes care of the spiritual and temporal improvement of the adults, in Sunday Schools and Young Men's Associations. It takes care of the poor in relief associations, which not only support, but also watch over the bodily and spiritual welfare of their charge. It nurses the sick; gets up healthy and cheap lodgings; increases, in savings' banks, the mite of the poor; seeks, by the power of communion, to educate the intemperate to renunciation; penetrates into the gaols of the criminals, and takes care of those who have been dismissed; circulates Bibles and Christian books, for awakening Christian faith and love, and seeks to make the Sunday again a Sabbath, a day of rest and of elevation to the Lord. It takes care of prostitute girls; descends, reproving and helping, into the abodes of filth; offers to the travelling journeymen places of spiritual recreation; brings the Word of God to the crowds of labourers who do not find time to take care of their souls; endeavours to strengthen destitute and sunken congregations, by itinerant preachers; educates nurses, who not only attend to the bodies, but also to the souls of the sick."

From this statement, though given by one who looks upon the Inner Mission with a jealous eye, it is quite plain that it has reference chiefly to domestic heathenism, which has crept into German Protestantism to such a fearful extent, and it proposes

by all legitimate means to reclaim the heathen masses to living Christianity. The originator and the main-spring of this noble work, which bids fair to infuse new life into German Protestantism, is Dr. Wichern, one of the greatest and best men of the age. This eminent Christian philanthropist was born at Hamburg in 1808. He studied at Berlin under Schleiermacher and Neander, and even while yet a student, he conceived a strong desire to devote himself to the Christianization and moral elevation of the humbler classes. In 1833, he opened a sort of ragged school under the name of the 'Rauhe Haus,' or Rough House, in the neighbourhood of the village of Horn, about three miles from Hamburg. "This noble establishment," says Dr. Schaff, "is a large garden full of trees, walks, flowers, vegetables, and adjoining corn-fields, with several small, but comfortable, wood-houses, and a neat, quiet chapel. It embraces various workshops for shoemaking, tailoring, spinning, baking, &c., a commercial agency (*Agentur*) for the sale of the articles made by the boys; a printing and publishing department; a lithograph and wood engraving shop, and a book-bindery—all in very energetic and successful operation. Many excellent tracts and books are annually issued from the Institution, also a monthly periodical, under the title '*Fliegende Blätter*,' Fly Leaves, which is, at the same time, the organ of the central committee of the German Church Diet for Inner Mission. The children are divided into families, each about twelve in number, and controlled by an overseer, with two assistants. These overseers are generally theological students who prepare themselves here for pastoral usefulness. Many of them have already gone out to superintend similar institutions in Germany, Switzerland, and Russia, established on the plan of the Rough House. The general management is, of course, in the hands of Wichern, who is universally respected and beloved, as a spiritual father."

After labouring for several years in this private work of faith and labour of love, Dr. Wichern conceived the design of enlisting Christians of the different Evangelical denominations of German Protestants in the great and truly Christian scheme of the *Inner Mission*. A noble opportunity presented itself in 1848 of calling the attention of his fellow Christians in Germany to the grand idea which for fifteen years had been occupying much of his time and thoughts. The first KIRCHENTAG (which see), or Church Diet, met that year at Wittenberg, for the purpose of consulting on the true interests of the Evangelical Church of Germany. Five hundred Christian men, both clerical and lay, were assembled from all parts of Germany. Dr. Wichern was present at that deeply solemn and interesting meeting, and having made a powerful and heart-stirring appeal on the all-important and urgent work of the Inner Mission, a resolution was passed, that one of the leading objects which should be kept in view in the proposed confederation of the Evangelical German

Churches must be the furtherance of ecclesiastical and social reforms, especially Inner Mission. From the meeting of that great assembly over the grave of Luther at Wittenberg, this benevolent Christian enterprise has every year formed one of the chief topics of discussion at the *Kirchentag*, which continues its sittings for four days, two of which are devoted to the congress of Inner Mission. The cause has received a remarkable impulse from the sanction of the *Kirchentag*, and although strongly opposed by the High Church Lutherans, it has spread since 1848 with unusual rapidity all over Germany and Switzerland, and at this day the Inner Mission is looked upon by evangelical Christians as one of the most important movements which has ever been made by means of associations of private Christians in any country.

INNOCENTS (FESTIVAL OF THE), a festival instituted in memory of the murder of the children at Bethlehem, on the occasion of the birth of Christ. This cruel massacre of the innocents is thus recorded in Mat. ii. 16, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." At an early period in the history of the Christian church, these murdered children began to be spoken of as Christian martyrs. Irenæus says, "Christ, when he was an infant, made infants martyrs for himself, and sent them before him into his kingdom." Cyriac speaks in similar language. Hilary declares that Bethlehem flowed with the blood of the martyrs, and that they were advanced to heaven by the glory of martyrdom. Augustin also says, "These infants died for Christ, not knowing it: their parents bewailed them, dying martyrs: they could not yet speak, and yet for all that they confessed Christ: Christ granted them the honour to die for his name: Christ vouchsafed them the benefit of being washed from original sin in their own blood." The same Christian Father tells us, that the church received them to the honour of her martyrs. Origen not only calls them the first-fruits of the martyrs, but says that their memorial was always celebrated in the churches after the manner and order of the saints, as being the first martyrs that were slain for Christ. It is not unlikely that the festival of EPIPHANY (which see), may at an early period have included as one of its objects the commemoration of the massacre of the innocents. When this event came to have a separate festival of its own does not appear. It is observed now, however, on the 28th of December. The Greek church in their calendar, and the Abyssinian church in their offices, mention fourteen thousand children as having perished at Bethlehem by the inhuman decree of Herod.

INQUISITION, a sacred tribunal or court of justice, erected with Papal sanction in Roman Catholic

countries for the examination and punishment of heretics. Historians are by no means agreed as to the precise period at which the Inquisition was founded. From the establishment of Christianity by Constantine, penal laws were both enacted and executed against heretics, as being in the view of the Christian Emperors enemies to the peace and prosperity of the commonwealth. Theodosius, however, is generally allowed to have been the first of the Roman Emperors who pronounced heresy to be a capital crime (see HERETICS), and the first sanguinary law which doomed heretics to death was passed A. D. 382. About this time, we find officers, called Inquisitors, employed to assist in the execution of the bloody enactments, which visited with the severest punishment the slightest deviation from what was considered to be the orthodox doctrine of the church. These officers, however, were not like the Inquisitors of the Romish church in after ages belonging to the clerical order, but laymen appointed by the Roman prefects.

Heresy was from early times viewed by the church as a very heinous crime, incurring excommunication in its severest form; but so far were the clergy from desiring the death of heretics, that Martin, bishop of Treves, strongly remonstrated with the Emperor Maximus against putting the heretic Priscillian to death—a deed which he declared “all the bishops of France and Italy regarded with the utmost abhorrence.” And we find Augustin protesting to the proconsul of Africa, “that rather than see the punishment of death inflicted upon the heretical Donatists, both he and all his clergy would willingly perish by their hands.”

As centuries rolled onward, the proceedings against heretics were marked by increasing severity, until in the eleventh century capital punishment even in its most dreadful form, that of burning alive, was extended to all who obstinately adhered to opinions differing from the received faith. It was not, however, until the thirteenth century, that the court of the Inquisition was first established, its immediate motive being the suppression of the alleged heresy of the ALBIGENSES (which see). At the Lateran council in 1215, in the midst of the thirty years' bloody crusade against these determined opponents of the Church of Rome, the plan of an inquisition or sacred tribunal for the punishment and extermination of heretics was conceived by Innocent III., who then occupied the Papal see. At a council held at Toulouse in 1229, it was ordered that a permanent Inquisition should be established against the heretics. It was not, however, until Pope Gregory IX. in 1233 had deprived the bishops of the power of punishing the heretics of their respective dioceses, and intrusted that duty to the friars of St. Dominic, that the Inquisition was erected into a distinct tribunal. These Inquisitors of the Faith, as they were called, held their first court in the city of Toulouse. This dreaded tribunal was gradually introduced into all the

Italian States except Naples, into some parts of France, and into the kingdoms of Spain and Portugal.

The proceedings of the Inquisition, at its first establishment, were comparatively simple, and their examinations were conducted much in the same way as in ordinary courts of justice. Nor did the church, in these trials for heresy, pretend at the outset to assume any other than a merely spiritual authority. Convicted heretics being excommunicated by the spiritual tribunal of the Inquisition were handed over to the secular power, which consigned them to the flames. Gradually the authority of the Inquisitors was extended, and they were called upon to pronounce judgment, not only upon the words and actions, but even upon the thoughts and intentions of the accused. It was not sufficient that a man could prove himself innocent of any expression or overt act which could be considered as detrimental to the Church of Rome; if they could only, by the application of cruel torture, extract from him a confession of having wronged the church in thought, they forthwith pronounced him guilty of heresy. No sooner did a man incur the suspicion of heresy than spies, called Familiars of the Inquisition, were employed narrowly to watch him with the view of discovering the slightest possible excuse for handing him over to the sacred tribunal of the Holy Office. The tortures to which the accused were subjected, in order to obtain such a confession as the Inquisitors desired, were of three kinds, which are thus described by Mr. Shoberl, in his ‘Persecutions of Popery:’ “The first, called squassation, consisted in tying back the arms by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. Having been kept suspended for some time, he was suddenly let down with a jerk to within a little distance of the floor, and with repeated shocks all his joints were dislocated; for this species of torture was continued for an hour and sometimes longer, according to the pleasure of the inquisitors present, and to what the strength of the sufferer seemed capable of enduring. If this torture was not sufficient to overcome him, that of water was resorted to. He was obliged to swallow a great quantity, and then laid in a wooden trough, provided with a lid that might be pressed down as tight as the operators pleased. Across the trough was a bar, on which the sufferer's back rested, and by which the spine was broken. The torture by fire was equally painful. A very brisk fire was made; and, the prisoner being extended on the ground, the soles of his feet were rubbed with lard or some other combustible matter, and placed close to the fire, till the agony extorted from him such a confession as his tormentors required. Not satisfied with their success, the judges doomed their miserable victims to the torture a second time, to make them own the motive and intention for the actions which they acknowledged to have committed; and a third time, to force them to reveal their accomplices or abettors.

"If these infernal cruelties failed to wring a confession, artifices and snares were resorted to. Suborned wretches were sent to their dungeons: pretending to comfort and assist them, or even to be prisoners like themselves, they launched out against the Inquisition as an insupportable tyranny and the greatest of all the scourges with which God had ever afflicted mankind. Their dupes fell the more readily into the snare, as it is hard to withstand the services of friendship and compassion performed for us when in the extremity of misery. The inquisitors seconded these artifices to the utmost of their power. They assured the sufferers that they sympathized with them; that all they aimed at was their conversion; that the slightest confession, which they might make to them in private, and which they promised to keep inviolably secret, would be sufficient to put an end to their afflictions and to procure their liberation.

"The upshot was that, if the accused was held to be convicted in the judgment of the inquisitors, or by witnesses, or by his own confession, he was sentenced, according to the heinousness of the offence, to death, to perpetual imprisonment, to the galleys, flogging, or some other punishment. After condemnation, the execution was deferred for one or perhaps several years, that the sacrifice of a great number of delinquents at once might produce a more striking and terrible effect."

The cruel death by which the Inquisition closed the career of its victims was styled in Spain and Portugal an *AUTO-DA-FÉ* (which see), or Act of Faith, being regarded as a religious ceremony of peculiar solemnity. These wholesale executions in Spain were for a long time of very frequent occurrence. The Roman Catholic writer Llorente, who was for some years secretary to the Spanish Inquisition, computes that from 1481 to 1517, no fewer than 13,000 human beings were burnt alive, 8,700 burnt in effigy, and 17,000 condemned to different penances. Thus, in the short space of thirty-six years, 191,423 persons were sentenced by the several Inquisitorial Tribunals of Spain alone. The Jews and the Moors formed the great majority of the victims of the Holy Office. It was not until the eighteenth century, that though the Inquisition retained its original constitution almost unaltered, yet the horrors of that dark tribunal began gradually to abate. The awful spectacle of an *auto-da-fé* was now more rarely exhibited. But even during that century cases, from time to time, occurred, in which, by the authority of the Inquisition, individuals were committed to the flames. The Holy Office of the Inquisition in Spain, however, was abolished by Napoleon Buonaparte in 1808, and its funds applied to the reduction of the public debt. It was restored by Ferdinand VII., in 1814, but totally abolished by the constitution of the Cortes in 1820, and, on the recommendation of the chief European powers in 1823, its re-establishment was refused. According to the calculation of Llorente, in his 'History of the Spanish Inquisition,' compiled

from its own records, it appears, that from the year 1481 to 1808, this tribunal condemned in Spain alone, 341,021 persons.

The abolition of the Holy Office in Spain was generally supposed to have been followed by the extinction of similar tribunals in other parts of Europe, where they had existed and been in operation. This, however, was not the case in regard to Rome at least. From the statements of M. Tournon, who was prefect of the department of Rome from 1810 to 1814, it would appear that when the French took possession of the eternal city in 1809, they found the prisons of the Inquisition nearly empty and learned that they had been so for many years before. But whatever may have been the state of matters at the period referred to, it was at all events found to be necessary in 1825 to rebuild the prisons. From that time till the revolution in 1848, when the Pope fled from Rome, nothing further was heard of the Holy Office; but when the government passed into the hands of the Constituent Assembly, that body suppressed the Inquisition, and when the prisons were thrown open, only a single ecclesiastic and a solitary nun were found lodged there, the former being a bishop, who had been imprisoned for upwards of twenty years. Skeletons of human bodies were found in the vaults of the building, which, from the manner in which they were placed, must have been deposited there at a comparatively recent period. Since the occupation of Rome by the French, the prisons of the Inquisition appear to have been used for the confinement of criminals not amenable to the laws. There is no evidence, however, that the atrocious cruelties formerly perpetrated by the Holy Office, either have been, or are likely soon to be revived. That the spirit of Rome is persecuting and intolerant, her past history too plainly shows, but it is earnestly to be hoped that in future, such is the intelligence of the age and the refinement of advancing civilization, as well as the progress of more enlightened views on the subject of toleration, that the Inquisition will never again be permitted to light its fires, or to torture its victims under the hallowed name of religion.

INSACRATI (Lat. unconsecrated), a name given in the ancient canons to the inferior orders of the clergy in the Christian church. Thus in the council of Agde, the *unconsecrated* ministers are forbidden to touch the sacred vessels, or to enter into the *diaconicon* or sanctuary.

INSTALLATION, the act in the Church of England of giving possession of his office to a canon or prebendary of a cathedral, by placing him in his stall.

INSTITUTION, the act in the Church of England by which the bishop commits to a clergyman the cure of a church. No person can be instituted to any benefice unless he be in priest's orders. It he has been already ordained by a bishop, he must present his letters of orders, and show a testimonial

of precious good behaviour, if the bishop shall require it; and further, he must manifest himself, on due examination, to be worthy of his ministry. At his institution, the presentee subscribes, in the presence of the ordinary, the *Thirty-Nine Articles*, and also the following three articles:

"1. That the king's majesty, under God, is the only supreme governor of this realm, and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, state or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions, and countries.

"2. That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form in the said book prescribed in public prayer, and administration of the sacraments, and none other.

"3. That he alloweth the Book of Articles of religion agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the convocation holden at London in the year of our Lord God one thousand five hundred sixty and two; and that he acknowledgeth all and every the articles therein contained, being in number nine-and-thirty, besides the ratification, to be agreeable to the Word of God."

"An oath is taken against simony—'I, A. B., do swear, that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself, or by any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical dignity, place, preferment, office, or living—[respectively and particularly naming the same, wherunto he is to be admitted, instituted, collated, installed, or confirmed] nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise, made by any other without my knowledge or consent. So help me God, through Jesus Christ.' Also the Oath of Allegiance—'I, A. B., do sincerely promise and swear, that I will be faithful and bear true allegiance to her Majesty, Queen Victoria. So help me God.' And the Oath of Sovereignty—'I, A. B., do swear, that I do from my heart, abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whomsoever. And I do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm. So help me God.' There is, likewise, the Oath of *Canonical Obedience* to the bishop; and every clergyman, on being either

licensed to a curacy, or instituted to a benefice, sign the following declaration:—'I, A. B., do declare that I will conform to the Liturgy of the United Church of England and Ireland, as it is now by law established;' which is subscribed in the presence of the bishop, or of some other person appointed by the bishop as his 'commissary.'" These various oaths having been taken, a particular and distinct entry of the institution, mentioning the date, the name of the patron of the living, and other circumstances, is to be made in the public register of the Ordinary.

INSPIRATION. It was the general belief of the ancient Christian church, that the prophets and apostles wrote as well as taught under the inspiration of the Holy Ghost, that is, they were unerringly guided into all the truth, and their writings must therefore be regarded as infallible. That such was the belief of the Jews in regard to the Old Testament Scriptures in the time of Christ, is clear from the statement of Josephus, who says, that his countrymen universally believed them to have been written by men, "as they learned them of God himself by inspiration," and were justly regarded as divine. "How firmly we have given credit," he says, "to these books of our own nation, is evident from what we do: for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural to all Jews, immediately, and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and if occasion be, willingly to die for them." In the New Testament also we have decisive testimony as to the inspiration of the Old. Thus Paul declares in 2 Tim. iii. 16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In Acts vii. 38, the Jewish Scriptures are termed "the lively oracles," and in Rom. iii. 2, and Heb. v. 12, they are described as the "oracles of God." In John v. 39, our blessed Lord appealed to the ancient Jewish Scriptures in these words, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And in regard to the New Testament, the Apostles received the distinct assurance from the mouth of Christ, that the Father should send the Spirit, who should teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. "Howbeit," he adds, "when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come." And Paul declares in the name of his fellow-apostles, 1 Cor. ii. 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual." John also speaks in the name of all his brethren thus, 1 John v. 6, "We are of God: he

that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

Not only the apostles, but the primitive churches also recognized the Sacred Writings as inspired. Thus Justin Martyr, who was contemporary with the apostle John, says, that "the Gospels were written by men full of the Holy Ghost." Irenæus, a few years later, declares, that "the Scriptures were dictated by the Spirit of God, and that, therefore, it is wickedness to contradict them, and sacrilege to alter them." The Fathers, however, differed in their views of inspiration; some took it in a more restricted, others in a more comprehensive sense. But they were usually more inclined to admit verbal inspiration in the case of the Old than of the New Testament; and it was not till the canon of the New Testament had been completed, that they adopted concerning it the views which they had long entertained concerning the verbal inspiration of the Old Testament. Many of the early writers held very strong views on the subject of inspiration. Eusebius of Cæsarea considers it highly improper for any man to assert that the sacred writers could have substituted one name for another, for example, Abimelech for Achish. Chrysostom calls the mouth of the prophets, the mouth of God, and Augustin compares the apostles with the hands which noted down that which Christ the head dictated. Many of the Jews held that in penning the Old Testament, the inspired writers were entirely passive.

The first of the ancient Christian writers who took up the notion of different degrees of inspiration, was Theodore of Mopsuestia, who on this account incurred the reprehension of the fifth œcumenical synod. The Jews were accustomed to speak of three different degrees of inspiration. Moses, they alleged, possessed the highest degree, with whom God spake mouth to mouth; the second, according to their view, was the gift of prophecy; and the lowest, the inspiration of the Holy Ghost, from which proceeded the holy writings or *Hagiographa*. The three degrees of inspiration often spoken of by Christian writers, are superintendence, elevation, and suggestion. This distinction is framed on the supposition that in some circumstances men would require a smaller portion of the Spirit's influences than in others—a supposition which is altogether gratuitous and unnecessary. Suffice it to say, that "holy men of old spake as they were moved by the Holy Ghost." All that they wrote was dictated by the express inspiration of the Spirit of God. To admit, even in the slightest degree, the unaided and uninspired exertions of erring man, is dangerous in the extreme. It throws an air of doubt and uncertainty over the whole of the sacred record. Nor are we relieved by the admission, that the sentiments are entirely of divine inspiration. Such is the power of language in modifying the thought intended to be conveyed, that even although the additional concession is made, that "occasionally

a more proper word or expression is suggested," our confidence in the Bible must be somewhat shaken. The sentiments are of divine origin, but the mode of conveying them to us is, with a few slight exceptions, of man's devising. Such an opinion is highly dangerous. It is one of those unhallowed interferences with the express declarations of God which are too frequently to be charged upon speculative theologians. The Spirit of Christ hath led the sacred penman "into all truth," and if any man shall dare to assert that they have clothed "the truth" in any case in such language as to convey an erroneous impression to the mind of the reader, we unhesitatingly accuse the cavalier of denying altogether the inspiration of the Bible; since to have been guided in thought, and to have been permitted to err in the expression of it, is to charge absurdity upon the Spirit of God. It is unnecessary to remark, that we speak not of any other than the original communications made from heaven. Errors in the transcription of manuscripts, and in the translation of versions from one language to another have been permitted, but our present remarks are limited to that which forms the ground-work of the whole. Our object is to maintain the entireness of the work of the Spirit in dictating to men the sacred record. The objection against this view of inspiration, founded on the diversity of style which may be observed in the books of Scripture, is scarcely worth a moment's notice; just as if the Spirit, in operating upon the minds of men, must necessarily destroy the whole of their mental framework. There can be little doubt that, so far from feeling the slightest constraint, the writers of the sacred volume would carry forward their work to its completion without being conscious of writing under the influence of any supernatural impulse whatever. Such is the usual mode of the Spirit's operation, at least in the work of conversion. It is silent and unseen save in its effects, which are obvious and palpable to all. The sinner has been "made willing" in the day of the Redeemer's power, and in his whole deportment throughout the future part of his life, however different his actings may be from those of his unregenerate state, they are characterized, in reality, by as much freedom in thought and action as before. Similar then, we are entitled analogically to reason, would be the operations of the Spirit in inspiration. In exerting his power over the mind, he acts, not by destroying the ordinary laws of thought and emotion, but by employing these very laws to accomplish his all-gracious purpose.

Various theories of inspiration have been proposed with the view of reconciling the two different and apparently conflicting elements of the Divine and the human. Both are obviously in operation, but how much is to be attributed to the one, and how much to the other, it is difficult precisely to state. Some, as Eusebius and Chrysostom, merge the human element wholly in the Divine, man being entirely passive, and the Holy Spirit being the sole agent in the

matter. But the more common view of the subject is, that the Divine is found in the contents of the communication, and the human in the channel through which the communication has flowed. Now the very use and design of inspiration, or the infallible guidance of the Spirit of God, is to preserve the Divine contents from being injured by the human, and, therefore, imperfect channel through which they are made to pass. The modern German school, however, represented by Neander, Olshausen, and Tholuck, lose sight of the great end and advantage of inspiration, and make a distinction between the actual revelation from heaven, and the outward and written record in which that revelation is contained. They admit the infallibility of the former, but they just as plainly and distinctly declare the fallibility of the latter. Opinions of a similar kind were stated by Soame Jenyns, in his 'View of the Internal Evidence of the Christian Religion.' "I readily acknowledge," says this professed champion of Christianity against the infidel, "that the Scriptures are not revelations from God, but the history of them: the revelation is derived from God; but the history of it is the production of men, and therefore the truth of it is not in the least affected by their fallibility, but depends on the internal evidence of its own supernatural excellence." Such sentiments go far to discredit, and even to destroy the alleged inspiration of the Sacred Writings. It is impossible for us to draw a practical line of distinction between that which is actual Divine revelation, and that which is the mere human record of this revelation. "There is an internal repugnancy," Mr. Gillespie well remarks, "in the parts of this idea, That the Most Wise Being should bestow a universal revelation of himself upon man, and yet not provide suitably for the communication of the revelation. That such Being should reveal, for all time, a set of doctrines about man's condition and destination, as in relation to his Creator; and yet not make provision, at the same time, for an unobjectionable and perpetually valid vehicle for the revelation of the doctrines: this seems plainly to amount to a position the constituents of which are so repugnant to each other that they must mutually destroy each other. The internal inconsistency is so great that nothing less than the destruction of the whole by itself can be the result. Self-destruction were the only end to which a whole composed of such parts could logically attain."

Three different classes of men in modern times deny the doctrine of the inspiration of the Sacred Scriptures. Some, as Priestley, Belsham, and other Socinians of our own country, as well as Schleiermacher, De Wette, and other German divines, reject all miraculous inspiration. "I think," says Dr. Priestley, "that the Scriptures were written without any particular inspiration, by men who wrote according to the best of their knowledge, and who from their circumstances could not be mistaken with re-

spect to the greater facts of which they were proper witnesses, but, like other men subject to prejudice, might be liable to adopt a hasty and ill-grounded opinion concerning things which did not fall within the compass of their own knowledge, and which had no connection with any thing that was so."

Another class of writers, such as Michaelis, deny the universality of the inspiration, confining it to a part only of the sacred books, which they allow to be from God, while the others they believe to be from man. A third class of divines again, among whom are to be ranked Dr. Pye Smith and Dr. Dick, believe the whole Bible to be inspired, but not all parts of it equally inspired, some passages being written under one degree of inspiration, and others under another. According to this theory, the Scriptures may be considered as classed into the inspired, the half inspired, and the uninspired. "One part of the Bible," says Gausson in his admirable 'Theopneustia,' "is from man, people venture to say, and the other part is from God. And yet, mark what its own language on the subject is. It protests that 'ALL Scripture is given by inspiration of God.' It points to no exception. What right, then, can we have to make any, when itself admits none? Just because people tell us, if there be in the Scriptures a certain number of passages which could not have been written except under plenary inspiration, there are others for which it would have been enough for the author to have received some eminent gifts, and others still which might have been composed even by a very ordinary person! Be it so; but how does this bear upon the question? When you have been told who the author of a book is, you know that all that is in that book is from him—the easy and the difficult, the important and the unimportant. If, then, the whole Bible 'is given by inspiration of God,' of what consequence is it to the question that there are passages, in your eyes, more important or more difficult than others? The least among the companions of Jesus might no doubt have given us that 5th verse of the 11th chapter of St. John, 'Now Jesus loved Martha, and her sister, and Lazarus;' as the most petty schoolmaster also might have composed that first line of Athalie, 'Into his temple, lo! I come, Jehovah to adore.' But were we told that the great Racine employed some village schoolmaster to write out his drama, at his dictation, should we not continue, nevertheless, still to attribute to him all its parts—its first line, the notation of the scenes, the names of the *dramatis personæ*, the indications of their exits and their entrances, as well as the most sublime strophes of his choruses? If, then, God himself declares to us his having dictated the whole Scriptures, who shall dare to say that that 5th verse of the 11th chapter of St. John is less from God than the sublime words with which the Gospel begins, and which describe to us the eternal Word? Inspiration, no doubt, may be perceptible in certain passages more clearly than in others; but it is not, on

that account, less real in the one case than in the other."

The most recent school of Absolute Religionists, or those who adhere to what they term the Religion of Humanity (see HUMANITY, RELIGION OF), allege, that the pure instincts of our spiritual nature enable us to determine what portions of the Holy Scriptures are divine, and really entitled to be called the Word of God. The subjective revelation is declared to be the test of the objective, and man is made the judge of the inspired Word of God. In this view the true inspiration is that of human instinct, and the true revelation is the Word of God written in the nature of man, and the true design of the Spirit's mission is to waken up a slumbering consciousness of Christianity already planted in the soul. Such doctrines lead to the rejection of every kind of outward revelation. Man is constituted his own Deity, and the instincts of his heart his only Bible.

INSUFFLATION, a part of the ceremony of EXORCISM (which see), both in the Greek and Romish churches.

INTENTION (DOCTRINE OF), a peculiar doctrine of the Church of Rome, which is thus stated by the council of Trent: "Whosoever shall affirm that when ministers perform and confer a sacrament, it is not necessary that they should have at least the intention to do what the church does: let him be accursed." Intention on the part of a minister in administering a sacrament, is defined by Dens to be "the act of his will, whereby he wills the external act of the sacrament under the profession of doing what the church does." The intention is distinguished into four kinds: *actual, virtual, habitual, and interpretative*. The two first are not considered as sufficient to the perfecting of a sacrament; but the two last are sufficient to render a sacrament complete and valid. The intention of doing what the church does is alleged by Dens to be fourfold: "(1.) The intention of doing merely an act of external ceremony, as it were formally undertaken, without any personal will of solemnizing a sacrament, or of doing what the church does. This intention is usually called merely *external*. (2.) The intention can be not only of externally performing the outward rite, but inwardly, and in the mind, of doing generally what the church doeth, whatever, in the meantime, the minister may think concerning the church itself. This intention is called *internal*. (3.) The intention of administering a sacrament of the true name as the Roman church does. (4.) The intention of conferring sacramental effects." As, according to the doctrines of the Church of Rome, the effect does not refer to the essence of a sacrament, the fourth of the different species of intention just enumerated is not absolutely necessary. It is enough if the minister intends to do what the church does, even though he may will not to confer the effect. Accordingly, a Protestant baptism is held by the Romish church to be valid, although the Protestant churches do not believe

that grace is conferred by the sacraments. The mere *external* intention, however, is not sufficient; it must be accompanied also by the *internal*. But according to Dens, "a general, implied, and confused intention is enough, when it sufficiently determines to do those things externally, which belong to the sacramental action." It is in reference to this doctrine of intention as taught by the Church of Rome, that the Westminster Assembly's Shorter Catechism declares, that the sacraments derive their efficacy "not from any virtue in them, or *in him that doth administer them*." The doctrine of intention makes the partaker of a sacrament dependent for the benefits of it on the administrator; and must render him utterly uncertain whether in any case it has or has not been effectual.

INTERCESSORS, an appellation anciently given to some bishops in the African councils. In the African churches, on a bishopric becoming vacant, it was usual for the primate to appoint one of the provincial bishops to be a sort of procurator of the diocese, partly to exercise a temporary supervision over the vacant see, and partly to promote the speedy election of a new bishop. Hence he had the name of *Intercessor* or *Interventor*. Such an office, from its very nature and the circumstances attending it, was very liable to abuse. In the fifth council of Carthage, accordingly, the African fathers passed a decree that no intercessor should continue in office longer than a year, and the more effectually to prevent corruption, an intercessor was prohibited from succeeding to the bishopric which he had temporarily filled, even although he should happen to be the choice of the people.

INTERCIDONA. See DEVERRA.

INTERCISI DIES, days among the ancient Romans, which were devoted partly to the worship of the gods, and partly to ordinary business.

INTERDICT, a public censure sometimes pronounced by the Church of Rome, whereby Divine service is prohibited to be performed in some particular city, district or kingdom. During an interdict the churches are closed, and no rite of religion is allowed to be performed except baptism and extreme unction. This strong ecclesiastical measure was occasionally resorted to by bishops in ancient times, in order to compel the delivering up of a criminal, but it was always disapproved. Thus Augustin blamed a bishop, called Auxilius, on account of a proceeding of this kind. The interdict which Hincmar, bishop of Laon, inflicted on his diocese in 869 was much disapproved, and removed by Hincmar of Rheims. It was first in the eleventh century that the more regular employment of this species of ecclesiastical censure commenced. Thus in A. D. 1031, in the province of Limoisin, a synod interdicted certain predatory barons, who refused to take part in what was called the truce of God. "A public excommunication," to quote the description of Neander, "was pronounced on the entire province

No person, except a clergyman, a beggar, or a child not above twelve years old, should receive burial according to the rites of the church, nor be conveyed for burial to another diocese. In all the churches divine service should be performed only in private; baptism should be imparted only when asked; the communion should be given only to the dying. No person should be able to hold a wedding while the interdict lasted. Mass should be celebrated only with closed doors. A universal mourning should prevail; the dress and mode of living should wear the appearance of a general penance, of a continuous season of fasting."

Interdicts have been frequently inflicted in France, Italy, Germany, and England. In 1170, Pope Alexander III. put all England under an interdict, forbidding the clergy to perform any part of Divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents. In the following century, in the reign of King John, England was again laid under an interdict. The consequences of this Papal censure are thus described by Hume the historian: "The execution," says he, "was calculated to strike the senses in the highest degree, and to operate with irresistible force on the superstitious minds of the people. The nation was, of a sudden, deprived of all exterior exercise of its religion; the altars were despoiled of their ornaments; the crosses, the relics, the images, the statues of the saints, were laid on the ground; and as if the air itself were profaned, and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches; the bells themselves were removed from the steeples, and laid on the ground with the other sacred utensils. Mass was celebrated with closed doors, and none but the priests were admitted to that holy institution. The laity partook of no religious rite, except the communion to the dying; the dead were not interred in consecrated ground; they were thrown into ditches, or buried in common fields, and their obsequies were not attended with prayers, or any hallowed ceremony. Marriage was celebrated in the churchyard, and that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat, as in Lent, or times of the highest penance; were debarred from all pleasures and entertainments, and were forbidden even to salute each other, or so much as to shave their beards, and give any decent attention to their apparel. Every circumstance carried symptoms of the deepest distress, and of the most immediate apprehension of divine vengeance and indignation."

INTERIM. See ADIAPHORISTS.

INTERMEDIATE STATES, subterranean regions believed by the scholastic theologians of the middle ages to occupy a middle place between heaven and hell. These intermediate localities are subdivided into 1. PURGATORY (which see), which is

nearest to hell. 2. The LIMBUS INFANTUM (which see), where all those children remain who die unbaptized. 3. The LIMBUS PATRUM (which see), the abode of the Old Testament saints where Christ went to preach to the spirits in prison. These intermediate states have been adopted from the schoolmen by the Church of Rome, but they are unanimously rejected by the Protestant churches, and also by the Greek theologians, who, however, some of them, admit the existence of an intermediate state of the departed; but the Greek church herself determines nothing dogmatically about the state of the dead. The Jews believe that after death the soul is refused admittance either into a place of happiness or misery until the body is committed to the grave. Many of the Rabbis maintain, that all departed souls travel between heaven and earth for the space of twelve months; that they often hover about the graves where their bodies are interred; and that during this time they are subjected to the powers of the air which break their bones in the grave, and reduce them to dust.

Some modern writers hold the doctrine of an intermediate state, of a nature, however, altogether different from the purgatory of the Romish church. Thus Jung Stilling, in his 'Geisterkunde,' says, "If the departed spirit who has left this world in a state of imperfect holiness, carries with him some elements which he is not permitted to introduce into the heavenly regions, he must remain in Hades until he has put away all that is impure; but he does not suffer pain, excepting that of which he himself is the cause. The true sufferings in Hades are the desires still adhering to the soul for the pleasures of this world." Swedenborg maintains that between heaven and hell there is an intermediate place called the world of spirits, into which every man goes immediately after death and that the intercourse which there takes place between the departed spirits is similar to that which men carry on upon earth.

INTERMENT. See FUNERAL RITES.

INTERNUNTIUS, a messenger or representative of the Pope sent to small foreign courts. A papal ambassador sent to kings or emperors is called *Nuntius* or *Nuncio*.

INTERPRETERS. See HERMENEUTÆ.

INTERSTITIA, a term used in ancient ecclesiastical law, to denote the degrees by which an ecclesiastic might ascend to the higher spiritual offices.

INTONSUS (Lat. unshorn), an epithet applied to *Apollo* and *Bacchus*, referring to their immortal youth, as the Greeks never cut their hair till they had reached the years of manhood.

INTROIBO (Lat. I will go in), part of the fifth verse of the forty-second Psalm in the Vulgate version, and the forty-third of the authorized version. It is with this word that the Romish priest at the foot of the altar, after having made the sign of the cross, begins the mass, on which the servitor responds, by repeating the rest of the verse. The whole Psalm

is then repeated alternately by the priest and the servitor. In masses for the dead, and during passion-week, this Psalm is not used.

INTROIT. In the ancient church, and in the Church of England, in the time of Edward VI., it was customary to sing or chant a psalm immediately before the collect, epistle, and gospel. As this took place while the priest was entering within the rails of the altar, it received the name of *Introit* or entrance. This name is also applied by Aquinas to the first part or preparation of the *Mass*, beginning at the *Introibo*, and ending with the Epistle exclusively.

INTUITIONISTS, a name given to that modern class of thinkers, both in Germany and in England, who are accustomed to put implicit faith in the primary intuitions, or intellectual and moral instincts of the human soul, and to substitute the inward revelation of the heart for the outward revelation of the Written Word. This peculiar species of infidelity very early appeared in the Christian church, under the guise of a high spiritualism. Though existing for some time previously, it was first developed plainly in the apocryphal book called the *Clementines*, or the eighteen *Homilies*, where all Divine revelation is said to have commenced with the primal spirit of Humanity, which was the Spirit of God in Adam; and every future revelation has been simply a repetition, or rather a restoration of the primitive truth. The early Gnostics also boasted of the name of spiritualists, and regarded themselves as exalted by intuition far above the sphere of faith. It is not a little remarkable, that this very ground—the raising of intuition above outward revelation—was taken by Celsus and other early opponents of Christianity, who strenuously maintained that nowhere without us could more enlarged or accurate views of God and truth be obtained than by searching the inward recesses of the human mind and heart. Some of the Neo-Platonists were somewhat inclined to adopt this sentiment.

It was after the Reformation, however, that a class of intuitionists began to denounce boldly all dependence on an objective revelation. Servetus and others belonged to this school. But it was in the seventeenth and eighteenth centuries that an intelligent and influential body of Intuitionists appeared in England desirous to put an end to Christianity, by leading men back to the religion of nature and the fundamental teachings of the inward man. Lord Herbert of Cherbury, in the reign of Charles the First, led the way, and professed to found a universal religion, which the whole world would recognize as true. He was followed by others, who made no secret of their design to destroy the credibility of the Bible, and to set up a religion of intuitions. Thus Tindal, in his 'Christianity as Old as the Creation,' attempts to show, that there neither is, nor can be, any external revelation at all distinct from the internal revelation of the law of nature in the

hearts of all mankind. To those who were in favour of an outward revelation, he gave the contemptuous name of Demonists. Various writers in England, France, and Germany followed in the same track until the Intuitionists became an influential body. But the champions of Christianity triumphed, and infidelity, even though defended by men of high intelligence, such as Hume, Bolingbroke, and Gibbon, was completely silenced.

A reverence for intuitions, however, and the instincts of the human spirit, as forming the only true revelation, has once more made its appearance both in this country and in America. The most able representative of this modern school of Intuitionists, is Ralph Waldo Emerson, a man of undoubted talent, but with a genius of a dreamy, vague, unpractical cast. He professes to be the champion of the soul of man against Christians and the Bible. "The relations of the soul," says he, "to the Divine Spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh, he should communicate not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls from the centre of the present thought; and new-date and new-create the whole. Whenever a mind is simple, and receives a divine wisdom, then old things pass away—means, teachers, texts, temples fall; it lives now and absorbs past and future into the present hour. All things are made sacred by relation to it,—one thing as much as another. All things are dissolved to their centre by this cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his being? Whence then this worship of the past? The centuries are conspirators against the sanity and majesty of the soul. Time and space are but physiological colours which the eye maketh, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury, if it be anything more than a cheerful apologue or parable of my being and becoming."

With this apostle of intuitionism, man is at once a God, a Saviour, and a Bible to himself. Nought else is necessary but man and his own inward promptings. "In the soul," declares Emerson, addressing a class of students in theology, "let the redemption be sought. Wherever a man comes there comes revolution. The old is for slaves. When a man comes all books are legible, all things transparent, all religions are forms. He is religious. Man is the wonder-worker. He is seen amid miracles. All men bless and curse. He saith yea and nay only. The stationariness of religion; the assump-

tion that the age of inspiration is past, that the Bible is closed; the fear of degrading the character of Jesus by representing him as a man; indicate with sufficient clearness the falsehood of our theology. It is the office of a true teacher to show us that God is, not was; that he speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in some man or person old and departed. Ah me! no man goeth alone. All men go in flocks to this saint or that poet, avoiding the God who seeth in secret. They cannot see in secret; they love to be blind in public. They think society wiser than their soul, and know not that one soul, and their soul, is wiser than the whole world. See how nations and races flit bye on the sea of time, and leave no ripple to tell where they floated or sunk, and one good soul shall make the name of Moses, or of Zeno, or of Zoroaster, reverend for ever. None assayeth the stern ambition to be the Self of the nation, and of Nature, but each would be an easy secondary to some Christian scheme, or sectarian connection, or some eminent man. Once leave your own knowledge of God, your own sentiment, and take secondary knowledge, as St. Paul's, or George Fox's, or Swedenborg's, and you get wide from God with every year this secondary form lasts, and if, as now, for centuries—the chasm yawns to that breadth that men can scarcely be convinced there is in them anything divine."

The *intuitionists*, led on by Emerson, are nearly allied to, if not identical with, the adherents of the *Religion of Humanity*, headed by Theodore Parker. The latter, perhaps, admit more of the objective than the former. Emerson holds to man, and man alone, but Parker combines the outward universe with man. "Not in nature, but in man," cries Emerson. "is all the beauty and worth that he sees. The world is very empty, and is indebted to this gilding, exalting soul for all its pride. Earth fills her lap with splendours not her own." "The Absolute Religion," says Parker, "is derived from the real revelation, God, which is contained in the universe, this outward universe of matter, this inward universe of man." Both systems are alike opposed to a written revelation, as being in their view unnecessary. But it unfortunately happens, that all which is made known to us either by our inward intuitions or the outward universe, falls far short of what the Bible, and the Bible alone reveals to us.

INVENTION OF THE CROSS (FESTIVAL OF THE), a festival of the Romish church, celebrated annually on the 3d of May, in honour of the alleged discovery of the true cross by Helena the mother of the Emperor Constantine. This festival was instituted in the fifth, or more probably in the sixth century. See **CROSS**.

INVESTITURE, the rite in the Romish church of inaugurating bishops and abbots, by investing them with the ring and crosier, or staff, as the sym-

bols of office; the ring being a token of their espousal to the church, and the staff of their pastoral duties as the shepherds of the flock. The custom seems to have been introduced in the seventh century, of presenting the clergy on ordination with the badges or insignia of their office, which varied of course according to the ministerial functions which they were bound to discharge. But the mode of inaugurating bishops or abbots was first practised probably towards the end of the tenth or beginning of the eleventh century, when the emperors and kings assumed to themselves the power of conferring, and even of selling, sacred offices. In such cases they gave to the bishop or abbot whom they appointed, written instruments, green twigs, and other things. Then followed the practice of giving a ring and a staff. The clergy who claimed by law the right of electing their bishops and abbots, were of course unwilling to surrender their privilege into other hands, and therefore, they resorted to an expedient which they found to be most effectual in defeating the designs of the emperors and kings. As soon as their bishop or abbot was dead, they hastily elected another and consecrated him, and thus the emperor or king was reduced to the necessity of confirming the ecclesiastic who had already been formally consecrated. Numerous cases of this kind are to be found in the records of the tenth century. To prevent the clergy from thus trenching on what the sovereigns regarded as their right of investiture, they required the insignia of the episcopal office, namely, the ring and the staff, to be transmitted to them immediately after the death of a bishop. By this means consecration was rendered impossible, as, according to ecclesiastical law, official power is conveyed by delivering the staff and ring; and every election till it had been ratified by consecration, could be set aside without violation of ecclesiastical law; nor could a bishop, though elected, perform any episcopal function till he was consecrated.

The whole power of a sovereign over his bishops and clergy depended on his possessing the right of investiture, which indeed was the universally recognized sign of feudal sovereignty on the one side, and of allegiance on the other. In the eleventh century, accordingly, when Gregory VII., generally known by the name of Hildebrand, wished to increase the power of the clergy, and to diminish the power of temporal princes, he could think of no better expedient for accomplishing both purposes than the publication of his celebrated decree, by which all clergymen were forbidden under penalty of deprivation to receive investiture of a bishopric, abbey, or any ecclesiastical office at the hands of a layman; while all laymen without exception were forbidden to grant investiture to a spiritual person, under pain of excommunication. This decree Gregory sent into all kingdoms, especially into France, Germany, England, and Spain, urging as his ostensible reason for prohibiting lay investitures his desire to put an end to the practice

of simony. The real object of the ambitious Pontiff was to render the Church entirely independent of the State, and to deprive the civil rulers of all influence, direct or indirect, in the affairs of the church.

From this decree of Gregory must be dated the commencement of a conflict on the subject of investiture between the Popes and Emperors, which lasted for half a century. The right which the Pope thus invaded had belonged to temporal princes for a long period, and had often been distinctly recognized by Popes themselves. It was not to be expected that they would surrender so important a privilege without a struggle. At first they treated the decree with the utmost contempt, taking no notice of it, and proceeding with investitures as before. The wily pontiff foresaw the opposition which his measures would encounter both from temporal princes and many of the clergy. But Gregory was not a man to be easily frightened. Henry IV., the emperor of Germany, having persisted in defiance of the papal decree in appointing bishops and abbots, the Pope summoned him to appear at Rome and answer to the charges made against him. Instead of obeying the papal summons, however, the Emperor called a convention of German bishops to meet at Worms, and there proceeded to depose Gregory from his office as Pope. No sooner did intelligence of this bold act reach Rome, than a bull was issued from the Vatican, excommunicating Henry, deposing him from the throne, and absolving his subjects from their oath of allegiance. It was unfortunate for Henry that a considerable portion of his people, including the Swabians and Saxons, in obedience to the papal decree threw off their allegiance to Henry, who, alarmed at the storm of disaffection which had thus been raised in his kingdom, repaired to Rome to implore the forgiveness of the pontiff. Gregory was then residing at the castle of Canossa, and on the arrival of the emperor, instead of affording him an immediate audience, he kept him standing for three days together, in the depth of winter, barefooted, and bareheaded, and meanly clad, within the walls of the castle, professing himself a penitent. The humiliation of the emperor was flattering to the pride of the Pope, and, therefore, with the utmost haughtiness he refused to deliver Henry from the ban of the church, reproaching him with the utmost severity for resisting the will of the earthly head of the church. At length, on the fourth day, he admitted the king into his presence, and gave him absolution on condition that, in the meantime, he should renounce the government, and if he should ever obtain it again, that he should support the Pope in everything requisite for the maintenance of the ecclesiastical laws. Henry broke his pledge, resumed the regal power, and, during the rest of Gregory's life, an incessant war was maintained between the emperor and the Pope.

After the death of Gregory, who is venerated as a saint by the Church of Rome, though he was never formally canonized, the papal chair was occupied by

Victor III., who, after a brief pontificate, was succeeded by Urban II. This pontiff, animated by the spirit of Gregory, not only renewed that Pope's decree concerning lay investitures, but he proceeded to take active steps to inflict punishment on those sovereigns who dared to violate it. Henry I., who then sat upon the throne of England, was one of the first to incur the papal resentment, having banished Anselm, Archbishop of Canterbury, from the kingdom, because he insisted upon fetching his pall from Rome, and receiving it at the hands of the Pope. Urban was indignant, and was only prevented from publicly excommunicating the English sovereign by the earnest entreaties of Anselm himself. Nay, not contented with renewing the decree of Gregory, prohibiting lay investitures, he advanced a step further, and at the council of Clermont, he caused it to be laid down broadly and universally as a new law, that no ecclesiastic should take the oath of fealty to a layman. This act completed what Gregory, doubtless, had in view from the very commencement of the controversy on investitures—the dissolution of all feudal connection between the church and the state.

Urban II. died in 1099, and was succeeded by Rainerius, a cardinal of the Gregorian party, who took the title of Paschal II. The emperor of Germany was still granting investitures as formerly in utter defiance of the papal decrees, and was living in total disregard of the sentence of excommunication which had been passed against him. To put an end to this rebellion against the authority of the church, the new Pope endeavoured to instigate Henry's subjects to renounce allegiance to their sovereign, and so well did he succeed in his object, that Henry's second son raised the standard of rebellion against his father in 1105. From the manifesto which the young prince issued in vindication of his conduct, the only charge brought against the emperor was, that he had caused a schism in the church, and had refused obedience to the Pope. The rebellion was successful, the emperor having resigned, and his son having been elected and crowned king.

Henry V. commenced his reign, by vowing submission to the Holy See; and the Pope, to display a element and conciliatory spirit, while he confirmed the election of the new king, coupled his renewed sanction of the decree against lay investitures, with the declaration of an universal amnesty for all past offences. No sooner, however, had Henry ascended his father's throne than he threw off the mask which for his own selfish purposes, he had assumed, and despatched an embassy to the Pope, declaring that he intended to proceed in future with the investiture of bishops, notwithstanding his former promises. A war now commenced between Henry and the Pope. The emperor marched into Italy in 1110 at the head of an army of 30,000 men, demanding the consent of the Pope to crown him emperor, and formally to recognize his right of granting investitures. Paschal did not find himself in a situation to resist Henry

and his forces; he therefore proposed to adjust matters by a compromise, agreeing to allow the emperor to resume all those possessions and regalia with which he had formerly invested the bishops and abbots of his dominions. The proposal was accepted by the king, and the compact was solemnly confirmed by oath, Henry agreeing to renounce the right of investiture on the day of his coronation, and the Pope agreeing to command all bishops and abbots to restore whatever property had been granted to them since the days of Charlemagne. Henry now repaired to Rome, accompanied by a train of German and Lombard bishops, who, instead of giving their assent to the compact, attacked the Pope, charging him with having helped himself in his necessity at their expense. The Pope, beset both by the clergy and the imperial princes, was obliged to consent to the coronation; but having hesitated about recognizing the emperor's right of investiture, his holiness was seized as a prisoner, and carried away; whereupon he entirely yielded, and a new compact was entered into granting to the emperor in future full right of investiture. Paschal was accordingly set at liberty, and Henry returned in triumph to Germany, having gained the point which had been so long contested between the emperors and the Popes.

After the departure of the emperor from Rome, the Pope, in a Lateran council A. D. 1112, revoked all the concessions which had been extorted from him, and annulled the compact which had been made between Henry and himself. Yet even this step did not satisfy the adherents of the Gregorian party, and to allay their clamours, the Pope found himself, after a time, compelled to pronounce sentence of excommunication against the emperor. The same sentence was afterwards passed by Calixtus II., who gave a fresh sanction to the decrees against investiture. The estates of Germany now became urgent for a reconciliation between the emperor and the Pope, and chiefly through their exertions the celebrated concordat of Worms was agreed to on the 23d of September 1122, and ratified in the following year by a general council in the Lateran palace at Rome. This was the first œcumenical or general council held in the West; it is reckoned by the Church of Rome the ninth general council. The nature of the treaty made at Worms between the emperor and the Pope, is thus briefly described by Mr. Riddle, in his 'History of the Papacy': "By this concordat, the emperor bound himself to maintain perpetual peace with the popes, and to restore to the Church of Rome and all the churches in his dominions whatever property had been taken from them,—promising also that there should be in future no interference with the free elections of bishops and abbots,—and undertaking not to grant investiture with the crosier and ring. In return for this, the Pope conceded the following particulars: 1. That all elections of bishops and abbots in the German

empire should take place only in the presence of the emperor, or his deputies or commissioners, but without simony; in case of a disputed election, the emperor to decide in favour of the candidate who should be declared duly elected by the metropolitans and bishops of the province. 2. The elect to be invested with his temporalities at the imperial court by the sceptre only, without the crosier and ring, and to pledge himself to fulfil all his obligations to the emperor and the state. 3. With reference to bishops within the empire, but beyond the limits of Germany, the same regulations should take place, but with this limitation, that such investitures should be performed within six months from the date of consecration." Thus terminated the fifty years' struggle between the popes and the emperors of Germany on the right of investiture.

The contest, however, had not been confined to Germany; it was carried on also in other countries, particularly in England and France. The first who raised the standard of independence as a churchman against the sovereign in England was Anselm, archbishop of Canterbury, who was sent into exile, but after a time, at the earnest solicitation of the king's sister, was permitted to return to England, and to resume possession of his see. The controversy between Henry and the Pope was not of long continuance, as the king consented to forego his right of investiture with crosier and ring, but insisted upon his right to demand the oath of allegiance to be taken by all ecclesiastics. This practice, accordingly, was from that period established as the law of England, the king being recognized as having a right of sovereignty over all persons ecclesiastical as well as civil.

In the same manner, but after a shorter struggle, the controversy was settled in France. The first who refused the oath of fealty to the French king was Rodolph, archbishop of Rheims, who, having been elected to his office in 1106, proceeded to contest the matter with the king, Philip I. The Pope, Paschal II., happening to be in France while the controversy was raging, himself consecrated Rodolph at a council which he held at Troyes. In the following year Philip died, and was succeeded by Louis VI., who agreed to recognize the election of Rodolph, provided he would take the oath of allegiance, a condition which was readily assented to, and the dispute terminated. In a council at Rheims in 1119, the Pope, Calixtus II., insisted upon a renewal of the decrees against lay investitures, but Louis with equal firmness insisted upon a reservation of all the rights which the king of France had hitherto exercised in the case of bishops and their sees. Investitures with crosier and ring had for some time fallen into disuse in France, and the king made no opposition to its final prohibition. Louis VI., and the succeeding kings of France, distinctly recognized the freedom of episcopal elections, renouncing the right of nominating to bishoprics which had been formerly exercised

by the French sovereign. But to the end of the twelfth century, the custom remained unchanged of asking the royal permission before proceeding to the election of a bishop for any vacant see.

INVIDIA, the personification of Envy, a goddess among the ancient Romans. She was considered to be the daughter of Pallas and Styx.

INVISIBILITY, an attribute ascribed to God in the Sacred Scriptures. Thus he is styled by the apostle Paul, "the King eternal, immortal, *invisible*;" "whom no man hath seen, nor can see." "No man," said Jesus, "hath seen the Father at any time." He is therefore the *invisible* God. Were he the object of sight, he must be limited, confined to a certain, determinate portion of space; in short, he would cease to be the Infinite God.

INVISIBLES, a name given to those at the period of the Reformation in the sixteenth century, who, like Osiander, Schwenkfeld, and others, denied the perpetual visibility of the church.

INVITATORY PSALM, a psalm, usually the thirty-fourth, which was sung in the ancient Christian church before commencing the dispensation of the Lord's Supper. It was an invitation to participate of the communion, and was a distinct psalm from those which were sung afterwards while the people were communicating.

INVOCATION OF THE SAINTS. See **SAINT-WORSHIP**.

INWARD LIGHT. See **FRIENDS (SOCIETY OF)**.

IO, a priestess of *Hera* at Argos, whose worship is said to have been founded by her father Inachus. Zeus is reported to have fixed his affections upon *Io*, and on account of *Hera's* jealousy, to have changed her into a white cow. *Hera* sought the cow from Zeus, and having obtained her, committed her to the care of Argus, who, however, was slain by *Hermes*, and *Io* delivered. *Hera* then despatched a gad-fly to torment *Io*, who, after being driven through the whole earth, found a resting-place in Egypt. She is said to have founded the worship of the Egyptian goddess *Isis*, and by some believed to be identical with her, while her son *Epaphus*, by *Jupiter*, was, according to *Herodotus*, an Egyptian deity, to whom bulls were sacred. The ancients believed *Io* to be the moon, which indeed among the Argives received the name of *Io*.

IONIC SCHOOL, the earliest of the schools of philosophy in ancient Greece. It was founded by *Thales* of Miletum, who lived about B. C. 600. His researches were more of a physical than a metaphysical character, and were chiefly directed to the primitive formation of the universe. From observation *Thales* was led to believe in the existence of two fundamental principles—a pre-existing, uncreated matter, and an intelligent principle or soul. The primary matter he supposed to be in a state of fluidity, and hence he is usually represented as teaching that water is the original or elementary principle of

things. From the operation of the intelligent principle upon matter, or the primary fluid, resulted the formation of the universe. Both *Ritter* and *Cousin* charge *Thales*, who is well entitled to be called the Father of Greek philosophy, with atheism, but instead of considering this weighty charge as borne out by his opinions, we would be inclined rather to view the intelligent principle or *nous*, which he considered as necessary to the creation of the universe, to be, if not a full recognition of God, at all events, "a feeling after him, if haply he might find him."

The successors of *Thales* in the Ionic school were *Anaximander*, *Anaximenes*, and *Anaxagoras*. *Anaximander* seems to have deviated entirely from the opinions of *Thales*, laying aside as unnecessary the notion of an intelligent principle, and seeking only to find a material explanation of the creation of all things. With this view, instead of water or fluid matter, he substituted what he called the infinite, which by its eternal motion produced individual things. Creation was with him the decomposition of the Infinite; the emanation of separate phenomena from the all-comprehending Infinite. *Anaximenes* made air, not water, the original of all things, and in this notion he was followed by *Diogenes* of *Apollonia*, who, however, gave it life and intelligence. *Anaxagoras*, again, the philosopher of *Clazomene*, restored the views of *Thales*, maintaining matter to be the subject of forms, and intelligence the active principle of forms. The union of these constituted in his opinion the first principle of the universe. Thus *Anaxagoras* more clearly developed and strictly demonstrated what *Thales* had only obscurely hinted at—the idea of God. He also developed the primitive matter which he believed to consist of primitive elements, called by him *homœomeria* or similar parts. Not that he believed the elements to be similar to each other, but similar to the qualities which, by our senses, we discover in different sorts of bodies. The system of *Anaxagoras* was to a certain extent an anticipation of the Atomic theory of modern times, all phenomena being regarded as the result of the combination in different degrees and in various proportions of these original elements.

IODAMEIA, a priestess of *Athena*, who on one occasion, as she was entering the temple of the goddess by night, was changed into a block of stone on seeing the head of *Medusa*, which was worked in the garment of the goddess. In commemoration of this event, a fire was kindled every day upon the altar of *Iodameia*, amid the exclamation, "*Iodameia* lives, and demands fire."

IONIDES, four nymphs possessed of healing powers, who had a temple reared in honour of them on the river *Cytherus* in *Elis*.

IPHIGENEIA, a daughter of *Agamemnon* and *Clytemnestra*. Her father having offended *Artemis* from some cause or other, probably from failing to fulfil a vow which he had made, was warned that the

goddess would only be propitiated by the sacrifice of Iphigeneia. Agamemnon was most unwilling to discharge so painful a duty, but at length he was prevailed upon to yield, but before the sacrifice was performed, Artemis carried off Iphigeneia to Tauris, conferring upon her the honour of officiating as a priestess at her shrine. While thus engaged, her brother had formed the plan of sacrilegiously stealing and carrying to Attica the statue of *Artemis* in Tauris, which was believed to have fallen from heaven. For this crime, Orestes was about to be sacrificed on the altar of the goddess, but Iphigeneia recognizing him as her brother, saved him from death, and fled with him and the statue of the goddess, to the Attic town of Brauron near Marathon, where she continued till her death to act as priestess of *Artemis*. She was held in veneration after death, the garments worn by women who died in childbirth being offered up to her. Iphigeneia, under the name of *Artemis Orthia*, was worshipped as a goddess in Attica and Lacedemon. Both Pausanias and Herodotus say that the Taurians offered sacrifices to Iphigeneia the daughter of Agamemnon.

IPHITHIME, one of the Nereides, and the mother of the Satyrs, in ancient Greek mythology.

IRELAND (CHRISTIANITY IN). Christianity is supposed to have been introduced into Ireland in the course of the fifth century by Patricius or St. Patrick, who appears to have been the first instrument of planting the Christian church in that country. Considerable obscurity, and even doubt, however, has been thrown over the labours, and even the very existence, of this reputed apostle of the Irish. From ancient legends, it appears, that even prior to the mission of Patrick to Ireland, Pope Cælestinus had sent Palladius to that country, having ordained him as a bishop to the Scots, by whom may have been meant the Irish. The Romish missionary being unacquainted with the language of the people, did little or no good, and his labours besides were brought to a close by his premature decease. Romish writers are wont to allege that Patrick obtained his powers and authority as a Christian missionary from the Papal see, but this notion is rendered very improbable by the well-known fact, that for a considerable period of its early history, the Irish church, like the ancient British church, preserved an entire independence of Rome.

Patrick, according to Ussher, was a native of the West of Scotland, having been born in a village between Dumbarton and Glasgow, which has received from him the name of Kilpatrick. Other and more recent authorities make him a native of Boulogne in ancient Brittany in Gaul. While yet a youth, he was carried off by pirates to the North of Ireland, where he was sold as a bondman to a chieftain of the district, who employed him in tending his flocks. During the six years which he spent in this service, he became familiar with the Irish language, and deeply interested in the Irish people. Having ef-

fecting his escape from bondage, he returned to Scotland, or, as some allege, to Gaul. At a later period he was seized with an irrepressible desire to revisit Ireland, and to consecrate his life to the service of God among the Irish people. It would appear from his published confession, that in his forty-fifth year he was consecrated to the episcopal office in Britain, and commenced his mission to Ireland in A. D. 432. The country had for ages been the seat of Pagan idolatry, and the DRUIDS (which see) exercised, in virtue of their priesthood, an unlimited authority and influence over the people. The old annalists, it is true, tell us of Cormac O'Conn, one of their princes in the fourth century, who first taught his subjects to despise the pagan rites. But however much the Druidical order may have declined in importance before the arrival of Patrick, his first attempts to diffuse Christian knowledge among the people met with the most powerful resistance from these pagan priests. Yet amid all opposition, the zealous devoted missionary relaxed not in his efforts. Possessing an intimate acquaintance with the customs and the language of the country, he prosecuted his great work with unwearied diligence, among all classes of society. Nor were his labours without manifest success. Several of the Irish chieftains became converts to Christianity, and in gratitude to their spiritual instructor, they conveyed over to him portions of their lands which he used as sites for the erection of monasteries. These he designed to be schools in which priests might be trained for the evangelization of the Irish people. As a fundamental means of imparting knowledge, he is said to have invented an alphabetical character for the Irish language. He preached to the people in their native tongue, and according to Archbishop Ussher, the doctrines which he taught were free from the errors of the Church of Rome. In 472, he established at Armagh the see of an archbishop.

The benefit of Patrick's labours in Ireland long survived him. He left behind him at his death in A. D. 492, a band of well-educated, devoted men, who sought to follow in the footsteps of their master. Drawing their own knowledge of the truth from the Holy Scriptures, they referred the people to the same source of infallible teaching; and planting throughout the country monasteries and missionary schools, the fame of Ireland as the seat of pure Scriptural teaching soon rose so high, that it received the honourable appellation of "the Isle of Saints." And on the testimony of Bede, we learn, that about the middle of the seventh century, many of the Anglo-Saxon nobles and clergy repaired to Ireland, either for instruction or for an opportunity of living in monasteries of a stricter discipline; and the Scots, as he terms the Irish, maintained them, taught them, and furnished them with books without fee or reward.

The labours of the Irish clergy, however, were not confined to their own country, but missionaries were

dispatched both to Britain and the Continent, to spread the knowledge of the gospel of Christ. The Culdees of Iona owed their origin as a Christian community to the preaching of the Irish apostle Columba. Burgundy, Germany, the Low Countries, and other parts of the Continent of Europe, were mainly indebted to Irish missionaries for their first acquaintance with Divine truth. The Irish divines in the eighth century held a high character for learning, and Charlemagne, emperor of Germany, himself a man of letters, invited to his court various eminent scholars from different countries, but especially from Ireland. For a long period, from its first foundation, indeed, until the middle of the twelfth century, the Church of Ireland continued to assert its independence of Rome, and to maintain its position as an active, living branch of the Church of Christ, owning no earthly head, but faithfully discharging its heavenly Master's work, and obeying his will. Various attempts were, no doubt, made by Roman pontiffs to subject the Irish church to papal domination; but without success. At length, in 1155, Pope Adrian IV., assuming to himself authority over Ireland, published a bull, making a grant of it to Henry II., king of England. The ground on which the Pope rested his right to make this grant, was thus expressed in the body of it: "For it is undeniable, and your majesty acknowledges it, that all islands on which Christ the Sun of Righteousness hath shined, and which have received the Christian faith, belong of right to St. Peter and the most holy Roman church."

From this period the Irish church came to be essentially Romish in its doctrines, constitution, and discipline. At one time it was said to have been so flourishing, that it had no fewer than three hundred bishops; but in a national synod, held in 1152, only three years before the submission of the church to the see of Rome, the number amounted to thirty-four, and before the Reformation, in the sixteenth century, a number of these had disappeared.

The interference of the popes with the Irish church was limited, for half a century, almost exclusively to the bestowing of pallis on the archbishops as the sees happened to become vacant. But at length, in 1172, Henry completed his conquest of Ireland, when the clergy in synod convened, directed that the divine service in the Church of Ireland should, for the future, be in all things conformable to that of the Church of England. In 1177, an assembly of the Irish clergy was convened at Waterford, in which Henry's title to the sovereign dominion of Ireland was formally asserted and declared, with the most dreadful denunciations of the severest censures of the church against all who should dispute his rightful authority. To maintain his sovereignty over the Irish clergy, Henry filled up the vacant sees mostly with Englishmen favourable to his interests, and the consequence was, that a spirit of jealousy, and even of bitter hostility, began to be manifested between

the English and the Irish ecclesiastics. At length, when John succeeded to the throne of England, this animosity, which had long been smouldering, burst forth into a flame. The archbishopric of Armagh being vacant, the king asserted his privilege, and nominated an Englishman, Humphry de Tickhull, to the see. But the suffragan bishops, and some clergy of the diocese, proceeded, without regard to the royal mandate, to elect Eugene MacGillivider, one of their own countrymen. John, enraged at this infringement of his prerogative, addressed an appeal to the Irish legate against the irregular election; while Eugene, meanwhile, repaired to Rome, and was confirmed by the Pope. Still more incensed at this open defiance of his authority, the king prohibited the reception of Eugene by the clergy of Armagh. The contest was protracted for a considerable time, the clergy adhering to the Pope and Eugene; the king insisting on his privilege, and withholding the temporalities of the see. Through the influence of a bribe, however, John was prevailed upon to yield, and Eugene was formally invested with all the rights of the see, and the Pope's authority fully conceded.

The Pope now occupied a firm vantage ground, in so far as Ireland was concerned, and although the king and the clergy were often at variance on the subject of nominations to vacant sees, the Pope did not fail to take advantage of his improved position to settle all such disputes, by thrusting in some creature of his own in utter disregard of the alleged claims of both the contending parties. The papal encroachments were tamely submitted to, and both the civil and spiritual rights of the Irish prelates were at the entire disposal of the Roman pontiff. Henry III., with the concurrence of the Pope, made the most oppressive demands upon the Irish clergy, exacting, in 1226, a fifteenth of all cathedral churches and religious houses, and a sixteenth of all other ecclesiastical revenues. Attempts were also made to overspread the kingdom with Italian ecclesiastics, who, though luxuriously fattening upon the revenues of the Irish church, refused to discharge their clerical functions, or even to reside in the country which they pillaged by their extortions. Besides, the Irish clergy, who possessed the most exalted views of the superior excellence of their own church, were not a little offended by some of the most worthless of their English brethren seeking refuge in the Church of Ireland. Indignant at the intrusion of these aliens into a church which could look back upon a long catalogue of holy and devoted men, they passed a strong ordinance that no Englishman should be admitted or received into a benefice in any one of the Irish churches. At the request of Henry, the Pope interfered, commanding this ordinance to be formally rescinded within the space of one month, and in case of a refusal threatening himself to rescind it, and to declare it null and void. The constant tendency of the clergy in Ireland, indeed, during the

thirteenth century, was to encroach on the jurisdiction of the civil power, and to extend the authority of the spiritual courts over matters which rightfully belonged to the courts of civil and criminal law. And even on points which were included within the jurisdiction of the spiritual courts, it sometimes happened that the canon law was at variance with the law of the land. This was particularly the case with the law of bastardy. According to the common law, a person born before lawful wedlock was incapable of inheriting property, whereas, according to canon law, he possessed all the privileges of a regular heir. This was in great danger of leading to a collision between the civil and spiritual courts. But to prevent such an unhappy result, it was resolved to limit the spiritual courts to the investigation of the simple point of fact, whether the person was or was not born before lawful wedlock, the legal rights of the party being left exclusively in the hands of the civil courts.

For two centuries before the Reformation incessant contests were carried on between the Irish clergy and the English sovereigns, both parties struggling for supremacy in ecclesiastical matters. Not that they sought the spiritual independence of the church, for, indeed, they sought nothing more than to transfer their allegiance as churchmen from the sovereign of England to the Pope of Rome. They were content to bow implicitly in submission to the papal authority. The power of the church and the privileges of the clergy were carried to an extravagant extent. Clerical debtors claimed to be exempted from arrest, and their properties from being taxed, without their own consent. The clergy exercised the right of pardoning felons within their own dioceses, or commuted their punishment for money. They engaged in the most unseemly disputes with one another, and sometimes even settled their quarrels by single combat. The church revenues were, in many cases, utterly inadequate for the support of the clergy, and in proportion to their poverty they were rapacious and oppressive. Exorbitant demands were made for the performance of religious offices. Ecclesiastical censures were commuted for money. Indulgences were sold, and every opportunity was seized of extorting money from the people. Instead of being examples to their flocks of every good work, the priesthood almost universally was notorious for the most shameless profligacy. With a clergy both ignorant and dissolute, true piety was, of course, well nigh a stranger in the land, while its place was occupied by the grossest superstition. Nearly six hundred monastic establishments, belonging to eighteen different orders, were scattered over the entire face of the country. Ghostly friars, black, white, and grey, swarmed in countless multitudes, practising upon the credulity of an ignorant and deluded people. Crowds of Irish pilgrims resorted to Italy, Spain, and other popish countries, many of whom perished by the way. At home, also, immense numbers were persuaded an-

nually to visit St. Patrick's purgatory at Lough Derg, in the county of Donegal, in the expectation that penances performed at that privileged station would purge away even the deadliest sins. Such were the impositions practised by the priests at this celebrated place, that the Pope ordered its demolition in the fifteenth century. In the face, however, of a distinct prohibition from the Roman pontiff himself, the station at Lough Derg continues to this day to be a place of favourite resort to the deluded victims of Romish superstition.

To such a state of degradation was the Irish church reduced before the light of the glorious Reformation dawned upon the once far-famed "Island of the Saints." Darkness, indeed, covered the land, and gross darkness the people. Both the clergy and the laity had thrown off not the restraints of religion alone, but even of morality and common decency. No wonder, therefore, that the spirit of religious inquiry, which so rapidly spread throughout all the other countries of Europe in the sixteenth century, should have found a greater difficulty than anywhere else in effecting a lodgment for itself in the minds of the people of Ireland.

IRIS, mentioned by Homer as the minister of the gods, who conveyed messages both to gods and men. The rainbow received the name of Iris, and the goddess in all probability was a personification of that brilliant phenomenon in the heavens. In the later classics she generally appears as the attendant of *Hera*. Little is known concerning the worship of Iris, except that she was worshipped by the Delians with offerings of wheaten cakes, honey, and dried figs.

IRISH EPISCOPAL CHURCH. The Irish clergy and people sunk, as we have seen in a preceding article, to the lowest state of intellectual and moral degradation, were not in a condition to appreciate the benefits likely to arise from the Lutheran Reformation. Since the twelfth century Romanism had held undisputed sway over the minds of the ignorant and uninquiring natives. A spirit of religious investigation had, indeed, for some time previous to the Reformation, forced its way into Ireland by means of English settlers; and, in the tenth year of Henry VII., it had been found necessary to enact statutes with the view of preventing the growth of Lollardism and heresy. But such seeds of the Reformation, introduced into Ireland by English emigrants, seem to have fallen upon an ungenial soil, and, therefore, speedily withered away. For while, in the reign of Henry VIII., reformed principles met with a ready reception in England, a considerable period elapsed before they could find a footing in Ireland. "Prelates of the more eminent dioceses," says Dr. Leland in his 'History of Ireland,' "slept in monastic tranquillity, while all Europe resounded with the tumult of theological disputes. It is ridiculous to find an Irish bishop renowned for the composition of a hymn in barbarous Latin rhymes in

praise of a Saint Macartin, while his brethren in other countries were engaged in discussion of the most important points of religion; or others depending for salvation on being wrapt at their dying hour in the cowl of St. Francis, when Rome herself had confessed with shame the follies and enormities which had disgraced her communion."

No sooner had Henry VIII. secured the cordial and prompt compliance of his English subjects with the principles of the Reformation than he resolved to procure, if possible, a reception for the new doctrines in Ireland also. With this view he dispatched commissioners to confer with the clergy and nobility of that country, and to obtain a general acknowledgment of the king's supremacy as the earthly head of the church. Instead, however, of the royal commissioners succeeding in the accomplishment of their object, they were treated, to Henry's mortification and disappointment, with the greatest indifference and neglect. The advocates of the Pope's supremacy, in opposition to the supremacy of the king, were zealous and determined. They were headed by Cromer, Archbishop of Armagh, a prelate of ability and learning, and who, being primate of all Ireland, possessed sufficient influence to defeat the purposes of Henry, and to retard the progress of the Reformation in Ireland. The chief agent in forwarding the royal designs was George Brown, who had been a provincial of the friars of St. Augustin, but who was the first Protestant prelate that held a see in Ireland, having been appointed by Henry, Archbishop of Dublin. He had attracted peculiar notice by the zeal with which he preached doctrines utterly opposed to the dogmas of the Romish church, and being thus, for a long period, favourable to reformed opinions, he was thought to be well adapted for leading the way in planting a reformed church among the bigoted Irish Romanists. His labours in the cause of Protestantism met with the most violent opposition, and his life was frequently in imminent danger from the zealots of the popish party. He reported to the king the melancholy position of ecclesiastical affairs in Ireland, and strongly recommended that an Irish parliament should be summoned without delay in order to enforce a general acknowledgment of the king's supremacy. The suggestion of Archbishop Brown was adopted, and a parliament was convened at Dublin on the first of May 1536, by which all opposition was silenced, and the national religion was formally changed, the Reformed faith being established as the recognized religion of the country. Various statutes were enacted with the view of carrying out this great object. The king was declared supreme earthly head of the church of Ireland; the king was invested with the first-fruits of bishoprics, and other secular promotions in the Irish church, as well as the first-fruits of abbeys, priories, colleges, and hospitals; all appeals to Rome in spiritual causes were forbidden; the authority of the Pope was solemnly renounced, and all

who should dare to acknowledge it in Ireland were made subject to *præmunire*; all officers of every kind and degree were required to take the oath of supremacy, and the refusal to take it was pronounced, as in England, to be high treason. Thus was Protestantism declared to be the religion of Ireland by law established. The religious houses were suppressed and their lands vested for ever in the crown.

The partizans of Rome in Ireland were indignant at the spiritual authority assumed by the king; and numbers of the old Irish chieftains avowed their readiness to take up arms in defence of the ancient religion. Archbishop Brown found the utmost difficulty, even at the seat of government, in counteracting the secret movements of Cromer and the popish party, who had sent a special emissary to Rome to express their devotion to the holy father, and to implore his interposition in behalf of his spiritual authority in Ireland. Several incumbents of the diocese of Dublin chose to resign their benefices rather than acknowledge the king's supremacy. Commissioners were despatched secretly from Rome to encourage Cromer and his associates in their opposition to the recent enactments, and to rouse the Irish chieftains of the North to rise in defence of the papal supremacy. A confederacy was soon formed for the suppression of heresy; an army was raised to do battle in defence of the Pope's authority; but the victory of Bellahoe, on the borders of Meath, broke the power of the Northern Irish, and sent them to their homes. After a while, recovering from the consternation into which they had been thrown, the Irish chieftains prepared once more to draw the sword against the heretics. But the prompt measures of the government frustrated this new attempt at insurrection, and the chieftains with their tumultuary bands were dispersed in all directions. These repeated defeats weakened the influence of the Ulster nobles, and rendered the cause of the Pope more and more hopeless every day. Numbers of monasteries were now resigned into the hands of the king, and many of the warmest adherents of Rome submitted themselves to the royal authority. From Connaught, from Meath, from Munster, the most turbulent of the Irish lords vied with each other in professions of reconciliation to the king's government, and agreed to their indentures being couched in the strongest terms of submission. Henry gladly received the most powerful of these chieftains at his court; loaded them with presents, constituted them peers of parliament and members of the Irish council, and confirmed to them by patent their hereditary possessions to be held of the king by military service.

Thus peace was restored to Ireland, in so far as the Irish chieftains were concerned. The clergy, however, were not so easily won over to the cause of the Reformation. During the lifetime of Henry VIII. they felt themselves under considerable restraint, but the accession of Edward VI. to the throne, and the proclamation of the new English

liturgy, roused them to a bold and determined opposition to the innovations introduced into the religion of their country. Archbishop Brown had removed the relics and images from the churches, and this change, though submitted to with reluctance, had given rise to no open manifestation of resistance to the royal will. But no sooner was the proclamation made, enjoining the acceptance of the new liturgy, than the slumbering spirit of discontent among the clergy broke forth into deeds of open opposition. The new liturgy was treated with the utmost scorn, more especially as no law had yet established it in Ireland. The court was insulted without a power of vindicating its authority; and the people, strong in their attachment to the old religion, sympathized cordially with the clergy in their hostility to the reformed mode of worship. In the midst of these distractions, the English government embraced every opportunity of advancing the Protestant cause in Ireland, by the appointment of reformed ministers to the vacant charges. These, however, found no small difficulty in discharging their sacred duties, in consequence of the prejudices, and even enmity of their parishioners. A striking instance of this occurred in the case of John Bale, who was appointed to the see of Ossory, and whose zeal for the cause of the Reformation was so strong, that the people rose against him, and five of his domestics were slain before his face, while his own life was only saved by the vigorous interposition of the civil magistrate.

The death of Edward the Sixth and the succession of Mary to the throne, proved a grievous discouragement to the friends of Protestantism in Ireland. The Reformation, imperfectly though it had yet been carried out in the Irish church, was for a time completely arrested. A license was now published, as in England, for the celebration of mass without penalty or compulsion. The reformed clergy dreaded the approach of a time of persecution, and some of them sought safety in flight, while others were ejected to give place to ecclesiastics devoted to the Romish communion. An Irish parliament was convened at Dublin in 1556, for the purpose of re-establishing the ancient faith and worship. A papal bull to that effect was read, the whole assembly of Lords and Commons listening to it on their bended knees, in token of reverence and contrition; after which, they adjourned to the cathedral, where *Te Deum* was solemnly chanted in thanksgiving to God for the restoration of Ireland to the unity of the holy church of Rome.

The Roman Catholic faith and worship were now once more established in Ireland as well as England; all acts made against the holy see were repealed; the jurisdiction of the Pope was revived; the property and emoluments vested in the crown were restored to the church, with the exception of such lands as had been granted to the laity, and which it might have been dangerous to wrest from them. Matters now returned to nearly the same state as before the

Reformation; and the Protestants who had not quitted the country, were permitted to enjoy their opinions and worship in privacy without molestation or hindrance; the persecuting spirit which, during this unhappy reign, raged in England, not having extended across the Irish channel.

On the accession of Elizabeth at her sister's death, the new queen's well-known adherence to the cause of the Reformation revived the hearts of the Protestants in all parts of her dominions. Agreeably to the royal instructions, an Irish parliament was convened in January 1560, with the view of establishing anew the reformed worship. Not a few, both of the Lords and Commons, assembled on that occasion, were keen partizans of Rome, but after a session of only a few weeks, and amid considerable opposition, statutes were passed reversing the whole ecclesiastical system of Queen Mary, and establishing Protestantism as henceforth the established religion of Ireland. The ecclesiastical supremacy was now restored to the crown; all laws against heresy were repealed; the use of the Book of Common Prayer was enforced, and all the queen's subjects were obliged to attend the public service of the church. The Romish party inveighed against the heretical queen and her impious ministers. The clergy who could not conscientiously conform, resigned their livings, and as no reformed ministers could be found to supply their places, the churches fell to ruin, and whole districts of the country were left without religious ordinances. The Irish people generally had never lost their ancient attachment to the Romish religion, and finding the doctrines and practices of their forefathers, since the time of the Second Henry, now set at nought by the government, their clergy removed, and no others substituted in their room, they naturally conceived a bitter hatred against their English rulers, and prepared themselves for the first opportunity which should occur of vindicating their religion even by force of arms against the heretics. Such hostile feelings met with no small encouragement, both from the Pope whose authority had been treated with contempt, and from the king of Spain who happened at this time to be on no very friendly footing with Elizabeth.

Ireland continued to be exposed to constant internal commotions, caused by the ambition and jealousy of the petty chieftains, who complained loudly of the uncompromising firmness with which Elizabeth maintained her royal prerogative in the matter of pecuniary assessments. One of these discontented nobles, by name Fitz-Maurice, after urging in vain upon the king of France an invasion of Ireland, made the same proposal to the Pope, and so cordially did His Holiness enter into the project, that he forthwith issued a bull addressed to the prelates, princes, nobles, and people of Ireland, exhorting them to assist Fitz-Maurice in contending for the recovery of their liberty and the defence of the holy church. Philip II., king of Spain, aided in this enterprise.

which, however, proved entirely unsuccessful, and yet not before the flame of rebellion had been kindled throughout the greater part of Ireland, raised chiefly by the Earl of Desmond, whose death, by the hand of violence, put an end to the insurrection in the meantime. One rebellion after another kept the country in a state of commotion, fomented by the Popes of Rome, who were anxious to recover the authority which they had so long claimed over the church and people of Ireland. With the view of accomplishing this object, they succeeded in organizing a strong popish party, which the vigour of Elizabeth's government kept in some restraint; but on the accession of James I., they assumed a bolder attitude than ever. Several cities of Leinster, and almost all the cities of Munster, entered into a conspiracy to restore the Romish worship in open contempt of the penal statutes of the realm. In furtherance of this design they proceeded to eject the reformed ministers from their churches, they seized such religious houses as had been converted to civil uses, they erected their crosses, celebrated their masses in public, and their ecclesiastics might be seen marching in public procession clothed in the habits of their respective monastic orders. The seditious spirit now pervaded the whole of the southern counties of Ireland, and the government found it necessary to take active measures for its suppression; and so prompt, as well as energetic, were these measures, that the insurrection of the Southerns, alarming though it appeared for a time, was brought to a speedy termination.

There is no doubt that the undecided and vacillating conduct of James led the Irish Romanists to believe that he was not unfriendly to their communion. Presuming on the tenderness of the king towards their church, the Romish ecclesiastics denounced from the altar all who ventured to attend on the established worship. Abbeys and monasteries were repaired, and the rites of the ancient faith were celebrated openly in different parts of the country. But though James might seem to be somewhat indulgent to the erroneous tenets of the Church of Rome, no monarch could hold in greater abhorrence all attempts to trench upon the royal prerogative, by maintaining the ecclesiastical supremacy of the Pope of Rome. With such feelings, he had published a proclamation in England, commanding all Jesuits and other priests who had received orders from any foreign power to depart from the kingdom; and to maintain his consistency, he issued a similar proclamation in Ireland, ordering all the Romish clergy to quit the country within a limited time, unless they consented to conform to the laws of the land. This latter proclamation, instead of frightening, only enraged the popish party, who represented it as an act on the part of government of the most wanton injustice and oppression. A remonstrance and petition was immediately got up, demanding the free exercise of their religion, but this document

having been laid before the council, on the very day when intelligence reached Dublin of the Gunpowder Plot, the chief petitioners were seized and imprisoned in the castle, while Sir Patrick Barnwell, their principal agent, was sent in custody into England, by the command of the king. The dissatisfaction and discontent which prevailed among the Romanists in every part of Ireland, kept the government in a state of perpetual suspicion and uneasiness, and gave weight to every report of insurrection and conspiracy. Nor were the fears of the king and his ministers altogether without foundation. The Northern chieftains, followed by numbers of the native Irish, were imprudent enough to form the plan of a new rebellion, which was speedily brought to an end, however, by the vigilance of the government. The consequence was, that a vast tract of land amounting to 500,000 acres in six northern counties was forfeited to the crown. This led to the plantation of Ulster, the benefits of which are felt at this day. A large population of loyal and industrious inhabitants, chiefly Protestants, settled in the northern counties, the lands were cultivated and improved, a number of flourishing towns were established, and the province of Ulster became the most prosperous and thriving district of Ireland.

To enforce the royal authority, and put an end to the religious dissensions and animosities which still prevailed in various parts of the country, James resolved to summon an Irish parliament. The recusants, who formed a large and powerful party, were alarmed lest some additional enactments were contemplated against those who refused to abandon the Romish communion. To prevent any further penal statutes being passed, every exertion was made to strengthen the popish faction. The priests harangued the people on the dangers of the present crisis; excommunication was threatened against every man who should vote in opposition to the interests of holy mother church. But notwithstanding the extraordinary efforts made to increase their numbers, the recusants were mortified to find, on the assembling of parliament, that a considerable majority of the members were Protestants, and therefore friendly to the government. The recusants, however, were sufficiently numerous to render the debates violent and disorderly, more especially as they claimed to form a majority of members legally elected. At the very outset an animated and even angry discussion arose on the election of a speaker, and Sir John Davis, who had been recommended by the king, having been chosen to the office, the recusants refused to sit or to take any share in the proceedings of an assembly so illegal, so violent, and arbitrary. In this state of matters it was deemed prudent to prorogue the parliament. The recusants laid their complaints against the validity of many of the elections before the king, who succeeded in quieting their scruples, and prevailing upon them to take part in the deliberations of the parliament

directed, as these were, chiefly to the civil affairs of the country.

While the parliament was sitting, a convocation of the clergy was directed to be held in Dublin, for the purpose, chiefly, of framing a public confession of faith for the established church of Ireland. This confession appears to have been drawn up in 1615 by Archbishop Ussher, one of the most able and learned men of his day. The document, when completed, consisted of no fewer than one hundred and four articles, including the nine Calvinistic ARTICLES OF LAMBETH (which see), prepared in 1595; and having been submitted to the convocation, it was approved by that body, and ratified by the lord-deputy of Ireland.

At the death of James I., and the accession of his son Charles I., England being involved in foreign wars, and embarrassed by domestic dissensions, the Irish recusants gladly availed themselves of the opportunity to fan the flame of discontent among their own countrymen. In this they were aided as usual by Rome, a bull having been issued by Urban VIII., calling upon them rather to lose their lives than to take that wicked and pestilent oath of supremacy, whereby the sceptre of the Catholic church was wrested from the hand of the vicar of God Almighty. Such an appeal coming from the Pope himself, could not fail to exert a powerful influence upon an ignorant and superstitious people. Charles, however, by the advice of the Irish council, provided against the apparently impending danger by making a large addition to his army in Ireland. Hopes were held out to the popish party of obtaining some favourable concessions from the king, and reports were industriously spread that they were to be gratified with a full toleration of their religion. The Protestant clergy forthwith took the alarm, and at the instigation of the archbishop of Armagh, hastened to lay before the government a firm but respectful protest against all toleration of Popish worship and ceremonies. "The religion of the papists," said they, "is superstitious and idolatrous; their faith and doctrine, erroneous and heretical; their church, in respect of both, apostatical. To give them therefore a toleration, or to consent that they may freely exercise their religion, and profess their faith and doctrine, is a grievous sin, and that in two respects; for, first, it is to make ourselves accessory not only to their superstitions, idolatries, and heresies, and, in a word, to all the abominations of popery, but also, (which is a consequence of the former) to the perdition of the seduced people, which perish in the deluge of the Catholic apostacy. Secondly, to grant them a toleration, in respect of any money to be given, or contribution to be made by them, is to set religion to sale, and with it the souls of the people, whom Christ hath redeemed with his blood. And as it is a great sin, so it is also a matter of most dangerous consequence: the consideration whereof we commit to the wise and judicious, beseeching the

God of truth to make them who are in authority, zealous of God's glory, and of the advancement of true religion; zealous, resolute, and courageous, against all popery, superstition, and idolatry."

The pulpits of the Irish church now resounded with strong condemnation of the errors of Popery, while the Romanists themselves, encouraged by the expectation of full toleration, publicly professed their religion, and practised its rites in all parts of the country, to the great offence of the Protestant people and clergy. Nor were the hopes which they were led to entertain of receiving some marks of royal indulgence doomed to be disappointed. Various concessions of a very favourable kind were granted by government to the recusants, and among others, instead of the oath of supremacy, an oath was substituted by which they professed to acknowledge and promised to defend Charles as the lawful and rightful king of the realm. Encouraged by the indulgence which had been shown by government to the professors of the Romish religion, their priests urged them to the most imprudent excesses. "Their religious worship," says Leland, "was once more celebrated with public solemnity, and with the full parade of their ostentatious ritual. Churches were seized for their service; their ecclesiastical jurisdiction was avowedly and severely executed; new friaries and nunneries were erected; and even in the city of Dublin, under the immediate notice of the state, an academical body was formed, and governed by an ecclesiastic of some note, for the education of popish youth. The clergy, by whose influence these violent proceedings were directed, were by their numbers, and by their principles, justly alarming to government. They swarmed into the kingdom from foreign seminaries; where they had imbibed the most inveterate prejudices against England, and the most abject and pestilent opinions of the papal authority. Seculars and regulars alike had bound themselves by solemn oath, to defend the papacy against the whole world; to labour for the augmentation of its power and privileges; to execute its mandates, and to persecute heretics. Their whole body acted in dangerous concert under the direction of the Pope, and subject to the orders of the congregation *de propaganda fide*, lately erected at Rome; and many of them, by their education in the seminaries of Spain, were peculiarly devoted to the interests of that monarchy; habituated to regard the insurrections of the old Irish in the reign of Elizabeth as the most generous exertions of patriotism, and taught to detest that power which had quelled this spirit, and established a dominion on the ruins of the ancient dignity and pre-eminence of their countrymen."

Lord Faulkland was at this time lord-deputy of Ireland, and though himself disposed to moderation in religious matters of controversy, he felt that it was impossible for him to shut his eyes to the turbulent conduct of the recusants, which threatened seriously

to disturb the peace of the country. Supported by his council, therefore, he issued a proclamation to the effect that "the late intermission of legal proceedings against popish pretended titular archbishops, bishops, abbots, deans, vicars-general, jesuits, friars, and others, deriving their pretended authority from the see of Rome, in contempt of his majesty's royal power and authority, had bred such an extravagant insolence and presumption in them, that he was necessitated to charge and command them in his majesty's name to forbear the exercise of their popish rites and ceremonies."

This proclamation was treated with the utmost contempt, and popish worship was maintained as openly as formerly. But neither the inclinations nor instructions of the lord-deputy allowed him to adopt more stringent measures. Perceiving his weakness and timidity, the popish party began in a discontented spirit to utter loud complaints of the oppressive weight of the public burdens. The government now resolved to adopt a more active course of proceedings. Accordingly, having recalled Lord Faulkland, and committed the administration of the affairs of Ireland in the meantime to two lords justices, Lord Ely, and the Earl of Cork, who without waiting for instructions from the king, proceeded to act with the utmost firmness, threatening all absentees from the established worship with the penalties of the statute enacted in the second year of Queen Elizabeth's reign. This severity, however, was soon checked by an announcement from the government, that such stringent measures were not acceptable to the king. The recusants, delighted with the royal interference in their favour, were more insolent than before. A band of Carmelite friars, dressed in the habit of their order, made their appearance in one of the most public thoroughfares of Dublin, and openly celebrated their religious rites. The archbishop of the diocese, and the chief magistrate of the city, called upon the military to disperse the assembly; but the friars and their congregation opposing force to force, put the soldiers to flight. Tidings of this incident reached the English government, who, to maintain their own authority, and overawe the recusants, ordered fifteen religious houses to be seized and appropriated to the king's use; and the popish college which had been erected in Dublin, to be given over to the university, which forthwith converted it into a Protestant seminary.

It is lamentable to observe how far the Irish church and clergy had degenerated in the divided and distracted state of the country. Many of their places of worship were in a ruinous and dilapidated state; the church revenues were to a great extent alienated; many of the rural clergy were in a state of extreme poverty, and some of them characterized by the most deplorable ignorance and immorality. The Romish hierarchy, on the other hand, with a large and powerful body of adherents, was not slow to take

advantage of the depressed state of the Established Church, and in some places had actually taken possession of the church lands. A convocation of the Irish clergy accordingly was held, and the melancholy state of ecclesiastical affairs having been represented to the king, Lord Wentworth, who was at this time lord-deputy, received instructions to take immediate steps for rendering the Established Church more efficient and better provided. He began, therefore, with erecting churches, and supplying them with suitable ministers. Laws also were passed for the restitution of the rights of the clergy, and provision made to prevent all future alienations. Measures were adopted for the better education and training of candidates for the ministry in connection with the Irish church. The university of Dublin was placed upon a better footing, its statutes revised, and an efficient governor placed over it.

One point which the king, as well as Archbishop Laud and the lord-deputy, had much at heart, was the complete union of the churches of England and Ireland, by establishing the English articles and canons in the latter kingdom as the rule of doctrine and discipline. Ussher, and a considerable portion of the Irish clergy, were by no means favourable to this proposal, being desirous of maintaining the thorough independence of the Irish church, and the authority of its own articles which had been adopted in convocation during the late reign. To reconcile Ussher, who had been the compiler of the Irish articles, to the projected reformation, it was agreed that no censure should be passed on any of these articles, but that they should be virtually, not formally, abrogated by the establishment of the articles of the Church of England: and further that the English canons should not be adopted in a body, but a careful selection made from them to form a code of discipline for the Irish church. Chiefly through the influence of the lord-deputy, and in deference to the wishes of Charles and his ministers, the English articles were accordingly received and the canons established. This important alteration in the ecclesiastical system of the Church of Ireland was followed by the establishment of a High-Commission court in Dublin on the same model and with the same tremendous powers as the court of the same name in England. This court, however, seems not to have taken the strong steps which might have been expected from so powerful an engine of tyranny and oppression.

The whole conduct of Charles I. in his government of Ireland was so vacillating and insincere, that the people were every day more and more alienated from the English government. The people generally were devoted to the Church of Rome, and the feelings of bitter hatred which they entertained towards their English rulers, were fostered and strengthened by their clergy, who, having been educated in foreign seminaries, particularly those of France and Spain, returned to Ireland thoroughly ultramontane in their sentiments and unpatriotic in their

attachments. Bound by solemn allegiance to the Pope, they felt no obligation of submission to the king. These men, thus estranged from the English government, held consultation with its enemies at home, maintained secret correspondence with its enemies abroad, and formed schemes of insurrection for the purpose, as they alleged, of promoting the interests of mother church. In these circumstances a rebellion commenced, led on by Roger Moore, the head of a once powerful family in Leinster. Appealing to the prejudices, and rousing the passions of the native Irish, this man speedily gathered around him a large and enthusiastic band of conspirators. A considerable number of the old Irish chieftains flocked to his standard. Money, arms, and ammunition were supplied from foreign parts. The Romish clergy entered into the plot with the greatest cordiality, hoping to be able to expel the heretics from Ireland, and establish once more the ancient faith as the religion of the country. When the rebellion was at its height, accordingly, a general synod was convened at Kilkenny, in which the war was declared to be lawful and pious; an oath of association was proposed as a bond of union, and a sentence of excommunication was denounced against all who should refuse to take it. The clergy, also, at this synod, proposed to dispatch embassies to foreign potentates, and to solicit the emperor of Germany, the king of France, and the Pope, to grant assistance to their cause.

The melancholy and protracted civil war which now raged in Ireland rendered it a scene of desolation and bloodshed. The extermination of the heretics and the annihilation of the Irish church were the main objects of the movement; and during the life of Charles I. the rebels met with powerful though secret encouragement from Henrietta his queen. Oliver Cromwell, by his stern and inflexible resolution, succeeded in extinguishing the rebellion, and restoring Ireland, for a time at least, to some measure of tranquillity. Charles II. was a covered and concealed friend of the Romish party in Ireland; but his brother, James II., who succeeded him, was an open and avowed Romanist. The accession of a popish prince to the English throne naturally excited the most extravagant expectations in the minds of the Irish people. They anticipated now the full and final triumph of their religion over all its enemies. The hearts of the Protestants, on the other hand, were filled with the most melancholy apprehensions. For a time James sought to allay the fears of the Protestant clergy; but as soon as he had fully matured his plans, he made no secret of his ultimate design. Orders were now issued by royal authority that the Romish clergy should not be disturbed in the exercise of their duties; and this permission was followed by an announcement that it was the pleasure of the king that the Roman Catholic prelates should appear publicly in the habit of their order. The Protestant clergy were at the same

time forbidden to introduce points of religious controversy into the pulpit; and the slightest allusion to the errors of popery was regarded as an act of sedition. Such marks of favour shown to the friends of the old faith strengthened their hands and cheered their hearts. Almost the whole army was at this time composed of Irish Romanists, and a number of Protestant officers were deprived of their commissions, and driven from the kingdom. It was the evident wish of James to invest the popish party with the whole authority and influence of the kingdom, and especially the power of controlling all future parliaments.

Protestants were now heavily discouraged. Their clergy were reduced to extreme destitution; their churches were, many of them, seized by the popish priests both in rural districts and in the towns, while such acts of spoliation and injustice were connived at by the magistrates. The anxiety of the king was to make Ireland a Catholic kingdom. An order was issued that no more than five Protestants should meet together even in churches on pain of death. But these acts of tyranny and oppression were only to last for a short period. James was driven from his throne by his indignant English subjects, and the Revolution of 1688 rendered it imperative that henceforth the sovereign of Great Britain should be a Protestant, and bound to uphold Protestantism as the established religion of the realm. William, prince of Orange, who was called to the throne on the flight of James II. after the battle of the Boyne, commenced his reign by assuring the Irish Protestants that he had come to Ireland to free them from Popish tyranny, and that he doubted not, by the Divine assistance, to complete his design. After a somewhat protracted contest, the war was brought to a close, and peace restored.

The Protestant church having been fully reinstated in all its privileges as the Established Church of Ireland, now addressed itself to its great work, the evangelization of that benighted country. Throughout the whole of the eighteenth century, though some men of great ability, fervent piety, and unwearied activity, were found among the Episcopalian clergy of Ireland, yet the cause of Protestantism made little progress. At the close of the century Ireland numbered a population of nearly 5,000,000, while the members of the Established Church did not exceed 600,000. According to the Report of the Commissioners of Public Instruction issued in 1834, the adherents of the Established Church had, in the interval, increased to 853,064.

The Act of Union, which passed in 1801, united the Church of Ireland with that of England in all matters of doctrine, worship, and discipline, thus forming "the United Church of England and Ireland." But though the Irish church has been incorporated with the Church of England she is not subject to the English canons. Neither is the Irish church represented in the *Convocation* of the English

clergy. In England subscription of the Thirty-Nine Articles is required from every candidate for holy orders or presentee to a benefice; but in Ireland such subscription is dispensed with, although the Act of Uniformity passed in the reign of Charles II., in so far as it applies to the Irish church, imposes upon all its clergy subscription to the Thirty-Nine Articles of the Church of England.

From the date of the Union, the Irish branch of the Church of England has made rapid progress in all that goes to constitute the usefulness and efficiency of a Christian church. Her position is one of peculiar difficulty, her clergy being called to labour in a land where ignorance and Romish superstition prevail to a lamentable extent. But in the midst of much discouragement they have sought faithfully to discharge their duty, not only to their own people, out to all around them. Engaged in a constant struggle with Romish error, they are almost to a man strangers to High Church or Puseyite principles. One of the principal agencies which the Irish church employs for the evangelization of the Irish-speaking population, is the Irish Society, which was established in 1826, and employs 59 readers and 719 teachers, whose labours are of great importance, there being, according to a calculation made before the famine in 1846, no fewer than 3,000,000 of Irish-speaking Roman Catholics in the country. Another valuable missionary institution connected with the Established Church is the Irish Island Society, which employs about 25 readers and teachers on the islands and coasts, and has brought the gospel within reach of about 13,000 souls. For the instruction of the young, the Irish church supports the Church Education Society for Ireland, which in 1851 had 1,882 schools, and 108,450 scholars on the roll, with an average attendance of 64,647.

Two of the most interesting colonies in Ireland are Dingle in the county Kerry, and the island of Achill in the county Mayo; both connected with the Established Church. "In the year 1831," says Dr. Dill, in his 'Mystery Solved,' "the Rev. George Gubbins was appointed curate of Dingle. At this time there was in the district neither church nor school-house; and this excellent man lived in a cabin at one shilling per week, and had stated services in the private dwellings around. In about a year after the district was visited and fearfully ravaged by the cholera. There being no physician to apply to, Mr. Gubbins became physician-general to the poor; and his kindness during a crisis so awful won the people's affections, and prepared the way for the harvest which soon followed. In 1833, the Rev. Charles Gayer arrived in the district; the following year several of the inhabitants, including two Popish priests, renounced the Romish faith; upwards of 150 families have since followed their example. Some time ago, the colony consisted of 800 converts; and notwithstanding the brutal persecution to which its present excellent missionary, Mr. Lewis, has been

subjected, and the extensive emigration of the people of that district, it now consists of 1,200. Amongst the many cheering instances of the Divine blessing on the labours of these missionaries, we may mention that of Mr. Moriarty, the present curate of Ventry, who was once a bigoted Romanist, and went on one occasion into a congregation *on purpose to disturb them in their devotions*; and who, while waiting for the moment when he should commence his interruptions, received such impressions from the truth he heard, as ultimately led to his conversion.

"Achill is the largest island on the coast of Ireland. It stands on the extreme west of Mayo, is washed by the billows of the Atlantic, and consists of mountain and bog, interspersed with small patches of cultivated land. Being visited with famine in 1831, the Rev. Edward Nangle took charge of a cargo of potatoes sent to its relief. Having found the people willing to listen to the truth, he conceived the design of founding amongst them a colony on the Moravian plan; and, with the full countenance of the principal proprietor of the island, and the cordial aid of numerous Christian friends, he soon after founded 'the Colony of Achill.' A wild tract of moor has now been reclaimed, and a number of cottages have been erected upon it for the colonists; a neat church and school-house stand in the interesting little village; several families and individuals have renounced the errors of Popery; the young generation are growing up a different class of beings from what their progenitors were; the sides of the once barren mountain are now adorned with cultivated fields and gardens; most of the island has lately been purchased by the friends of the colony, at a cost of £17,000; and thus the gospel will in future have 'free course and be glorified' in the spot which for ages has slumbered in the midnight of Popery!"

The activity and zeal of the Irish church, as well as the success which attended their efforts, led the Romanists, headed by O'Connell, to make strenuous efforts for the overthrow of the national church. Through their efforts, accordingly, the payment of tithes and church cess was for a time withheld, and many of the Protestant clergy were in great pecuniary difficulties. At length the government found it necessary to introduce various modifications of the ecclesiastical system, with a view to remove alleged abuses. An act was passed accordingly in 1833, which was considered by many as a heavy blow and sore discouragement to Protestantism in Ireland. By this measure payment of first-fruits to the crown was abolished, and in its place was substituted a yearly tax on a graduated scale of from 2½ to 15 per cent. on benefices; and from 5 to 15 per cent. on episcopal revenues. Another act was passed reducing by 25 per cent. the tithes payable throughout Ireland. The incomes of the sees of Armagh and Derry were reduced; ten bishoprics and two archbishoprics were suppressed; and the deanery of St. Patrick's was united to that of Christ Church, Dublin. The

funds realized by these alterations were appointed to be expended by an ecclesiastical commission in "the building and repairing of churches, the augmentation of small livings, and such other purposes as may conduce to the advancement of religion."

In consequence of the combined operations of famine, disease, and emigration, the population of Ireland, as the census of 1851 demonstrates, has undergone a very remarkable diminution, amounting to nearly one-third of the whole inhabitants of the country. Great numbers have for some years past left the Romish church, so that the Protestants of all denominations are computed to amount to 2,000,000, while the Romanists are supposed to amount to somewhere about 4,500,000. For some years past, the Irish Episcopal Church has been blessed to do a good work in Ireland. Among her clergy are to be found many laborious servants of Christ, who, amid much discouragement and neglect, have been honoured to advance the cause of truth and righteousness in that benighted land.

IRISH PRESBYTERIAN CHURCH. In tracing the origin of this important section of the Christian Church in Ireland, it is necessary to revert to an event already noticed in the preceding article—the plantation of Ulster by James I. During the latter years of the reign of Elizabeth, as well as the early part of the reign of her successor, the northern provinces had been the scene of incessant conspiracies and insurrections fomented chiefly by the old hereditary chieftains who held estates in that part of the country. The active part which these nobles took in successive plots against the government led to the forfeiture of their estates; and thus, in the course of a few years after James I. had ascended the throne of England, about half a million of acres, and nearly six whole counties in the province of Ulster, reverted to the crown. The acquisition of so large an extent of land afforded James an admirable opportunity of making an experiment with the view of discovering the best means of promoting both the religious and civil reformation of Ireland. He resolved, accordingly, to plant the greater part of the territory which had fallen into his hands with English and Scottish colonies. By this step the king hoped that an improved system of agriculture would be introduced, a spirit of industry and commercial activity would be developed among the people, and a central point would be secured, from which the Protestant faith might be speedily disseminated throughout the country generally.

At the period when this wise and sagacious project was devised by James, the province of Ulster had sunk to the lowest stage both of physical and moral degradation. The country was almost depopulated, and its resources wasted by a long protracted series of exterminating wars. Its towns and villages were in ruins, the lands uncultivated, and the thinly scattered inhabitants in a state of utter wretchedness. Its religious condition also was scarcely less deplor-

able. The nobles and their retainers were devotedly attached to the old religion, and the reformed faith had scarcely found a footing among the people. In this melancholy state of matters, the scheme for the colonization of Ulster commenced in 1605, the chief management of the enterprise being intrusted to Sir Arthur Chichester, the lord-deputy of the kingdom. In distributing the forfeited lands among the settlers, the king took care to make suitable provision for the support of the church. The ecclesiastical revenues which had been alienated by the nobles were restored to the clergy; parish churches were repaired; and for the encouragement of learning, a free school was endowed in the chief town of every diocese.

The majority of the original settlers were from Scotland, owing to the vicinity of that country to Ulster, and these being of hardy constitutions and an enterprising spirit, were well fitted to encounter the difficulties attendant on the first plantation of a colony. A few English immigrants also came over, who occupied the southern and western parts of the province. In 1610, the lands were generally occupied, and amid all the hindrances to which such an enterprise was necessarily exposed, it flourished beyond expectation, more especially in the counties of Down and Antrim. To impart additional confidence to the new settlers, a parliament was summoned, which gave the sanction of law to the various arrangements of the colony. The emigrants from Scotland had brought over with them some of their own ministers, but the writers of the time give no very flattering account of the piety of either the ministers or people. The Irish Episcopalian church, however, was in as favourable a position as it had ever been during any period of its history. The sees were all filled with Protestant prelates, and such was the stability of the church, that a convocation was summoned in 1615, which framed a confession of faith of its own, independently altogether of the Thirty-nine Articles of the Church of England, which some of the prelates wished to adopt. And so great was the peace and security which the Irish church at this time enjoyed, that a number of the English Puritan ministers who were unable conscientiously to conform fled to Ireland, and rose to places of influence both in the university and the church. These, along with the Scottish clergy, who had also obtained ecclesiastical promotion, seem to have exercised considerable influence in the first convocation; and thus we may satisfactorily account for the readiness with which the Irish Articles were adopted, notwithstanding the strong Calvinistic spirit by which they were pervaded.

Encouraged by the result of the convocation, and the tranquillity which prevailed throughout the country, but more especially in Ulster, several faithful and pious ministers repaired thither from both England and Scotland, and were instrumental in founding the Presbyterian church. One of the most able and efficient of these ministers was the cele-

brated Robert Blair, who, having been invited over by Lord Clanebooy, settled at Bangor, county Down. It was a curious circumstance, that as he demurred to ordination by the bishop singly, as in his view contrary to Scripture, Dr. Knox, then prelate of the diocese in which Bangor was situated, consented to act as a presbyter along with some of the neighbouring ministers in the act of ordination. This put an end to Mr. Blair's objections, and he was solemnly ordained by the laying on of the hands of the presbytery.

About this period an awakening took place in various parts of Ireland, particularly in Antrim, Down, and other northern counties. To this season of revival in the Presbyterian churches, Mr. Blair signally contributed by his individual exertions, and by rousing other ministers to increased zeal and activity in the service of the Lord. The good work which had commenced, chiefly by the instrumentality of Mr. Blair's exertions, in various parts of Ireland, was promoted to a considerable extent by the arrival of several devoted ministers from Scotland. Among these was Mr. Josiah Welsh, son of the famous Mr. John Welsh, who married one of the daughters of John Knox. In the progress of Christ's cause, under the ministry of the Presbyterians, Archbishop Ussher, then primate of Ireland, took a deep interest. It was a matter of great rejoicing to his truly Christian heart that these godly men were labouring thus zealously in the advancement of the Redeemer's kingdom. The utmost anxiety was manifested by the people to hear the Word of life, and accordingly, not merely on Sabbaths, but at the monthly meetings and the sacramental occasions, crowds attended, and eagerly hung on the lips of these men of God as they declared the heavenly message with which they had been intrusted. Their success, however, as might have been expected, soon called forth the jealousy and malignant hatred of their enemies. Knowing their abhorrence of every ceremony which savoured in the least of Popery, snares were laid for them by many of the conformist clergy. But in vain. The cause of God advanced, the numbers of their adherents increased daily, and the Presbyterian Church flourished amid the prayers and the exertions of its faithful pastors.

The hour of trial and sore persecution at length came. Mr. Blair having gone to visit his friends in Scotland, assisted at a communion along with Mr. John Livingston at the Kirk of Shotts. Mr. Maxwell, one of the ministers of Edinburgh, an ambitious, time-serving individual, brought an accusation against both, as if they had taught the necessity of bodily affections in the process of the new birth. This groundless and foolish charge reached the ears of Ecklin, the Bishop of Down, who had been for some time waiting for an opportunity of silencing two such effective and popular ministers. Without delay, therefore, he suspended both Mr. Livingston and Mr. Blair from the duties of the ministry. A

punishment so summary, and that, too, founded on a mere allegation which had never been proved, they felt to be oppressive and unjust, and accordingly they lost no time in complaining to Archbishop Ussher, who immediately ordered the decree of suspension to be withdrawn until the charge in question was fully proved.

Nor did Bishop Ecklin's malignity stop here. He cited several of the obnoxious ministers before him, among whom was Blair, and having in vain urged them to conform, he solemnly deposed them from the office of the holy ministry. This cruel and tyrannical act, which took place in May 1632, was reported to the worthy archbishop, who had formerly interfered in their behalf; but though himself anxious for their restoration, he declined interfering, as an order had come from the King to the Lords Chief Justices concerning them. The brethren, finding that they had no other resource, came to the resolution of making an application directly at court. Mr. Blair was, accordingly, dispatched on this important errand, and having obtained recommendatory letters from several nobles and gentlemen, both in Scotland and Ireland, he set out for London. The deepest anxiety pervaded the breasts of multitudes as to the result of his application, and many a prayer was offered up for his success. The brethren were not a little afraid that the mind of the king might be wrought upon by the pernicious influence of Archbishop Laud. In the providence of God, however, it so happened that, when Mr. Blair's petition was put into the king's hands, he not only granted a gracious answer to its request, but with his own hand inserted a clause to the effect, "That if the information made to him proved false, the informers should be punished." The royal condescension and kindness was most gratifying to Mr. Blair, and he hastened home to Ireland, carrying the glad tidings to his brethren that the Lord had answered their prayers.

It was a considerable disappointment to the deposed brethren to find that, although the king had granted their petition, the noblemen to whom the royal decree was intrusted did not arrive in Ireland for nearly a year after Mr. Blair's return. At length, in May 1634, six months' liberty was permitted to those persecuted men of God, and they gladly embraced the opportunity to declare the Gospel with the utmost zeal and diligence. At the expiry of the six months, they received a continuance of their liberty for six months longer. This, however, at the instigation of Bishop Bramble of Derry, was withdrawn, in so far as Mr. Dunbar and Mr. Blair were concerned, and, accordingly, having closed their brief respite with the celebration of the Lord's Supper, they committed their people to the care of the great Bishop of souls, and submitted to the harsh treatment to which they were exposed. In November 1634 Mr. Blair was summoned a third time before the bishop of his diocese, and formally deposed from the sacred office.

The state of matters in Ireland being unsettled, and the deposed ministers thinking it improbable that they would soon be restored to the exercise of their office, resolved to cross the Atlantic and settle in New England. Having received a kind invitation from the governor of that colony, they built a ship for their accommodation, to which they gave the name of *Eagle-Wings*. This vessel, with about one hundred and forty passengers, among whom were Messrs. Blair, Livingston, and several others of the persecuted ministers, set sail from Lochfergus on the 9th September 1636. The emigrants had not proceeded far on their voyage when a violent storm arose, and they were every moment in danger of being shipwrecked. Thus discouraged at the outset, and conceiving that to proceed farther, in the face of what appeared to them evidently the will of the Almighty, would be sinful, they returned without delay to the harbour from which they had sailed. The deposed ministers had not remained above a few months, however, in Ireland, when a warrant was issued for their apprehension. It was evident that new trials were preparing for them, and with the utmost dispatch they fled to Scotland, where they were kindly received and hospitably treated by some of the most eminent ministers of the time, particularly by Mr. Dickson of Irvine, and Mr. Cunningham of Helywood.

A few years elapsed when an alarming rebellion burst forth among the Papists in Ireland, and the Protestants in the northern counties were inhumanly massacred in immense numbers. The survivors of this awful persecution, being chiefly Scotchmen who had emigrated, made application to the General Assembly of the Church of Scotland in 1642, for a supply of ministers. Among those who were sent over to Ireland to assist in ordaining young men over the different parishes, and in otherwise encouraging the poor persecuted remnant, was Mr. Blair, who, from his former connection with that unhappy country, felt a peculiar interest in the distressed Presbyterians. During the three months he spent in Ireland, he generally preached once every day and twice on Sabbath, chiefly in the open air, as no church could contain the crowds who waited on his ministry.

The rebellion and massacre were the means of bringing out a very important change in the ecclesiastical condition of Ulster. The Episcopal church was now in an enfeebled and prostrate state. Few of her clergy and not one of her prelates remained in the province; and of the Protestant laity, few were conscientiously attached to prelacy. Hence a large majority of the Protestant inhabitants of Ulster were in favour of a church founded on Presbyterian principles. A number of Scottish regiments were sent over to Ireland at this time, and being accompanied by chaplains who were ordained Presbyterian ministers, the foundations of the Presbyterian church were once more laid in Ulster, conformed in all respects to the parent church in Scotland. The

army chaplains formed in each of the regiments sessions or elderships; and by their means also the first regularly constituted presbytery held in Ireland, met at Carrickfergus on Friday the 10th of June 1642. No sooner was it known in the surrounding country that a presbytery had been formed in Carrickfergus, than applications poured in from the adjoining parishes for admission into their communion, and for a supply of ministers. This was the origin of the *Irish Presbyterian Church*, which has since earned for itself a deservedly high place among the faithful churches of Christ for usefulness and efficiency.

Many of the Episcopal clergy now came forward and joined the presbytery. Before admission, however, they were called upon to profess repentance in public for their former conduct. The number of congregations was daily on the increase, and another application was made by the presbytery in 1643, to the General Assembly of the Church of Scotland for an additional supply of ministers. This petition was intrusted to the Rev. John Scott, one of their number, who, on his appearance in the Assembly, was duly recognized and admitted as a member of the court. This meeting of the supreme ecclesiastical court of Scotland is noted in history as having been that on which the important document, commonly known by the name of the *Solemn League and Covenant*, was formally discussed and agreed to.

While the negotiations in regard to the *Solemn League and Covenant* were carrying on both in England and Scotland, the neighbouring kingdom of Ireland was still agitated by religious and civil dissensions. For a time the Romanist party appeared to be completely disconcerted by the success which attended the Scottish forces under Munro, and the British regiments under Sir William and Sir Robert Stewart; but their courage revived on the arrival of O'Neill, an experienced officer, who had distinguished himself in the Spanish and Imperial service. In preparation for the coming of this distinguished leader, steps had been taken, chiefly through means of the clergy, to establish a formal confederacy among all the Roman Catholics of the kingdom. For the accomplishment of this object, a General Assembly of Romanist lords and bishops, with delegates both lay and clerical from the provinces and principal towns, was summoned to meet in Kilkenny in October 1642. At this convocation the Romanist faith was declared to be again established, and the ecclesiastical estates of the kingdom were ordained to be the possessions of the Romanist clergy. An oath of association was at the same time adopted, and appointed to be administered by the priesthood to every parishioner, binding him to consent to no peace except on the following conditions:

"1. That the Roman Catholics, both clergy and laity, have free and public exercise of the Roman Catholic religion and function throughout the kingdom, in as full lustre and splendour as it was in the reign of King Henry the Seventh.

"II. That the secular clergy of Ireland, viz., primates, archbishops, bishops, ordinaries, deans, deans and chapters, archdeacons, prebendaries, and other dignitaries, parsons, vicars, and all other pastors of the secular clergy, shall enjoy all manner of jurisdiction, privileges, immunities, in as full and ample a manner as was enjoyed within this realm during the reign of the late Henry the Seventh.

"III. That all laws and statutes made since the twentieth year of King Henry the Eighth, whereby any restraint, penalty, or restriction, is laid on the free exercise of the Roman Catholic religion within this kingdom, may be repealed and declared void by one or more acts of parliament.

"IV. That all primates, archbishops, bishops, deans, &c., shall hold and enjoy all the churches and church-livings in as large and ample a manner as the late Protestant clergy respectively enjoyed the same, on the first day of October 1641, together with all the profits, emoluments, perquisites, liberties, and rights to their respective sees and churches."

When this assembly had closed its sittings in January 1643, it was resolved to prosecute the war with increased vigour, and the conduct of military operations in Ulster was intrusted to General O'Neill. Charles, being involved in a contest with his own parliament in England, was disposed as soon as possible to come to terms with the Romanists in Ireland. To carry out this object he held secret correspondence with the leaders, and even appointed commissioners to treat with the supreme council of the confederates. At the very outset, however, the success of the negotiations was frustrated by the influence of the lords justices and the Irish privy council. But the Earl of Ormond, who was a ready tool in the hands of the king, at length obtained a cessation of hostilities between the royal forces and those of the confederacy; the Roman Catholics engaging to pay the king £30,000, and Ormond guaranteeing to them and to their clergy the undisturbed possession of all the towns, castles, and churches in those parts of the kingdom which were occupied by their forces at the time of signing the treaty. This arrangement, instead of being generally approved, was the means of spreading a very unfavourable impression, both in England and in Scotland, as to the feelings of the king. He was now looked upon as decidedly favourable to the Roman Catholics. The parliament were indignant at the cessation of hostilities in Ireland, and they resolved to impeach Ormond as a traitor. The conduct of Charles in his management of Irish affairs, and the concessions which had been made with his sanction to the Romanists in Ireland, while at this critical period it inflicted a deep injury on the royal cause, led both the English parliament and the Scottish estates to take a still deeper interest than before in the success of the covenant.

Nowhere was the cessation more unpopular than among the Presbyterians in Ulster. It had weakened their strength by affording the king an excuse

for withdrawing the English regiments in Leinster, and thus gone far to counteract the encouraging advantages they had gained by their successful struggles against the enemy. Amid these depressing events, the people of Ulster gladly hailed the arrival of Captain O'Conolly in November 1643, bearing a copy of the covenant and letters recommending it to the commanders of the British and Scottish forces. In vain did the lords justices issue a proclamation, which they commanded to be read to every regiment, denouncing the covenant as treasonable and seditious. Such was the feeling in favour of the sacred bond among both officers and men, that the commanders durst not publish the proclamation.

Meantime two measures were adopted, both of which were most obnoxious to the Irish Presbyterians. The first was the promotion by Charles of Ormond to the dignity of the Lord Lieutenant of Ireland, and the second was the removal of the Scottish forces from Ulster, by order of the Scottish estates. So strong was the alarm which the very proposal of the withdrawal of the Scottish army excited, that the Presbyterians threatened to abandon the country. Their apprehensions, however, were speedily set at rest by the arrival of the intelligence, that the Scottish estates, taking into view the critical state of matters in Ireland generally, but more especially in Ulster, had agreed to countermand their order for the removal of the Scottish army.

On the 16th of October 1643, the English parliament requested the Scottish commissioners to see that the covenant "be taken by all the officers, soldiers, and Protestants of their nation in Ireland." The matter was ultimately intrusted to the Scottish ministers, who were deputed by the General Assembly to visit Ireland. In the summer, accordingly, of 1644, the covenant was subscribed with great solemnity throughout every part of Ulster, both by the military and the masses of the people. And the benefit of this holy bond of union was soon extensively felt, in the increased feeling of attachment which was everywhere manifested to the Presbyterian cause, as well as in the revived interest which began now to be taken in the cause of piety and vital godliness. From this period, according to Dr. Reid, the able historian of the Presbyterian Church in Ireland, may be dated the SECOND REFORMATION with which the province of Ulster has been favoured.

The conflict between Charles and the parliament of England was keen and protracted. The parliament had, on their own authority and in direct opposition to the royal views, abolished prelacy, convoked the Westminster Assembly, enforced the solemn league and covenant, and substituted the Directory in room of the Book of Common Prayer. After a time, a general desire was felt in the country that the unseemly collision between the king and the houses of parliament should, if possible, be brought to a close. Commissioners were appointed on both sides, but on the subject of Ireland, as well as on

that of church government and the signing of the covenant, the negotiations were completely unsuccessful. It was proposed by the parliamentary commissioners, that the king should join with them in declaring the cessation to be void, that the war against the Irish insurgents should be carried on under their direction, and should not come to a close without their consent. But Charles refused to allow a single concession to be made, and the treaty of Uxbridge was suddenly broken off. This infatuated procedure, on the part of the monarch, evidently arose from the expectations which he had formed of concluding a peace with the Irish Romanists. Intent upon this object, he dispatched the Earl of Glamorgan privately to Ireland, with full powers to negotiate with the confederates in the king's name. Without delay a secret treaty was concluded at Kilkenny, Glamorgan engaging, on the part of the king, not only that the penal laws against popery should be entirely repealed, but that the Romish church should be re-established and endowed throughout the greater part of Ireland. The Lord-Lieutenant Ormond, wholly ignorant of this secret treaty with the popish party, made strenuous efforts to detach the northern Presbyterians from the cause of the parliament, and to induce them to espouse the cause of the king. On learning this movement on the part of Ormond, the parliament took instant steps for redressing the grievances of which the Ulster Protestants complained, and thus preventing them from joining the royalist party. Such a union, however, was rendered hopeless, not by the efforts of the parliament, but by the accidental discovery of a full and authentic copy of the private treaty which Glamorgan had, in the name and with the perfect sanction of the king, concluded with the confederates. This unexpected disclosure of the real designs of Charles, followed by the arrival in Ulster of commissioners from the parliament with supplies of money, provisions, and clothing, turned the whole current of popular feeling in that quarter against Ormond, and in favour of the parliamentary party.

The interests of religion in general, and the cause of Presbyterianism in particular, received considerable impulse at this time throughout the North of Ireland. By the exertions of the presbytery, aided and encouraged by the commissioners from the parliament, immorality was repressed among all classes, and arrangements were made for the regular administration of religious ordinances and the faithful exercise of church discipline. These beneficial measures were not a little advanced by the timely arrival from Scotland of a deputation of ministers from the General Assembly, whose counsel and advice were felt by the presbytery to be peculiarly valuable. It was a critical time, more especially as the universal favour in which the Presbyterian form of church government was held by the people of Ulster had led several episcopal ministers, particularly in the county of Antrim, to act a disingenuous part, by conform-

ing to Presbyterian usages, so far as might be sufficient to retain the confidence of the people. Several ministers, adopting this dishonourable line of conduct, formed themselves into an association, which they called a Presbytery, though it wanted the characteristics of a true Presbytery. This misnamed court, which was composed of ministers only, without the presence of elders, held no correspondence with the regularly constituted Presbytery, which sat stately at Carrickfergus, and whose proceedings they looked upon with jealousy, as likely to counteract their own secret design of restoring prelacy as soon as a fitting opportunity occurred. The army-presbytery understood the object of this mock-presbytery, and they resolved either wholly to suppress it, or to reconstruct it on a proper and more orderly footing.

Commissioners were sent in 1645 as formerly, to the Scottish General Assembly, with a petition from "the distressed Christians in Ulster for a further supply of ministers." The application was cordially granted, and several ministers were appointed "to repair unto the North of Ireland, and there to visit, comfort, instruct, and encourage the scattered flocks of Christ." At the same meeting of Assembly an application was favourably entertained from the Presbyterians of Derry and its vicinity, and three additional ministers commissioned to labour in that district. The arrival of the brethren thus commissioned by the Assembly to visit Ulster, gave great encouragement to the arduous work of the Presbytery in seeking to instruct their own flocks, and to convert those of the Roman Catholics to whom they had access. In the discharge of this latter part of their duty, it is painful to notice that they proposed to inflict civil penalties upon those Romanists who adhered to their errors notwithstanding all exertions made for their conversion; and an act of Presbytery to this effect was publicly read in the several parish churches.

At this period, the province of Ulster received a large accession to its presbyterian population by the emigration from Scotland of great numbers, who sought shelter in flight from the evils of civil war, and the cruel and devastating operations of the Earl of Montrose. A peace had now been concluded between Ormond in behalf of the king, and the supreme council of the Irish confederates at Kilkenny. But instead of allaying, this peace only increased the commotions with which the country was agitated. The Pope's nuncio had exerted himself to the utmost to prevent the peace from being concluded, and his opposition having proved fruitless, he put himself at the head of a new party consisting of the extreme Romanists, thus rendering the state of matters in Ireland still more complicated. The extreme party was joined by O'Neill and the Ulster Irish, who were averse to the peace; and the coalition thus effected enabled O'Neill to descend upon Ulster with a large army, where he obtained a complete victory

ver the British and Scottish forces at Benburb near the Blackwater. This sad calamity threw the presbytery into no small distress and alarm, but it did not prevent them from labouring with the utmost assiduity for the diffusion of the gospel all around them. About this time the parliament of England passed an enactment which gave great offence to the Ulster Presbyterians, namely, that lay courts of appeal should be instituted in which the decisions of ecclesiastical courts might be reviewed. The other acts of this period, however, were received with the utmost satisfaction by the friends of presbytery in Ireland. Prelacy was abolished; the directory substituted for the Common Prayer Book; the government of the church was declared to be vested in congregational elderships, classes or presbyteries, provincial synods, and National or General Assemblies; and the power of these courts to license, ordain, suspend, or depose ministers, and to pass ecclesiastical censures, was confirmed. These enactments in favour of Presbyterianism were rendered somewhat unsatisfactory by the introduction of several restricted provisions, in deference to the views of the Independents on the one hand, and the Erastians on the other. The discussions which, in consequence, arose in England, did not extend to the North of Ireland, where the principles of the Presbyterian polity were fairly and fully carried out. To fill the vacant charges, young men were invited over from Scotland, and in this way the number of Presbyterian ministers in Ulster rapidly increased.

The victory of Benburb gave the opponents of the peace which Ormond had concluded with the confederate Romanists a complete ascendancy in Ireland, and the Pope's nuncio, supported by General O'Neill, pronounced the highest ecclesiastical censures upon all who had negotiated with Ormond. He imprisoned the members of the supreme council, formed a new council, placed himself at its head, and remodelled the army at his pleasure. Not contented with adopting these decided steps in maintenance of the interests of the Romish church, he took upon himself the office of "commander-in-chief of all Ireland, under the sovereignty of the Pope." The first act of the nuncio in this new capacity was to direct O'Neill to blockade Dublin, into which Ormond had retired. After holding out for a time, the city was surrendered to the parliamentary forces in Ulster, who took possession of it in March 1647, and in the course of a few months a treaty was concluded when Ormond retired to England.

On obtaining possession of the metropolis of Ireland, the parliament took steps for the removal of the Scottish forces from Ulster, having requested the estates of Scotland to issue an order for their recall. The British regiments in Ulster were put under the command of Colonel George Monck, who having fixed his head-quarters at Lisburn, was empowered by parliament to execute martial law within his quarters. Remarkable for duplicity and

cunning, this military officer endeavoured to conciliate the presbytery, deluding them with the assurance that the parliament was devotedly attached to the presbyterian government, and firmly adhered to the covenant. In the end of 1647, a treaty was hastily concluded by the Scottish commissioners without due authority from their estates. This treaty was usually known by the name of the Engagement, and by it Charles bound himself to establish the presbyterian church-government and worship for three years, stipulating, however, that in doing so, he was neither obliged to desire the settling that government, nor to present any bills to that effect. The commissioners from Scotland, on the other hand, engaged to support Charles against the army and the parliament; and, if necessary, to provide an adequate military force to secure an honourable peace. Such a force it was difficult to collect, and in this emergency commissioners were despatched to the Scottish forces in Ulster to induce them to return and declare for the engagement. The presbytery caused a public protest against the engagement to be read from their pulpits, and sent a commissioner to the General Assembly in Scotland to express their cordial concurrence with the parent church in opposing this attempt to restore the king to the throne. After the execution of Charles by his subjects, the presbytery of Ulster openly declared their abhorrence of the murder of the king, and the overthrow of lawful authority in England. On this subject they drew up a representation, which was read from all their pulpits, and the Solemn League and Covenant was formally renewed by the people. Application was made to General Monck to have the covenant renewed by the army, but both the crafty commander and the council of war declined to take any steps in the matter. Soon after the general retired to England, from which he never returned again.

In 1649, Oliver Cromwell made his appearance in Ireland in the capacity of general, and by his vigorous conduct of the war, soon put an end to the brief ascendancy of the prelatical party, and completely changed the aspect of affairs in Ulster, rendering the republicans masters of the province, of which they held uninterrupted possession until the Restoration. The presbytery meanwhile persevered in protesting against the power of the usurpers, and in favour of a limited monarchy in the person of Charles II. These views of the Presbyterian church in Ireland were in complete accordance with those of the parent church in Scotland, which sent over ministers to Ulster to encourage the presbytery in their adherence to the king, who had pledged himself to support the covenant. Now that the republican party had obtained the ascendancy in Ireland, the Independents, to whom Cromwell belonged, sought to spread their principles in that country; but though for ten years they received a state endowment, and enjoyed the full patronage of government, they never succeeded in establishing themselves as a religious sect in the

kingdom. So slight was the hold indeed which they had got of the affections of the people, that the Restoration of Charles had no sooner taken place, than almost all their ministers fled, and their congregations dispersed, so that in the course of a few years the Independents or Congregationalists had almost disappeared from the country.

One of the first steps which was taken by Cromwell and his party in England after the execution of Charles I., and the abolition of the House of Lords, was to frame an oath called the Engagement, in which all persons were required to swear to be faithful to the commonwealth of England as now established without a King or House of Lords. The Engagement was introduced into Ireland, and pressed upon all classes of the people, and heavy penalties threatened against all who refused to take the oath. Many of the Presbyterian ministers in consequence were compelled to abandon the country, and the few who chose to remain were forbidden to preach, and had their stipends taken from them; notwithstanding which they continued in the disguise of rustics to wander up and down in their own parishes, as well as in other places, embracing every opportunity of instructing the people in Divine truth.

The severity thus exercised towards the Presbyterian ministers in Ulster was somewhat relaxed when Cromwell assumed the title of Lord Protector of the Commonwealth. Having dispatched his son Henry to ascertain the state of parties in Ireland, the beneficial effects of his visit were soon manifest in the improvement which took place in the religious condition of Ulster. The Presbyterian ministers were permitted freely to officiate, and those who had either fled to Scotland, or been banished to that country, were allowed to return to their flocks. The church began now to exercise the utmost caution in the admission of ministers, and various acts were passed by the presbytery bearing upon this subject. The number of congregations rapidly increased in all parts of the north of Ireland, and it was found necessary no longer to confine the meetings of presbytery to one place, but to have three different meetings in different districts of the province. These meetings were not constituted into presbyteries, strictly so called, but they acted by commission of the presbytery. They met at Down, Antrim, and Route with Lagan. In 1657, another division of the presbytery took place, Route being separated from Lagan. Shortly after another meeting was formed in Tyrone, so that the meetings became five in number; and this arrangement continued till 1702, when nine presbyteries were formed, which were subsequently increased to twenty-four.

The Ulster Presbyterian churches were not a little distracted in the middle of the seventeenth century, by some converts being made from among their members to the opinions of the Quakers. (See FRIENDS, SOCIETY OF.) The first regular meeting of this body in Ulster was formed at Lurgan in 1654. Edmun-

sen, a zealous supporter of Quaker principles, was imprisoned at Armagh for haranguing the people at fairs and other public places on religious matters, proclaiming the unlawfulness of tithes, and the impropriety of public ordinances and of a hired ministry. Cromwell's party knowing that the Presbyterians in Ireland were at heart in favour of the legitimate monarch, gave his son Henry strict charges to watch narrowly all their movements. The Irish council frequently issued proclamations for days of fasting and of thanksgiving; these, however, the presbytery uniformly refused to observe. Henry viewed this resistance to authority with indignation; but on being promoted by his father to the office of lord-deputy of Ireland, his whole policy underwent a remarkable change, the Presbyterians being now treated with confidence and favour. In March 1658, he summoned a number of the more eminent Presbyterian and Independent ministers to meet in Dublin, and confer with him on the subject of their maintenance. The meeting, which consisted of thirty ministers, continued nearly five weeks, and the result of their deliberations was, that Henry caused arrangements to be made for each minister receiving a regular stipend of not less than £100. "But this," says Adair, "through the uncertainty of these times came to nought before it could be well effected." The attention of the assembled ministers was next called to several other matters deeply affecting the interests of the country, such as the instruction and conversion of the Roman Catholics, the promotion of peace and unity among all godly ministers though of different churches, the due observance of the Sabbath, and the suppression of heresy and profaneness. It was Henry's earnest desire to promote in every way the improvement of Ireland; and although the death of his father, Oliver Cromwell, led to a change in the government of England, by the succession of his eldest brother Richard to the Protectorate, Henry was still continued as head of Irish affairs, and raised to the dignity of Lord Lieutenant. Under this excellent and prudent ruler, Ireland enjoyed unusual tranquillity, and became every day more prosperous. The presbytery improved the precious opportunity which this season of internal quiet afforded to visit remote districts of Ulster, and settle ordained ministers over vacant congregations.

The government of Henry was of but short duration. His brother Richard, having proved himself quite incapable of managing the affairs of England, was deprived of his office as Protector, and the government became once more republican. Henry thereupon resigned the lord lieutenancy of Ireland, and withdrew to England. The Irish Presbyterians, always opposed to republican government, agreed generally with the Scottish Presbyterians in their desire for the restoration of the exiled king. A general convention of Protestants met in Dublin about the beginning of February 1660, which appointed a fast to be kept throughout Ireland, one of

the causes assigned for it being breach of covenant. The members of the convention were for the most part favourable to prelacy, and after sitting three months, they agreed to send commissioners to England desiring the restoration of the former laws and church government and worship.

Charles II. had in the meantime been brought back to England and placed upon the throne. In the days of his adversity, he had made great professions of attachment to the cause of presbytery, but in a short time after he had received the reins of government, he threw off the mask, restored prelacy and the Liturgy, denounced the covenant, and all who adhered to it, and refused toleration to non-conformists. The Presbyterians of Ireland, like those of Scotland, had been deceived by the hollow and insincere professions of the perfidious monarch, and accordingly, immediately after the convention had closed its sittings, they sent over a deputation to the king, to lay before him their state, and solicit protection. At the same time also they sent a petition for the settling of religion according to the rule of reformation against popery, prelacy, heresy, &c., according to the covenant. On their arrival in London, the deputation, learning that the king had declared for prelacy and disowned the covenant, were requested to modify their petition by expunging all mention of the covenant and prelacy. They did so, and the king having given them an audience, listened respectfully to their petition, and sent them away with fair promises. In the meantime it was publicly known that Charles had actually named bishops for every diocese in Ireland, and that they were preparing to proceed to occupy their different sees.

For seven years the Presbyterians of Ulster had enjoyed an interval of peace and growing prosperity, during which they had gathered round them nearly the whole population of the province. They had now seventy ministers, and nearly eighty congregations, comprising a population of not fewer than 100,000 souls. The ministers were associated in five presbyteries, subordinate to a general presbytery or synod, which met usually four times in each year. In worship, government, and discipline, the Irish Presbyterians were entirely conformed to the Church of Scotland. Their church was now rooted in the affections of the people, and consolidated in all its arrangements. But a season of severe persecution was fast approaching. The prelates whom Charles had nominated to the vacant sees in Ireland repaired to their different dioceses. On the 27th of January 1661, two archbishops and ten bishops were consecrated in St. Patrick's cathedral, Dublin. This was immediately followed by a proclamation issued by the lords justices, forbidding all unlawful meetings, under which meetings of presbytery were included, and directing the sheriffs and other officers to prevent or disperse them. In vain did the Ulster clergy apply for the exemption of their presbyterian meetings from the application of this proclamation; they

were told that they might preach on the Lord's Day and exercise other pastoral duties, but they must not dare to hold meetings for the exercise of discipline in church affairs.

The first who commenced active persecution against the Presbyterian ministers was the celebrated Jeremy Taylor, who had been appointed to the see of Down and Connor. This prelate declared in one day no fewer than thirty-six congregations vacant, on no other ground than that their ministers had not been ordained by bishops. Curates and priests were named by the bishop to the vacant charges. The rest of the brethren in the other dioceses were gradually ejected in the same way, and although they still continued preaching for a time, all of them, except two, were forced to desist within two or three months after their places were declared vacant. The two thus favoured were allowed through intercession in their behalf with the bishop, to exercise their ministry for six months after their brethren were silenced. All the Presbyterian ministers were now not only deprived of their churches and maintenance, but forbidden under heavy penalties to preach, baptize, or publicly exhort their people. In these distressing circumstances, these faithful servants of Christ had no alternative left them but to labour diligently in private. Accordingly, they visited from house to house, and held meetings for religious exercises under cloud of night. Sixty-one Presbyterian ministers in Ulster were at this time deposed from the ministry, and ejected from their benefices by the northern prelates. The summary nature of the steps thus taken in the case of the Presbyterians of Ireland, is to be accounted for by the fact that prelacy had never been abolished by law in that country, and therefore at the Restoration, being still the legal establishment, it was immediately recognized and enforced. Both in England and Scotland, on the contrary, prelacy having been already abolished, new acts of parliament required to be passed before the bishops had power to proceed against non-conformists. Of the seventy ministers who belonged at this trying time to the different presbyteries throughout Ulster, seven conformed to episcopacy, and joined the now dominant church, consenting publicly to renounce the covenant, and to be re-ordained by their bishop.

After an interval of twenty years, the Irish parliament met in May 1661, and besides establishing the former laws in regard to episcopacy in Ireland, they issued a declaration forbidding all to preach who would not conform, and ordered it to be read by every minister in Ireland to his congregation on the next Sabbath after receiving it. An act was passed by the same parliament for burning the Solemn League and Covenant; and this was accordingly done in all the cities and towns throughout the kingdom, the magistrates in every place being directors and witnesses. At this solemn time, when such deeds were transacted in the land, the presbyterian

ministers in the north gave themselves much to prayer, and held frequent conferences in private for mutual encouragement and advice in such critical times. For a few months in the beginning of the year 1662, there was a partial relaxation of the penal statutes against non-conformity, both in the case of the Romanists and of the Presbyterians; but the bishops becoming alarmed at these indications of toleration, persuaded the lords justices to issue a proclamation to the effect that as recusants, non-conformists, and sectaries, had grown worse by clemency, no further indulgence would be granted by the state. A change now took place in the government, the Duke of Ormond being appointed lord-lieutenant of Ireland; but his policy, in so far as regarded the Presbyterians, was the same as that of the lords justices. A deputation was sent by the Ulster brethren to wait upon the Duke with a petition for immunity from bishops and ceremonies, which, however, met with no success.

About this time a conspiracy, generally known by the name of *Blood's Plot*, was formed by some restless spirits for the overthrow of the government. Several concurring circumstances gave rise to the suspicion that some Irish Presbyterian ministers were to some extent connected with the plot. Such an opportunity was gladly seized for creating a prejudice against the whole body, and in consequence the greater number of the ministers of the north were either banished, imprisoned, or compelled to flee, though entirely unconnected with the conspiracy. It was to the credit of the Duke of Ormond, that when he ascertained the innocence of the Presbyterians he gave them exemption for six months from all annoyance on account of non-conformity. In the course of that time, Bramhall the primate, having died suddenly, his successor being a person of a mild spirit, prolonged the indulgence for six months longer. The ministers began gradually to resume their duties among their flocks, and in the course of four or five years the Presbyterians in Ulster had nearly recovered their former position in the province. In the year 1668, they began to build churches, and religious ordinances were publicly dispensed. The clergy held also monthly meetings of presbytery, though in private houses, and resumed their entire ecclesiastical functions, with the exception of licensing and ordaining ministers, so that in the beginning of the following year they had attained to considerable freedom. But the activity which was now displayed by the Ulster Presbyterians excited the jealousy of the Episcopalians; and Bishop Leslie of Raphoe, in particular, seemed inclined to take violent steps against the ministers of his diocese, but was compelled by the government to pause in his course of intolerance.

In 1672, Charles II., contrary to all expectation, granted a yearly pension of £600 to the Ulster Presbyterian ministers, which was distributed in equal proportions to all the ministers who were in the

country in the year 1660, and on their death to their widows and orphans. The warrant for this grant continued in force for ten years, till 1682, though it was not probably paid regularly during that time. There is a tradition, indeed, that this *Regium Donum* was enjoyed by the ministers for only one year.

For several years after this period, little or nothing occurred of importance as regarded the church. Ministers continued to be planted by the presbyteries, not only in the north, but also in the south and west. Occasional instances of petty persecution still happened. Many of the laity were summoned before the bishop's court for refusing to attend on the established worship, and subjected to heavy fines or to excommunication. In 1684 a severe persecution was commenced anew in Ulster. The Presbyterian meeting-houses were closed, and public worship among them prohibited. This continued during the two following years; and such was the deplorable state of matters in the counties of Derry and Donegal, that several ministers from these parts removed to America, and laid the foundation of the PRESBYTERIAN CHURCH IN NORTH AMERICA (which see).

Charles II. died in 1685, and was succeeded by his brother, James II., who proved himself to be a despotic monarch, and a bigoted supporter of Romanism. He commenced his government of Ireland by disarming the militia, who were almost exclusively Protestant. He next removed the lords justices, and intrusted the government to Lord Clarendon, who was sworn into office as lord-lieutenant in January 1686, but only a year had elapsed when this nobleman was recalled, and the most obnoxious Romanist in the empire, the notorious Lord Tyrconnel, appointed in his room. James seemed to be bent on establishing Popery in Ireland, but Tyrconnel had a still further object in view, to separate Ireland from the crown of England, and should the king die without male issue, to have it erected into an independent kingdom under the protection of France. To this treasonable scheme devised by Tyrconnel, Louis XIV. was privy, having by secret correspondence been made fully cognizant of the plan. The new lord-lieutenant proceeded to take steps for carrying out his project. He put the military power in the hands of the Romanists, and transferred to the same party the chief civil and corporate offices of the kingdom. The corporations of Ulster were also reconstructed with the view of placing them under the exclusive authority of the Roman Catholics. The ecclesiastical affairs of Ireland were regulated on the same principles. The Romish prelates received liberal salaries out of the revenues of the vacant sees; they wore their official costume in public, and in many cases they laid hold of the tithes for their own use. To encourage the established clergy to join the Church of Rome, they were allowed still to retain their benefices even after leaving the established church. At length, James issued his celebrated Declaration for Liberty of Conscience, sus

pending the execution of all the penal laws for religious offences, and prohibiting the imposition of religious tests as qualifications for office. This Declaration, which extended to Ireland, afforded seasonable relief to the Presbyterians from persecution. Their places of worship, which had been closed for five years, were now re-opened; stated meetings of presbytery were publicly held, and all ecclesiastical functions exercised as formerly.

The year 1688 was probably the most eventful year in the whole history of the British empire. Liberty lay prostrate at the feet of a despotic sovereign, and through royal influence Romanism was fast assuming the ascendancy. In these circumstances the Presbyterians, losing sight of all that they had suffered at the hands of the Episcopals, cordially joined with them in opposing the common enemy: Any active movement was next to impossible, the army being almost to a man composed of Roman Catholics. But in the midst of the gloom which seemed to hang over the prospects of the Irish Protestants, the news arrived of the landing of the Prince of Orange in England, and suddenly the whole aspect of affairs was changed. The Presbyterians were the first to hail the arrival of the prince, and from Ulster a representative was sent to wait upon his highness, and in their name congratulate him on his arrival, and wish him success in his great undertaking.

At this moment, when the expectations of the Irish Presbyterians were at their height, an unfounded rumour was raised of an intended massacre of the Protestants of Ireland on a particular day. All rushed to arms in self-defence, and although the report, being false, soon subsided, the Protestants of Ulster still continued their defensive preparations. A Protestant association was formed in each of the counties; a council of war was elected, and a commander-in-chief or general for each county; while a general council of union was appointed to sit at Hillsborough for each of the associated counties of Ulster. No sooner had the organization of the northern Presbyterians been completed than Tyreconnel resolved to send the flower of his army to Ulster in order to disperse their associations, and reduce them to subjection; but before taking this step he issued a proclamation offering pardon to all who should lay down their arms, with the exception of ten of the leading Protestants of Ulster, and threatening those who rejected this offer with the penalties of high treason. This insidious offer of Tyreconnel was unanimously rejected by the general council of the Protestants, and they were all the more encouraged to give a decided refusal, by the arrival of a letter from the Prince of Orange approving of their conduct, and promising them speedy and effectual support. On receiving this welcome intelligence, the Presbyterians of the north immediately proclaimed King William and Queen Mary with the most cordial demonstrations of joy.

The Irish army advanced rapidly upon the northern counties, and achieved a decided victory over the Protestant forces at Dromore, thus opening to themselves the whole of the north-east of Ulster. Nor were the Protestants more successful on the western side of Lough Neagh than they had been on the eastern. At length Derry was the only city in which they could find a refuge, and their enemies were now resolved, if possible, to deprive them of this last resort. King James marched northwards from Dublin at the head of twelve thousand men, and a considerable train of artillery. He proceeded to blockade the small but fortified town of Derry. Meanwhile, in the disturbed state of the country public worship was almost wholly suspended. Nearly fifty Irish ministers took refuge in Scotland, and were settled in various parts of the kingdom.

The enemy, with King James at their head, had concentrated their forces around the walls of Derry, which was garrisoned by about seven thousand brave Protestants, who were resolved to perish in its defence rather than surrender. The siege commenced on the 18th of April 1689, and for the long period of a hundred and five days did the Protestants maintain their ground, until, on the last day of July, the Irish army abandoned their trenches, and raised the siege, having lost 100 officers, and between 8,000 and 9,000 men. Enniskillen was maintained with equally undaunted bravery and remarkable success. Encouraged by these victories, the Protestants were still further cheered by the arrival of a large army from England commanded by the Duke of Schomberg. The timely aid thus sent them by King William relieved their minds from much anxiety. In a short time Ulster was restored to comparative tranquillity, the inhabitants returned to their homes, and business was resumed with its usual activity. The ministers gradually returned to their charges, and as soon as the presbyteries could be held, a solemn day of thanksgiving was appointed, and an address drawn up to the Duke of Schomberg, which was presented to him before he left Belfast. The deputation which was sent from Ulster to congratulate King William on the glorious Revolution, reported to the brethren, on their return, that they had received a most gracious answer to their petition, and a promise that an annual pension of £800 should be conferred on the ministers. Ample protection and toleration was now granted to the Presbyterians of Ulster, who are accustomed, even at this day, to ascribe the remarkable prosperity, which has since attended their church, to the benefits conferred on them by the reign of William of glorious memory.

Strongly attached to King William, it afforded the Irish Protestants the highest satisfaction to learn that his majesty had resolved to place himself at the head of his army in Ireland, and to conduct the war in person. On the king's arrival, the Presbyterian as well as the Episcopalian ministers, hastened to express their loyalty to their sovereign, and

their devoted attachment to his cause. One of his first acts, after setting foot on the shores of Ireland, was to authorise the payment of £1,200 yearly to the Presbyterian clergy of Ulster, in which originated the grant called the *Regium Donum* or Royal Bounty, still enjoyed by their successors. The victories of William, the confident assurance of the royal protection, and the pecuniary grant which they had just received, tended to encourage them in the re-establishment of their church in the most favourable circumstances. The Presbyterians were at this period by far the majority of the Protestant population in Ulster.

Now that not only perfect toleration, but even royal favour, was enjoyed by the Presbyterian ministers in the north, they resolved to resume their synodical meetings, and to hold them half yearly. Accordingly, the first regular meeting of synod was held at Belfast on the 26th of September 1690. In the discharge of all their ministerial duties the ministers suffered no molestation either from the church or the state. The penal statutes against them were still in force, yet they had become a dead letter, and several Presbyterians were in the enjoyment of political and municipal offices. King William now set himself to the repeal of several obnoxious statutes, which seriously affected the Ulster Presbyterians. He commenced with abolishing the oath of supremacy, and substituting in its room the same oaths of fidelity and allegiance which had been in force in England since the year 1688. This was no small boon to the Presbyterians, as it opened up to them, without a violation of their consciences, all the civil, military, and municipal offices of the kingdom. But while their civil privileges were thus enlarged, their religious liberties were still under statutory restrictions. And this was all the more surprising, that the English Dissenters had, from the beginning of William's reign, enjoyed the benefit of the toleration act, though, in consequence of the sacramental test act, they were incapable of holding any public office.

The Irish parliament, which had not sat for twenty-six years, was convened towards the close of the year 1692; and in a few days after the session commenced, Lord Sydney, the lord-lieutenant, by the direction of the king, introduced a bill for the toleration of Dissenters similar to that which was in force in England. Through the influence of the bishops, however, the bill was defeated, and William's good intentions were frustrated. And yet practically such a measure was scarcely needed in Ireland at the time, in so far as the Presbyterians were concerned. They enjoyed the utmost freedom in the exercise of religious worship; all places of trust and power were open to them, and the most friendly co-operation existed between them and the Episcopalians, in all that regarded the best interests of the people. The pleasing harmony which thus prevailed among the different religious denominations in Ulster was first broken by Dr. King, bishop of Derry, who, in 1693,

published a pamphlet with the view of showing the Presbyterians that their modes of worship were mere human inventions, and unwarranted by the Word of God, and that those of the Episcopal church were alone founded on the Bible. This production was not published in the first instance, but circulated privately among the Presbyterian ministers in the diocese. Contrary, however, to the author's wish, it found its way to London, where it was reprinted, and soon became known throughout the kingdom. A keen controversy now ensued, which unhappily roused the most bitter feelings of animosity among the different classes of Protestants at a time when unity was peculiarly desirable.

The king and his ministers were still bent on extending toleration to the Irish Presbyterians, and a new parliament having met in Dublin in 1695, another attempt was made, at the request of the king, to pass an act similar to the toleration act in England. Through the determined opposition of the High Church party, this second effort was equally unsuccessful. The subject of toleration was now discussed with great vigour and earnestness through the press. Pamphlets appeared on both sides manifesting no small ability and argumentative power. While this controversy was raging as to the expediency of extending toleration to the Irish Presbyterians, an act was passed in the Irish parliament, which met in 1697, guaranteeing ample toleration to the French Presbyterians, a large number of whom had settled in Ireland after the revocation of the edict of Nantes in 1682. In consequence of the encouragement thus given to the French refugees, French nonconforming congregations sprang up in Dublin, Carlow, Cork, Waterford, and other places, whose ministers continued to receive salaries from government so long as a single French congregation existed in Ireland.

But although the Irish Presbyterians were unable to secure an act of toleration, they were, notwithstanding, making rapid progress both in numbers and influence. In the principal towns of Ulster they had risen to the highest offices in the municipal corporations. And while new congregations were formed in different parts of the province, an attempt was made to rear up a native ministry, by the establishment of a philosophical seminary at Killileagh. The five original presbyteries were now, in 1697, distributed into two particular synods, or sub-synods as they were sometimes called, which were appointed to meet at Coleraine and Dromore in the months of March and October of each year. The presbytery of Antrim, also, having become too large, was divided into two presbyteries, that of Antrim and that of Belfast. This arrangement of synods and presbyteries continued during the remainder of William's reign.

The flourishing condition of the Presbyterian church in Ulster began now to excite the jealousy of the clergy of the Establishment. The consequence was, that the presbyteries and synods were

subjected to new grievances. It was demanded, in some places, that the burial service of the English Liturgy should be read by an Episcopal clergyman; oaths were required of them in other places which they could not conscientiously take, and attempts were made, for the first time, to prevent the Presbyterian ministers from celebrating marriages among their own people. Prosecutions were instituted against the ministers, in several instances, and heavy penalties imposed.

The Presbyterian body in Ulster felt it to be a very great hardship that the validity of marriages celebrated by their ministers should be called in question, more especially as they had been accustomed to such marriages from their first settlement in Ireland. After submitting to the annoyances connected with this matter, they resolved to bring the whole subject before the lord-lieutenant, and entreat the interposition of government in their behalf. The king, to whom the point was referred by his deputy, expressed his decided disapproval of the proceedings carried on against the Presbyterians, and his earnest wish that some measure should be devised for putting a stop to the prosecutions, without interfering with the rights of the Established Church. But instead of the royal wish being complied with, the prosecutions in the bishops' courts against marriages continued to multiply to such a degree, that in less than half a-year another appeal for redress was made to the Irish government. Their hope of obtaining relief from this or any other grievance, however, was now much diminished, King William having died in March 1701. No party in the kingdom mourned more deeply the loss of this excellent monarch than the Irish Presbyterians, in whose interests he had uniformly manifested a lively concern.

Deprived of their greatest earthly protector and friend, they were still exposed to prosecutions on account of marriages, and rumours began to spread of a design to suspend the *Regium Donum*, which had been granted by William. The synod, accordingly, lodged complaints on both these heads with the lord-lieutenant; and while little satisfaction was given in the matter of the prosecutions, the Royal Bounty was continued as formerly, Queen Anne having issued letters-patent constituting thirteen ministers trustees for the distribution of the grant. But through the influence of the High Church party certain modifications were introduced into the mode of its distribution, in order to render the ministers more directly dependent on the government. To accomplish this object, the power of allocating the amount among the ministers was withdrawn from the trustees, and vested in the lord-lieutenant. Thus the grant was no longer divided share and share alike, but the plan of arrangement was now laid down in these words: "To be distributed among such of the non-conforming ministers, by warrant from the lord-lieutenant or other chief governor or governors for

the time being, in such manner as he or they shall find necessary for our service, or the good of that kingdom." And yet, notwithstanding these written modifications, the *Regium Donum* seems to have continued to be distributed in equal proportions to all the ministers as formerly.

So rapidly had the Presbyterian congregations in Ulster increased in number, that it became necessary to organize anew the public judicatories of the church. Accordingly, the whole ministers were now arranged in nine presbyteries, distributed into three sub-synods, all being under the superintendence of one general synod, which continued to meet annually at Antrim in the first week of June. To raise the standard of theological acquirements among her young men, the church enacted, in 1702, that the curriculum of study should include not less than four years' study of divinity, besides the regular course of philosophy. The standards of the Church of Scotland, which she rightly regarded as her parent church, were those to which all her ministers were required steadfastly to adhere.

Queen Anne had no sooner ascended the throne, than she put herself in the hands of the High Church party, who were strongly opposed to the Presbyterians of Ulster. Accordingly, in the first English parliament of this reign, a bill was passed extending to Ireland the provisions of an act of King William's last parliament, by which all persons in office, civil, military, or ecclesiastical, were required to take the oath of abjuration, which declared that the person pretending to be king of England, under the title of James III., had no right or title whatsoever to the crown. This oath was taken by almost all Presbyterian ministers in Ireland. There were, however, a few who scrupled conscientiously to take the oath, and who on this account received the name of non-jurors. These were looked upon by High Churchmen as Jacobites, and disloyal, and occasion was taken to cast the same reproach, however unjustly, on the whole Presbyterian body. For a time the non-juring ministers were unmolested, but at length various attempts were made, though without success, to put the law in force against them. Such was the hostility of the High Church party to the Presbyterians, that they prevailed upon the Irish House of Commons to pass a resolution, "That the pension of £1,200 per annum granted to the Presbyterian ministers in Ulster is an unnecessary branch of the establishment." But the government declined to carry out this resolution of the Commons, and the grant was continued as formerly.

A heavy blow was dealt at this time by the High Churchmen in Ireland against the Presbyterians. A bill was framed ostensibly to prevent the further progress of Popery, and as its provisions applied exclusively to the Romanists, it received the support of the Presbyterians, but when sent to England, a clause was introduced into it by the English ministry, no doubt with the full approbation of the Queen, "requiring all persons holding any

office, civil or military, or receiving any pay or salary from the crown, or having command or place of trust from the sovereign," to take the sacrament in the Established Church within three months after every such appointment. By this Sacramental Test, dissenters of all kinds, including of course the Irish Presbyterians, were excluded from all offices of public trust and emolument. The consequence was, that most of the magistrates throughout Ulster were deprived of their commissions. For a time, indeed, it appeared doubtful whether the ministers were not prevented by the act from accepting the *Regium Donum*, but on consulting the solicitor-general, the synod were assured that they might continue to receive it with safety, inasmuch as it did not accrue to them out of any office or place of trust bestowed by the sovereign.

In vain were petitions presented to the Irish parliament by the Presbyterians and their friends, calling for the repeal of the Sacramental Test clause; all such petitions were utterly disregarded. Nay, such was the intolerant spirit which characterized this parliament, that an attempt was even made wholly to prevent Presbyterian ministers from celebrating marriages, but happily the design was not carried out, and no attempt was again made to interfere with the validity of Presbyterian marriages. Still further to injure the Presbyterian church, the parliament passed a resolution, which, though general, was designed to crush the philosophy school at Killileagh, in which young men were trained for the ministry in Ulster. The resolution ran thus:—"That the erecting and continuing any seminary for the instruction and education of youth in principles contrary to the Established Church and government, tends to create and perpetuate misunderstandings among Protestants;" but this resolution was entirely inoperative, and failed to inflict the slightest injury on the seminary at which it was aimed. The same party were more successful in their efforts to injure the non-juring ministers who had hitherto been allowed to remain unmolested; the parliament having been prevailed upon to pass two resolutions, which compelled Mr. M-Bride, one of the non-jurors, to quit his ministerial charge in Belfast, and to retire to Scotland, where he was forced to continue for three years.

Meanwhile the Presbyterian church was prosecuting her Master's work with the utmost activity and zeal. In 1705, it was enacted by the synod, that all persons licensed or ordained should subscribe the Westminster Confession of Faith, as the confession of their faith. A number of congregations having sprung up in the south and west of the kingdom, a missionary fund was now instituted for their support, and active measures were taken for supplying with ordinances the scattered members of the church in remote districts of the country. It was the earnest wish of Queen Anne, and the Whig party, which had acquired the ascendancy in England, to obtain a repeal of the obnoxious Sacramental Test clause, but the High

Church party, which still predominated in the Irish parliament, were resolved to uphold the test with even increased rigour. Circumstances soon afforded them an opportunity of displaying their zeal in this direction. It so happened that, with the exception of Derry, the Presbyterians in Ulster, who had held municipal offices before the passing of the Sacramental Test clause, still retained them, though they had ceased to act. This peculiarity having been accidentally discovered in the case of Belfast, the House of Commons took the opportunity of setting forth a declaration to the effect, that the office of Burgess was vacated in every case in which the occupant had not qualified by becoming a conformist. In consequence of this declaration, Presbyterian burgesses were everywhere throughout Ulster superseded by Episcopalians. The impolicy of the Sacramental Test clause became more especially apparent in the spring of 1708, when the French king attempted to land the Pretender in Scotland. This event excited great alarm among the Presbyterians in Ulster, from their vicinity to Scotland, but numbers of them refused to be enrolled in the militia lest they should be brought under the operation of the Sacramental Test. It was now plain to thoughtful men of all parties, that some remedy must be devised for so serious an evil. Efforts, therefore, were again put forth to procure a repeal of the obnoxious clause from the English parliament, as the Oath of Supremacy had been repealed in the previous reign. It was found, however, that any proposal of the kind would meet with insurmountable opposition, and therefore, it was judged to be quite inexpedient to bring forward the subject in the meantime.

The prospect of obtaining the speedy removal of the test, as well as the redress of their other grievances, now became brighter in consequence of the appointment to the government of Ireland of the Earl of Wharton, who had long been considered the leader of the Presbyterian interest of England. But the nomination of this nobleman to the lord-lieutenancy aroused the High Church party to redouble their exertions to maintain the test. At this crisis Dean Swift appeared, wielding his powerful pen in opposition to the claims of Presbyterian and other Dissenters. Amid all opposition, however, the Presbyterian church was still on the increase. Its congregations numbered more than one hundred and thirty, and it was proposed in the synod of 1708, that the supreme court should now consist of delegates from each presbytery, as in the case of the Church of Scotland. This proposal was fully discussed at the meeting of synod in the following year, and in consequence of the strong opposition which it met with from a number of ministers and elders, it was first postponed, and ultimately abandoned.

In 1710, the synod of Ulster resolved to adopt measures for preaching the gospel to the native Irish in their own language. This important work had been too long neglected, and as the Episcopal

church had recently awakened to their duty in this matter, the Presbyterian church now followed their example. Seven ministers and three probationers, who were able to preach in Irish, were appointed to itinerate for this purpose, carrying along with them a supply of Bibles, Confessions of Faith, and Catechisms, all in the Irish language. But the troubles of religion in and about Dublin and the South of Ireland, by assisting and supporting the Protestant dissenting interest against unreasonable persecutions, and for the education of youth designed for the ministry among Protestant dissenters, and for assisting Protestant dissenting congregations that are poor and unable to provide for their ministers." Large sums of money were contributed to this fund, by means of which ordinances were provided for many districts in the south of Ireland.

Meantime the Earl of Wharton, who had been again appointed lord-lieutenant, endeavoured, though without success, to prevail upon the parliament to repeal the Sacramental Test. A few months only had elapsed, however, when the High Church interest having re-acquired the ascendancy at the English court, the government of Ireland was transferred once more to the Duke of Ormond. This change in the rulers of the country led of course to an entire change in the whole aspect of public affairs. The penalties of the law were now put in force on the few non-juring ministers in Ulster, and three of them were compelled to seek safety in flight. The Irish parliament, but more especially the House of Lords, continued to manifest the most undisguised hostility to the Presbyterians. A representation and address was drawn up to the Queen's Majesty relating to the dissenting ministers, and though this document professed to narrate a number of grievances which the Episcopalians of Ireland suffered at the hands of the Presbyterians, the real design of the whole was to urge upon Queen Anne the withdrawal of the Royal Bounty. Another address having the same object in view was presented by the Convocation of the clergy. The Presbyterians, therefore, in self-defence, hastened to lay at the foot of the throne a faithful statement of their principles, vindicating themselves from the misrepresentations which their enemies had so industriously spread. Government, and even the Queen personally, received from the High Church party in Ireland numerous and earnest letters calling for active steps to be taken against the Ulster Presbyterians. Pamphlets were published of the most abusive and inflammatory character, accusing this peaceable and useful class of her Majesty's subjects, of disloyalty and rebellion. Not contented, however, with calumniating them by private correspondence and through the press, the High Church party proceeded to acts of open persecution. Through

their influence the presbytery of Monaghan was summoned before the magistrates of the district, and indicted for a riot, simply because they held meetings in their capacity as a church-court. Such an outrage could not of course be borne in silence; and the synod having appealed in vain to the lords justices in Dublin, laid their case before the Queen, the lord-lieutenant, and the Earl of Oxford, who was at that time prime minister. In reply, instructions were sent from Government to the lords justices, that if the indictment should be sustained by the grand jury, the trial should be conducted before the Queen's Bench in Dublin, where it would be free from the influence of local prejudices, and more completely under the control of government. Before the day of trial came, the prosecution was stopped. But the Presbyterian clergy were now in various ways made the victims of that intolerant spirit which had been revived by the House of Lords and the Convocation. Ministers were prosecuted for celebrating marriages, and laymen for teaching schools and refusing to act as churchwardens.

The resignation of the Duke of Ormond, and the appointment to the lord-lieutenancy of the Duke of Shrewsbury, a man of a mild and conciliatory spirit, induced the Ulster synod to make another attempt to obtain the repeal of the Sacramental Test; on this also, as on former occasions, they were unsuccessful. The influence of the High Church party was now strong, and at their suggestion the Royal Bounty grant was entirely withdrawn in 1714 by the Irish government. Lawsuits still continued to be instituted against the Presbyterian clergy for celebrating marriages. And the change which had recently taken place in the political affairs of England by the ascendancy of Bolingbroke, was the means of adding still more grievances to those which already existed. A bill having been introduced into the English parliament for preventing the growth of schism, a clause was proposed and passed in the House of Lords extending its operation to Ireland. By this measure every Irish Presbyterian, who ventured to teach a school, except of the very humblest description, was liable to be imprisoned for three months. Encouraged by the assaults thus made at headquarters on the liberties of the Ulster synod, the Episcopalians in Ireland openly added insult to injury, and so far did they carry matters, that in the towns of Antrim, Downpatrick, and Rathfriland, the Presbyterian churches were actually nailed up. In the midst of these gross acts of persecution, and on the very day on which the schism bill came into operation, the unexpected death of Queen Anne checked the proceedings of the High Church party, and introduced an era of comparative liberty and peace.

The accession of George I. to the throne of England, was welcomed by the Irish Presbyterians as likely to secure to them the full possession of civil and religious freedom. They hastened therefore to lay their claims before the king and his ministry,

craving the repeal of the Sacramental Test, full legal protection for their worship and government, and the restoration and increase of the grant of the Royal Bounty. Knowing that the Act of Toleration had been obtained by the English dissenters, on condition that they subscribed the Thirty-Nine Articles of the Established Church, excepting those which related to discipline, the Irish Presbyterians held a meeting at Antrim, for the purpose of maturely considering on what principles they would claim the protection of the laws. This point was carefully deliberated upon, and it was resolved that as they could not conscientiously subscribe the Thirty-Nine Articles, they were quite willing and ready to substitute subscription to the Westminster Confession of Faith; but a few congregations in Dublin and the South of Ireland having been educated among the English dissenters were averse to subscribe the Westminster Confession; and in deference to the scruples of these brethren, the meeting proceeded to prepare a special formula to be substituted in room of the Westminster confession, in case the government should refuse to admit of their subscription of the latter. The formula agreed upon by the meeting was in these words:—"I profess faith in God the Father, and in Jesus Christ the eternal Son of God, the true God, and in God the Holy Ghost, and that these three are one God, the same in substance, equal in power, and glory. I believe the Holy Scriptures of the Old and New Testament were given by Divine inspiration, and that they are a perfect rule of Christian faith and practice. And pursuant to this belief, I agree to all the doctrines common to the Protestant churches both at home and abroad." A deputation from the Presbyterian body proceeded to London, and were received graciously by the king, who appeared to be sensibly moved in listening to the detail of their grievances; and by his command the grant of Royal Bounty was forthwith renewed, and hopes held out of an augmentation to its amount at no distant date.

It was quite plain to the High Church party that the king was disposed to favour the Presbyterians; hence they sounded the alarm that the church was in danger. These extreme views prevailed in Dublin College, and the Jacobite spirit which began to manifest itself among the students, attracted the notice of the government, more especially as the Pretender was well known to threaten an invasion. It was supposed that he might land in the northern parts of Ulster, and steps were immediately taken suited to the emergency. A militia force was enrolled, and although by joining it the Presbyterians exposed themselves to the penalties of the Sacramental Test Act, they hesitated not to take arms in defence of their religion and liberties, hoping that the government would protect them against the penalties of the law. A bill was accordingly passed through the Irish parliament, which secured dissenters in the militia against all the penalties of the

obnoxious Act. The bishops did all in their power to prevent even this partial relief from being afforded to the Presbyterians, and accordingly after having been transmitted to London, the bill was abandoned by the government, and the Test Act remained in full force against the Presbyterians, whether they served in the militia, the regular army, or in any other capacity whatever. In order to neutralize the injurious effect of the triumph which the bishops had effected, the House of Commons passed a resolution, declaring, "That such of his Majesty's Protestant dissenting subjects of this kingdom as have taken commissions in the militia, or acted in the commission of array, have hereby done a seasonable service to his Majesty's royal person and government, and the Protestant interest in this kingdom." And still further to quiet the minds of the disappointed Presbyterians, the Commons, in opposition to the High Church party, passed an additional resolution to the effect, "That any person who shall commence a prosecution against any dissenter, who has accepted or shall accept of a commission in the army or militia, is an enemy to King George and the Protestant interest, and a friend to the Pretender."

Thus once more were the Irish bishops powerful enough to defeat the attempts made to repeal the Sacramental Test, even although both the King and the Irish House of Commons were disposed in this matter to favour the Presbyterians. It was highly creditable to the Presbyterian body that they came to the resolution of continuing in the public service at this critical period, even although by doing so they exposed themselves to the penalties of the Sacramental Test. A synod was now summoned to meet at Belfast, with the view of considering the terms on which application should be made to the government for a Toleration Act. The attendance both of ministers and elders was larger on this occasion than at any former meeting of synod, and after mature deliberation, it was agreed, that they should propose subscription of the Westminster Confession of Faith as the ground of toleration; and if the government should prefer the formula already referred to, they should add to it a clause which would make the last sentence run thus:—"And pursuant to this belief, I agree to all the doctrines common to the Protestant churches at home and abroad, contained in their and our public Confessions of Faith." The synod directed their attention also to the necessity of preaching the gospel in the Irish language, in districts where Roman Catholics abounded, and they unanimously resolved to encourage this excellent design to the utmost of their power. Those of the brethren who were able to preach in Irish were commissioned accordingly to preach in succession in various districts. A school for teaching Irish was opened in Dundalk, and steps were taken for printing editions of the catechism, and of a short grammar in the Irish tongue. A very favourable report of the success which had accompanied this important scheme

was made to the synod in 1717, and they resolved "to continue to use their utmost endeavours to further so good a work." The nine presbyteries of which the church consisted in 1702, were now augmented to eleven, having under their care about 140 congregations.

The Irish Presbyterians knowing that it was the earnest desire of the king and his ministers to redress the grievances of which they justly complained, held a meeting at Newry, to consider the propriety of making another effort to obtain relief. They appointed a deputation from both the North and South to repair to London for this purpose. On reaching the metropolis, the deputation waited upon the members of Government, from whom they received assurances that something effectual would be done for their relief in the next session of parliament; and in the meantime the king and his ministers placed on the civil list the sum of £800 a-year, as an augmentation of the Royal Bounty, one-half to be appropriated to the synod of Ulster, which comprised 140 ministers, while the other half was to be devoted to the ministers of Dublin and the South, who amounted at this date to no more than thirteen. In the course of the following year (1719), the Government sought to fulfil their pledge by causing a bill to be introduced into the Irish House of Commons, "for rendering the Protestant dissenters more useful and capable of supporting the Protestant interest of this kingdom." The High Church party, afraid that too liberal concessions might be made to Presbyterians, introduced a counter bill, "for exempting the Protestant dissenters of this kingdom from certain penalties to which they are now subject." The object of this latter measure was to grant nothing more than a bare toleration for dissenting worship; and in this meagre and unsatisfactory form it passed into a law, but not without the most strenuous and persevering opposition from some High Churchmen. In the course of the same session of parliament, a bill of indemnity was passed discharging those in public offices or employments from the penalties incurred by not taking the Sacramental Test. A similar act of indemnity was repeated annually for a long period, either voted by the Irish Parliament, or as was generally the case, sent over from England.

Up to this period of its history, the Presbyterian church in Ireland had been characterized by a strict adherence to the doctrines of the Westminster Confession of Faith, and a complete accordance both in worship and discipline with the parent Church of Scotland. Now, however, heretical views on the essential doctrines of the gospel began to be broached by some ministers connected with the Belfast Society, an association of ministers which had been organized in 1705 for mutual improvement in theological knowledge. The originator of the new opinions appears to have been a young minister, the Rev. John Abernethy, who was ordained minister of a congregation in Antrim. He taught that the ground of a sin-

ner's acceptance in the sight of God was his sincerity, that error was innocent when not wilful, and that all belief in positive doctrines was uncertain, or at all events non-essential. In regard to ecclesiastical discipline, Mr. Abernethy, and those of the Belfast Society who agreed with him, held that the church had no right to require subscription to a human confession of faith, and that to demand such a subscription was to violate the right of private judgment, besides being inconsistent with Christian liberty and true Protestantism. The origin of these lax and erroneous opinions in Ulster is probably to be traced to the circumstance, that Mr. Abernethy had been a fellow-student and intimate friend of Professor Simpson, who was cited before the General Assembly in Scotland for teaching Arminian and Pelagian errors in the Divinity Hall of Glasgow; and besides, several of the leading members of the Society had studied under this heretical professor. It was strongly suspected, moreover, that in addition to their other errors, these young men had imbibed the Arian opinions of Dr. Samuel Clarke, but this charge they solemnly denied. For fifteen years the errors which had crept into the church made silent but steady progress, and those who held them became the most prominent and influential members of the synod. At length, Mr. Abernethy published a sermon, which he had preached before the Belfast Society, under the title of 'Religious Obedience founded on Personal Persuasion.' From the appearance of this discourse in print, is to be dated the commencement of that controversy which raged among the Ulster Presbyterians for seven years, giving rise to a number of publications on both sides, and terminating in the exclusion of the members of the Belfast Society from the community of the Synod.

At the commencement of this important controversy, the practice had begun to be adopted by some presbyteries of allowing subscription of the standards with reservations and explanations. This objectionable practice was legalised by the Synod, under what is known by the name of the Pacific Act, and laxity of discipline having been thus introduced into the proceedings of the supreme court of the church, the example was soon followed by the inferior courts. In the presbytery of Belfast, Mr. Halliday, who was a strong advocate for the new opinions, refused to avail himself of the provisions of the Pacific Act, or to subscribe the Confession of Faith in any form. In utter contravention of the laws of the church, the presbytery were contented to receive a meagre and unsatisfactory declaration of his faith, which he tendered to the brethren, insisting that no church had a right to demand any fuller confession. Four members of the presbytery protested against the reception of such a declaration, in place of subscription to the Westminster Confession, and appealed to the sub-synod of Belfast. This quarterly provincial synod met in the first week of

January 1721, when the reasons of protest were approved by the whole synod, with the exception of the members of the Belfast Society; and the majority of the presbytery who had admitted Mr. Halliday, without subscription of the standards, were publicly rebuked at the bar of the court. Notwithstanding this decision of the sub-synod, Mr. Halliday still refused to subscribe the Confession. The whole church was much agitated by the divisions which had arisen among its ministers, and in this painful state of matters the supreme court held its annual meeting at Belfast. The attendance of both ministers and elders was unusually large, showing the deep interest which was felt in the present critical state of affairs. At his synod memorials were presented from seventeen congregations spread over seven counties of Ulster, entreating that in order to quiet the apprehensions of multitudes, as well as to remove all cause of reproach, "all the members of synod, and all inferior judicatories of the church, may be obliged to subscribe the Westminster Confession of Faith as the confession of their faith." In the spirit of this memorial, the synod commenced their proceedings by passing a resolution, which denied in the strongest manner that they had departed "from the commonly received doctrine concerning the essential Deity of the Son of God, by denying his essential Divine perfections, particularly his necessary existence, absolute eternity, and independence." The members of the Belfast Society declined voting for this resolution, "not," as the minutes of synod bear, "because they disbelieved the article of Christ's supreme Deity; for this article they professed in the strongest terms to believe; but because they are against all authoritative human decisions as tests of orthodoxy, and because they judged such decisions unseasonable at this time." To meet more directly the object of the memorial which had been laid before them, the synod agreed not to enjoin, but simply to permit all the members of synod who were willing to do so, to subscribe the Westminster Confession of Faith. This resolution also was keenly opposed by the members of the Belfast Society, but was carried by a decided majority. A large number of ministers accordingly signed anew the Confession of Faith, and from this time the two parties were known by the names of Subscribers and Non-Subscribers.

At this meeting of synod, Mr. Halliday was admitted as a member of the body without being called upon to subscribe the Confession, on the simple proviso that this be no precedent in any instance for the future. And to render the Pacific Act more effectual, as well as to secure the peace of the church, three resolutions were passed, first, that no person should be licensed, ordained, or installed, without the concurrence of two-thirds of the presbytery then present; secondly, that should any single member protest against such license, ordination, or installation, further proceedings therein should be arrested until the next synod; and thirdly, that should the

Pacific Act be again violated, the presiding minister should be suspended at the discretion of the synod.

The entire province of Ulster was now in a state of commotion, the people arraying themselves on either side of the controversy. Pamphlets were published in rapid succession by the champions of both parties. So keen indeed did the conflict become, that great anxiety was felt lest a rupture should take place between the two parties at the next meeting of synod, which was appointed to be held at Derry. The attendance, owing to the remoteness of the place of meeting, was not so large as at the last synod. After discussion, which was conducted with considerable warmth, the following five resolutions were adopted with the view of removing division and preserving peace. 1. The declaring articles of faith in Scripture words only shall not be accepted as a sufficient evidence of a person's soundness in the faith. 2. The synod resolved most constantly and firmly to adhere to the Westminster Confession of Faith. 3. The synod resolved to maintain the Presbyterian government and discipline as hitherto exercised. 4. The synod desire to exercise Christian forbearance towards the non-subscribers, so long as they governed themselves according to the acts of the synod, and did not disturb the peace of the church. 5. The synod earnestly and most seriously exhorted the people under the ministry of the non-subscribers to condescend as far as their consciences allowed them in adhering to their pastors.

These attempts on the part of the synod to compromise matters were altogether unsuccessful. The lay-members of the church were much dissatisfied with the leniency shown by the supreme court to the non-subscribers, as being in their view utterly inconsistent with the purity and safety and peace of the church. It now became every day more and more apparent that a disruption of the synod was at hand. In several presbyteries accordingly, vacant congregations refused to admit into their pulpits non-subscribing ministers. So strong indeed was the feeling against these ministers which pervaded the Presbyterian population generally, that subscribing ministers found it necessary to cease from employing them at communion seasons, or holding ministerial intercourse with them in any way. To allay the irritation which existed in the minds of many, the sub-synod of Derry at their meeting in May 1724, drew up a "Seasonable Warning," as it was termed, which they circulated widely among the people, and which had the effect of convincing them that a large body of ministers and elders were firm in upholding the doctrines and constitution of the church.

Meantime great anxiety prevailed throughout the church as to the probable result of the deliberations of the supreme court. The meeting took place at Dungannon, and the deepest interest in its proceedings pervaded all classes. A very large number of members, both clerical and lay, were present. The subject which engrossed the attention of the synod

throughout almost its entire sittings was the case of Mr. Nevins, one of the non-subscribing ministers, who was accused of holding and avowing Arian tenets. The result was, that after a protracted trial, extending to nearly two weeks, he was cut off from the communion of the synod, but neither disjoined from his congregation, nor deposed from the ministerial office.

The warfare between the subscribers and the non-subscribers continued to be carried on with the greatest earnestness through the press, the latter party exhibiting a decided superiority in literary prowess. Popular favour, however, was decidedly on the side of the Subscribers, and it was daily becoming more obvious that the expected separation of the two parties could not be much longer delayed. While the public mind was in a state of the utmost excitement, the synod held its usual annual meeting at Dungannon on the 21st of June 1726. The non-subscribers laid on the table five overtures or "expedients for peace," as they chose to term them. This elaborate production took up extreme ground, and left the synod no other alternative but to exclude its authors from the communion of the church. An attempt was made to delay matters for another year, but this motion was negated by a large majority. The subject of separation was now deliberated upon, and on the votes being taken it was found that by a large majority, composed chiefly of elders, the ministers being nearly equally divided, the separation was carried. Yet even this decision was partial and limited in its character. It excluded the non-subscribers from "ministerial communion with subscribers in church judicatories as formerly;" that is, it simply excluded them from ecclesiastical fellowship, by being members of the synod or its inferior courts, but did not exclude them either from Christian fellowship or from ministerial communion in religious ordinances and sacraments. And though the open, avowed non-subscribers were now removed from the synod, there still remained a number of ministers who were secretly attached to the principles of the non-subscribers, but who, not being honest enough to avow their sentiments, still continued in communion with the synod. A question naturally arose in the altered state of matters as to the distribution of the Royal Bounty, but in a private meeting of the ministers, it was unanimously agreed, that the usual proportions of the grant should be paid to the members of the excluded presbytery, as regularly as if they still formed a constituent part of the synod.

The Irish Presbyterians had, a few years before this, received from government the full benefit of the Act of Toleration. They had still reason to complain of several grievances which remained unredressed. Sites for churches were refused by Episcopalian landlords. Presbyterians were still excluded by the Sacramental Test from places of public trust under the crown, and they were liable to be prose-

cut for their marriages celebrated by their own clergy. The accession of George II., in 1727, however, was hailed as holding out favourable prospect. The highest authorities, both in church and state, being generally disposed to relieve them from the disabilities under which they still laboured. But though their hopes from government were now brightening, the social condition of the province of Ulster was far from satisfactory, and an extensive emigration of the agricultural population took place, the people flocking in great numbers to the West Indies. An inquiry was immediately instituted by government into the causes of this alarming diminution of the Protestant population in the north of Ireland, and the Presbyterians urged anew upon the attention of the civil authorities the necessity of repealing the obnoxious Sacramental Test Act. The High Church party were naturally afraid that the claims of the Ulster Presbyterians might be acknowledged, and Dean Swift appeared once more as the stern opponent of toleration, publishing a powerful pamphlet on the subject. In 1732, the English Protestant Dissenters exerted themselves strongly to procure the repeal of the Test and Corporation Acts. And in the following year the Irish Presbyterians directed their efforts towards the procuring of the repeal of their Test Act, but although their claims were admitted by the English ministry, their hopes of redress were once more doomed to be disappointed. The only relief, indeed, which the Presbyterians received during the reign of George II., was an act passed in 1738 by which they were exempted from all prosecutions for marriages celebrated in their congregations by ministers who had qualified under the Toleration Act.

Notwithstanding the numerous disadvantages under which the Ulster Presbyterians had long laboured, their numbers had steadily increased, thirty new congregations having been organized within the last thirty years. The consequence of this was, that the dividend of the Royal Bounty, which annually accrued to each individual minister, was rapidly diminishing. In these circumstances, the synod, between the years 1744 and 1750, frequently had under their consideration the propriety of applying to government for an addition to the Royal Bounty. It was strongly feared that the cause of the Pretender would be warmly espoused by the Irish Romanists, but all apprehensions for the security of Ireland were quieted by the promptitude with which the Presbyterians of Ulster took up arms to resist the enemy should he venture to land upon their shores. Their determination to risk their lives and fortunes in defence of the Protestant king and constitution, was set forth in a "Declaration" which they published as soon as the standard of the Pretender had been raised in Scotland. These demonstrations of loyalty were duly appreciated by the Earl of Chesterfield, the lord-lieutenant, and the Presbyterians were given to expect that they would probably receive some mark of the royal

favour. In 1746, accordingly, when the rebellion had been suppressed, the synod forwarded a memorial to government, setting forth their present distressing circumstances, occasioned by the pressing poverty of the country, and craving an increase of the grant which they had received from the Royal Bounty. This memorial appears not to have been presented at headquarters; and though, in 1749, a similar resolution was formed by the synod, in consequence of discouragements it was speedily abandoned. The following year a fund was established for the benefit of the widows and families of deceased ministers; an institution which has flourished beyond all expectation, and though the endowment originally contemplated was £12 annually, each widow now receives yearly £34, present currency; and when a minister dies, leaving a family and no widow, the children receive the annuity for ten years.

The non-subscribers now occupied a separate position from the Ulster synod under the name of the Presbytery of Antrim; but although by their separation from the body the church was to some extent purified, their students being still educated chiefly in Glasgow, a class of ministers gradually arose in the synod, who held lax, and, in many cases, erroneous principles, such as were usually termed New-Light. In the course of time this party acquired a complete preponderance both of influence and talent in the synod. In the Irish Episcopal Church also, at this period, that is about the middle of last century, evangelical doctrine had almost fled from its pulpits. Several of the inferior clergy held Arian opinions, and one of the bishops was an avowed Unitarian. The two parties of Presbyterians, the subscribers and non-subscribers, though ecclesiastically separated from each other, were brought frequently into friendly intercourse, on the footing of their common connection with the Widows' Fund, and in theological sentiment they began gradually to approximate to each other. Pure Calvinistic doctrine was now very generally repudiated by the leading ministers of the Presbyterian Church, and the whole body was gradually drifting away from the good old theology of the Westminster Confession. The Seceders, however, who preached sound evangelical doctrine, were gradually on the increase, and numbers of Presbyterians, who loved the truth, gladly sought refuge from the heresy which pervaded their own church in the orthodox Seceding congregations. Thus the apathy of the synod of Ulster promoted the success of both branches of the Secession Church, the Burghers and the Antiburghers. See ASSOCIATE PRESBYTERY OF IRELAND.

So great was the indifference which the Presbyterian ministers of Ulster manifested even to the concerns of their own church, that not more than one-half, and scarcely sometimes one-third of their entire number, attended the meetings of the general synod. To remedy this growing evil, it was proposed, in the meeting of 1752, that the synod should for the fu-

ture be composed of delegates from the respective presbyteries, and that their charges in attending should be defrayed by their constituents. The project, however, was postponed from year to year, and at length abandoned. For a long period the Ulster synod had been sadly degenerating both in doctrine and discipline, and while ever since the separation of the presbytery of Antrim there had been a party in the synod who sympathised with the non-subscribers, that party was no longer a minority, but a large and overwhelming majority. It is not surprising, therefore, that in 1758 a resolution should have been unanimously adopted by the synod for the renewal of friendly intercourse with the non-subscribers, who were well known to adhere as firmly as ever to their original principles, and to be departing more and more widely from the Westminster standards. The following year, accordingly, a deputation from the presbytery of Antrim appeared at the synod, and handed in a commission appointing them to attend the synod, and to join in consultation with it in all matters of general concern to the Protestant Dissenting interest. Some of the members were taken by surprise, and were scarcely prepared for this step on the part of the non-subscribers; but the commission was sustained without opposition. Next day, however, some of the members adverted to the subject, stating that the minute of the previous year, inviting the non-subscribers, contemplated their taking part in the discussions of the synod only in reference to their common secular concerns. This explanation was accepted by the synod. Another opportunity soon presented itself of exhibiting publicly the affinity which the two bodies now felt to exist between them. George II. having died in 1760, the Ulster synod and the Presbytery of Antrim joined in an address of congratulation to the new sovereign, George III., on his accession to the throne, describing themselves as "The Presbyterian ministers of the Northern Association in Ireland." The students of both parties were trained under theological professors, and the ministers held brotherly intercourse by preaching in each other's pulpits. Nothing, indeed, seemed to lie in the way of a complete coalition, but the fear of alienating a large body of the laity who were decidedly opposed to the heretical principles avowed by the non-subscribers. In the low state to which vital religion had now sunk among the Irish Presbyterians, it is scarcely to be wondered at that the cause made so little progress among the people, that from 1756 to 1769 only two congregations were added to the synod of Ulster.

Emigration had for a number of years past diminished to a considerable extent the number of Presbyterians in the north of Ireland, and the dividend which the Royal Bounty afforded to each minister was so small that they had a difficulty in obtaining an adequate maintenance. The natural result of such a state of matters was, that the number of candidates for the ministry was quite insufficient to supply the vacant

congregations. This led to a relaxation of the rules laid down in regard to the course of study necessary to obtain license, and men of indifferent qualifications were both licensed and ordained. But this evil was light compared with the alarming indifference to sound doctrine which so extensively prevailed. The doctrines of the Westminster Confession were almost completely set at nought, and the proposal was broached by a number of ministers to set aside the law of subscription. Such, however, was the attachment of the laity to the Confession, that it was deemed prudent to relinquish the design; although the supporters of the Confession were now but a minority in the supreme court, and several presbyters dispensed with subscription both in cases of license and ordination.

Though the Irish Presbyterians, both ministers and people, were in a very depressed state, so far as outward prosperity was concerned, and thousands had emigrated to America, they were fast rising in political importance. When the revolutionary war commenced between America and Britain, and the French took part with the revolted provinces, her ships of war threatened a descent upon the coasts of Ulster. The government hastened to conciliate all parties in Ireland in order to secure their support, more especially as the Irish people had voluntarily set up an extensive military organization for their own defence. In June 1778, or about three months after the volunteer companies had begun to be formed, the Irish House of Commons made another attempt to obtain the repeal of the Sacramental Test, a clause to that effect having been appended to a bill which was designed to relieve the Roman Catholics of some of their disabilities. The bill passed with the appended clause, but when forwarded to England in order to receive the sanction of the privy council, it was returned without the clause which had been appended; and thus the grievances of which the Ulster Presbyterians had so long complained still remained unredressed. The volunteers rapidly increased until they reached the large number of 42,000; and while a large proportion of the population were thus in arms, discontent was rapidly spreading in consequence of the deep injury which the American war had inflicted upon trade. Such a state of things could not fail to excite considerable anxiety in the government; and as a matter of policy, the Irish parliament had no sooner met in 1779 than a bill was introduced, and unanimously carried, for the relief of the grievances of Dissenters. After a little delay the measure having been approved by the privy council, was sent back to Ireland unaltered, and speedily passed into a law.

The Irish volunteers had now become a formidable body. On the 15th February 1782 they held a meeting at Dungannon, which was attended by the representatives of one hundred and forty-three corps in military dress, and passed resolutions indicating their determination to maintain the principles of con-

stitutional freedom. At this time the volunteers in Ireland amounted to nearly 100,000 men, well armed and disciplined, who, with one voice, boldly asserted the independence of the Irish legislature. It was found to be impossible to resist the demands of the people, and the English government yielded so far as to acknowledge the legislative independence of Ireland. Various other acts were passed favourable to the Presbyterians, among which may be mentioned one which declared the validity of all marriages celebrated among Protestant Dissenters by ministers of their own denomination. In 1784 a further boon was conferred upon the Ulster synod by an increase of the *Regium Donum*, the king having been pleased to grant £1,000 per annum. Some disappointment was felt that the sum was so small, but the men of power in Ireland had resisted the bestowal of a larger grant. About the same time the Irish Seceders received a bounty from government of £500 per annum. In the course of a few years the question as to the necessity of a more adequate provision for the Presbyterian ministers was taken up by the Irish House of Commons, who passed an unanimous resolution to present an address to his majesty on the subject. The wishes of the Commons, however, were anticipated by a king's letter, dated 21st January 1792, granting during pleasure an additional sum of £5,000 per annum for the use of the Presbyterian ministers of Ireland. Of this sum the synod of Ulster and presbytery of Antrim received £3,729 16s. 10d., the rest being distributed among the Seceders, the Southern Association, and the minister of the French congregation, St. Peter's, Dublin. But though favoured with outward prosperity, the internal condition of the Presbyterian church of Ireland was melancholy in the extreme, erroneous opinions as to the vital doctrines of Christianity being openly avowed by the leading ministers of the body. Pelagian and semi-Pelagian views were very generally taught from the pulpits. The presbytery of Killileagh was particularly noted for the number of heretical ministers which it contained. The course of education prescribed for students of theology in connection with the synod of Ulster was so limited that any candidate who had attended a divinity class only one session of five months, might be licensed as a preacher. Ministers who had passed through such a brief course of study were not likely to prove efficient instructors or able defenders of the faith. The subject was brought under the notice of the general synod, and in 1786 the Belfast academy was opened, though it does not appear to have been attended by any considerable number of students of divinity these continuing still to resort to the Scottish universities. At this period the church made little or no progress. For the twenty years preceding 1789 not one new congregation was regularly established. The Seceders and Reformed Presbyterians, however, were, during the same time, rapidly on the increase.

In 1795 the Government had signified their in-

tion of erecting and endowing a seminary at Maynooth for training candidates for the Romish priesthood. Some hopes were at the same time entertained that the English parliament would vote a sum for the establishment of a Presbyterian college in Ulster. Negotiations were carried on for some time with men in power, but to the mortification of the Irish Protestants, Maynooth was built and endowed, while the establishment of a Protestant seminary was postponed for an indefinite period. The state of Ireland was now such as filled the hearts of all good men with sorrow and alarm. "The three Romish provinces," says Dr. Reid, "exhibited a miserable array of ignorance, poverty, profligacy, and outrage. Even in Ulster, laxity of principle had introduced laxity of practice,—drunkenness, profane swearing, and Sabbath breaking were fearfully prevalent, and the writings of Thomas Paine, which had been diligently circulated, had extensively diffused the leaven of infidelity."

Such was the moral condition of Ireland when the rebellion of 1798 broke out. The object of this conspiracy was wholly of a political nature, having in view the separation of Ireland from Great Britain, and the erection of an independent republic. The Irish Presbyterian ministers, as a body, steadfastly opposed all insurrectionary movements, and gave no countenance to the Society of United Irishmen. The same sentiments were shared by a large portion of the Presbyterian laity. In several districts of Down and Antrim, however, and especially in the town of Belfast, a spirit of disaffection was widely diffused among the people. But it was highly creditable to the ministers connected with the synod of Ulster, that very few of their order were implicated in the Rebellion, and such was the confidence which the military authorities reposed in the loyalty of the ministers, that the meeting of synod in 1798 was held with their sanction, and under their protection. At that meeting a resolution was passed expressing strong disapprobation of the conduct of those individuals belonging to their flocks who had taken part in the conspiracy. A pastoral address was also drawn up, and addressed to the Presbyterian people, remonstrating with those who had joined the ranks of the rebels. The sum of £500 was unanimously voted to the government towards the defence of the kingdom; and the presbyteries were enjoined under penalty of severe censure to institute a solemn inquiry into the conduct of ministers and licentiates charged with seditious and treasonable practices, and to report to next meeting of synod. When the synod met in June 1799, the reports from the several presbyteries showed that very few of the ministers had been concerned in the Rebellion, and that only one, the Rev. James Porter of Greyabbey, had been arrested, tried, and executed for treasonable practices. Of the small number involved in the Rebellion, two were reported as still in confinement; others had expressed their

sincere contrition; others were no longer connected with the body, and the remainder had either voluntarily, or with the permission of the government, removed from the kingdom. It may be noticed, that the greater number of the Presbyterian ministers who were implicated in the Rebellion held New Light principles.

The project now began to be started of a legislative union between Great Britain and Ireland. To reconcile all parties of the Irish people to this most important measure, various inducements were held out. The members of the synod of Ulster were assured that a university for their special benefit would be founded at Armagh, and a divinity professorship endowed; that the *Regium Donum* would be liberally increased, and that a royal commissioner of their own communion should sit in their annual synod, as in the General Assembly of the Established Church of Scotland. All these proposals were afterwards abandoned, except that which referred to an increase of the *Regium Donum*. While this subject was under consideration, the union of the two countries of Great Britain and Ireland was consummated. This great event took place on the 1st of January 1801. Some apprehensions were entertained that, in consequence of a change of government which happened about this time, the proposed increase of the *Regium Donum* might not be obtained, but at the annual meeting of the synod of Ulster in 1802, it was officially announced that "his Majesty's confidential servants had come to a determination to recommend to the king to increase the *Regium Donum* in the next year, and that a future communication would be made as to the amount, and the regulations which it might be thought necessary to adopt." A new arrangement accordingly was made, the members of the synod of Ulster, and of the synod of Antrim, to whom alone the grant was restricted, being divided into three classes, those located in cities or large towns, those in the more populous districts, and those in more thinly peopled localities. The congregations amounted at this time to 186, which were divided into three classes, containing 62 each. The ministers, according as they belonged to the first, second, or third class, were to receive respectively, £100, £75, or £50 each per annum. The agent for the distribution of the bounty was henceforth to be appointed and paid by government. Much dissatisfaction was expressed by many members of the synod with the system of classification, but the government refused to modify the terms of the grant, and they were therefore with some murmuring submitted to. The *Regium Donum* to the synod of Ulster and presbytery of Antrim, had previously amounted to £6,329 6s. 10d., but by the addition now made it amounted in 1803 to £14,970 18s. 10d., late Irish currency. Such a liberal government allowance was received with satisfaction and gratitude, and the result has been such, even in a political and financial point of view, that the gov

ernment has never had cause to repent of its liberality.

It is lamentable to reflect, that at the very time when the synod of Ulster was experiencing so largely and liberally the countenance of government, its usefulness as a Christian institution was at a low ebb. Many of the ministers had imbibed Arian and even Unitarian principles. The subscribers and non-subscribers were so mingled together, that it was almost impossible to distinguish the one party from the other, and in 1805, the synod unanimously resolved that the licentiates of the presbytery of Antrim, of the Southern Association, and of the Church of Scotland, should be fully entitled to officiate in its pulpits. In such a state of matters practical religion among the people had sunk, as was naturally to be expected, to a very low state. But how often has the truth of the Divine promise been exemplified in the history of every section of the church of Christ, "At evening time it shall be light." In the midst of the spiritual darkness and death which now overspread the Presbyterian Church of Ireland, there were still found some godly ministers and praying people who longed and looked for a revival of true vital religion in the land. Nor did they long and look in vain. No sooner had the excitement of the Rebellion passed away, than a number of pious ministers and laymen belonging to the various Protestant denominations met at Armagh, and formed an association under the designation of the 'Evangelical Society of Ulster,' having in view the establishment of a system of itinerant preaching throughout the towns and villages of the province. A number of Congregationalists or Independent churches sprung up about this time in Ulster, and several of the Secession ministers with their congregations joined that body. One eminent minister belonging to the synod of Ulster, the Rev. Alexander Carson of Tobermore, withdrew from the body and joined the Baptists. Amid the keen discussions which agitated both the synod of Ulster and the Secession synods on the subject of the *Regium Donum*, a number of the lay members belonging to both bodies passed over to the Reformed Presbyterian church, which repudiated a state endowment. Besides, so zealous was this last-mentioned denomination, and so faithfully did they preach the pure gospel of Christ, that numbers of the more pious portion of the community hastened to join them, so that numerous congregations arose in all parts of the country professing the principles of the Reformed Presbyterians.

The rapid increase of the other branches of the Protestant Dissenters in Ireland, had a decidedly beneficial influence upon the synod of Ulster. Arian and Socinian preachers began now to be discountenanced by the people, and whenever a vacancy occurred, their places were filled by evangelical ministers. A better spirit now showed itself in the deliberations of the synod. Plans were devised, and

money was raised for the supply of Bibles on easy terms to the poorer classes of Presbyterians. This benevolent and truly Christian movement was chiefly carried forward by Mr., afterwards Dr. Hanna of Belfast, to whom on many accounts the Presbyterians of Ireland are under deep obligations. The appointment of this excellent and able evangelical minister as Professor of Theology, which took place in 1817, by a unanimous vote of synod, formed a new era in the history of the Presbyterian church of Ireland. It indicated that sound evangelical doctrine had now obtained an ascendancy in the synod; it cemented the union between the General Synod and the Belfast Institution, and it enabled the church to train its students at home, instead of obliging them to repair for their theological education to Scottish universities. The synod now began to raise the standard of education among its candidates for license, and to carry out this important object, the students were required to devote two sessions instead of one to the study of theology. Since that time another session has been added to the theological curriculum. For a long time the synod of Ulster had held ecclesiastical intercourse with the synod of Munster and the presbytery of Antrim; and this was tolerated, though most reluctantly, by the evangelical ministers, who were yearly on the increase, as long as there was no ecclesiastical code to which they could appeal; but a canon of discipline and church government having been prepared and adopted by the synod in 1824, the ecclesiastical relationship between the synod and the Munster and Antrim brethren ceased to be recognized. And another advantage which accrued to the church from its possession of a regular code of laws was, that the question of subscription to the standards was finally settled by the established rule, that "presbyteries, before they license candidates to preach the gospel, shall ascertain the soundness of their faith, either by requiring subscription to the Westminster Confession of Faith, or by such examinations as they shall consider best adapted for this purpose." Some definite arrangement on this point was absolutely demanded by the position of the church at this period. For half-a-century the practice of requiring subscription from either licentiates or ordained ministers had been unknown, and as the natural consequence of such laxity, heresy had grown up and been tolerated in the bosom of the Presbyterian church. To such an extent had this evil spread that, according to a statement made by Dr. Cooke, when examined before the Commissioners of Irish Education Inquiry, of two hundred ministers belonging to the Ulster synod, about thirty-five were Arians. The evidence containing this statement appeared in February 1827, and its publication caused no small excitement; more especially as in addition to Dr. Cooke's startling statement, the fact became known that the Rev. William Porter, who was then clerk of the Ulster synod, had, in answer to

the inquires of the Commissioners, openly avowed himself to be an Arian, and expressed his belief that the system was "gaining ground among the thinking few," giving it as his opinion, that there were "more real Arians than professed ones" amongst the ministers with whom he was officially connected. At the next annual meeting of synod, a motion was proposed to the effect that "the Rev. William Porter having publicly avowed himself to be an Arian, he no longer continued clerk." After a long and keen debate, it was agreed to condemn certain parts of his evidence, but that he should be allowed to retain his situation as clerk of the synod. The matter did not terminate here however. Mr., now Dr. Cooke, who has ever proved himself the champion of orthodoxy against error of every kind, moved that the members of the court, "for the purpose of affording a public testimony to the truth, as well as of vindicating their religious character as individuals, declare, that they do most firmly hold and believe the doctrine concerning the nature of God contained in these words of the Westminster Shorter Catechism, namely, that 'there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.'" This motion was admirably fitted to test the principles of the body, and accordingly a discussion ensued of the most earnest and exciting kind, which lasted for two entire days, at the close of which Mr. Cooke's motion was carried by an overwhelming majority, only two ministers venturing to vote in opposition to it, while eight declined voting.

No sooner had the synod closed its sittings, than the Arian party in the church resolved to make a desperate struggle in defence of their principles. Mr. Montgomery of Strabane had delivered a brilliant speech in support of the New-Light opinions, and this able production was forthwith printed and industriously circulated, and a few days before the meeting of the synod in 1828, the author was presented by his admirers with a complimentary address and a service of plate. The whole Presbyterian body were keenly alive to the importance of this meeting of synod. It was more numerously attended by both ministers and elders than any synod had ever been in the whole course of the history of the Irish Presbyterian church. This was felt to be the crisis of the Arian controversy, and the immense majority of the Presbyterian laity being decidedly in favour of the Old-Light principles, watched with the most intense interest the proceedings of the church at this eventful period. Mr. Cooke, as he had done from the commencement of the controversy, took the lead against the Arians, and to put an end to the growth of this noxious heresy within the church, he moved a series of overtures, the obvious design of which was to exclude from the sacred office all Arians, Socinians, Pelagians, and Arminians, as well as all who were destitute of vital godliness. These

overtures, which passed by a large majority, are too important not to be inserted in full. They were as follows:—

"I. That many of the evils which now unhappily exist in the General Synod of Ulster, have arisen from the admission of persons holding Arian sentiments, contrary to the accredited standards of this body, as founded on the Word of God, from the occasional admission of others, who, though nominally holding in sound words and profession the form of godliness, were yet deniers of the power thereof, and consequently destitute of that zeal which is necessary to the dissemination of the gospel.

"II. That while we are individually bound to use all Scriptural means to guard against the continuance of these evils, it is also our duty as a church to adopt such regulations as may, with the Divine blessing, prove effectual to prevent the introduction of ministers unenlightened by the Spirit of God, and to advance spiritual religion in our Church courts and congregations.

"III. That before any person be recognized as a candidate for the ministry, he shall, previously to entering a theological class, be enjoined to present himself at our annual meeting to be examined by a committee of this synod respecting his personal religion, his knowledge of the Scriptures, especially his views of the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit, and likewise as to his motives for offering himself a candidate for the sacred office of the ministry; and that should any such examinant be found opposed to those doctrines, or appear to be destitute of vital godliness, he shall in no case be recognized as a candidate for the ministry of this synod.

"IV. That students after having finished their theological course, and their trials in the presbytery, shall again present themselves for a similar examination before the same committee, and it shall be the duty of that committee to ascertain their soundness in the faith, by requiring from them a statement of their views of the doctrines contained in the Westminster Confession of Faith.

"V. That if any person thus licensed be afterwards found not to preach the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit, or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with this body.

"VI. Persons who are already preachers in this body, but have not been licensed according to these regulations, shall, previously to ordination, be required to undergo a similar examination.

"VII. Should any person be licensed or ordained in opposition to these regulations, such license or ordination shall not be deemed valid by this body.

"VIII. The committee for these examinations shall annually be appointed in open synod."

The design of this last overture was to exclude all Arians from the committee of examination.

The synod, by passing these overtures, had evidently taken a step which most effectually excluded Arians from the ministry in connection with the synod of Ulster. The New-Light party now saw that it was next to impossible for them to continue much longer in the communion of the synod, and they began seriously to meditate the propriety of separating from the body. A few months, accordingly, after the meeting of synod, a meeting was convened in Belfast, and a remonstrance adopted, in which they plainly stated that if the obnoxious overtures were not repealed, they would be compelled to form themselves into a separate association. Next synod, which was to meet at Lurgan in June 1829, was expected to decide the fate of the Arian party, but the pressure of other business compelled the postponement of the subject to a special synod, which was appointed to be held in Cookstown on the third Tuesday of the following August. Before that day, however, the Arians met in Belfast, and agreed to absent themselves from the ensuing synod, feeling that it was useless to prolong a contest so unequal. Mr. Porter alone of all the New-Light party was present at the synod, and read an address explaining the cause of their absence. Their remonstrance was presented, signed by 48 ministers, 15 students or licentiates, 197 elders, 138 members of the committees of congregations, and 314 seatholders. In the address which Mr. Porter read, a request was made that if the overtures were confirmed, the synod should nominate a committee furnished with full power to enter into an arrangement with them for a Christian and friendly separation. The synod acceded to the proposal, and a conference was arranged to take place in Belfast on the 9th of the following September. The result was, that seventeen ministers withdrew from the jurisdiction of the synod of Ulster, and formed themselves into a separate body on the 25th of May 1830, under the name of the REMONSTRANT SYNOD OF ULSTER (which see). They were still permitted by government, however, to enjoy their share of the *Regium Donum*, they retained their interest in the Widows' Fund, and they continued in possession of their places of worship though numbers of their people now forsook their ministry.

From the date of the withdrawal of the Unitarians the Ulster synod began to experience a great revival of true religion, and to make rapid progress in the work of church extension. "Within twelve months after the adoption of the overtures in 1828," as we learn from Dr. Reid, "no less than eleven new congregations sprung up in the synod, and in the ten years immediately following the Arian separation, the growth of the body was greater than it had been during the century preceding. From 1729 to 1829, the synod added only about seventy-three to the number of its congregations; from 1830 to 1840 no less than eighty-three congregations were erected." The important subject of theological education now

occupied much attention, and in the course of seven years the number of professors was trebled, and in 1840 it was proposed to add another session to the theological curriculum. The synod engaged also with redoubled zeal in the cause of missions both at home and abroad. For some years the national system of education established by government for Ireland occasioned keen discussion, and even angry controversy, but in January 1840 the synod succeeded in obtaining such modifications of the system as enabled it to accept assistance from the funds provided by the legislature. Another topic of great importance was brought under the consideration of the synod, that of subscription to the Confession of Faith. In 1832 the synod agreed to require subscription from candidates for license or ordination, but at the same time a written explanation was allowed on any point about which scruples were entertained. This rule, however, was found to give rise, in many cases, to considerable embarrassment, and in 1835 the synod resolved that in future no exceptions or explanations were to be received, but that the candidates for license or ordination must give an unqualified subscription to the formula. This measure was followed by a renewal of communion with the Church of Scotland, the General Assembly in the following May unanimously agreeing to readmit the members of the Ulster synod to ministerial fellowship.

It was quite obvious, from the whole proceedings of the synod, that a doctrinal reformation had been wrought in the church, commencing from the separation of the Arian or Socinian party. The adoption of the overture requiring unqualified subscription was the crowning act of this great revival. All the evangelical Dissenters rejoiced in the all-important change which had thus been effected in this interesting section of the Protestant Church in Ireland. The Irish Secession Church seemed to sympathise more than any other with the Ulster synod in its renovated state. The two bodies were now completely agreed both in doctrine and polity, besides having been placed by the government in 1838 on precisely the same footing as to the reception of the *Regium Donum*. A desire began to be very generally entertained accordingly, that a union of the two churches should take place as soon as possible. The movement on the subject commenced among the students connected with the Belfast Academical Institution, and from them it spread among the elders and people of both denominations. In 1839 memorials in favour of a union were presented both to the synod of Ulster and the Secession synod. Committees were appointed on both sides to prepare preliminaries, and after agreeing in their separate judicatories to the terms of incorporation, the two bodies were formally united into one church on the 10th July 1840, the united synods being regularly constituted under the title of the General Assembly of the Presbyterian Church of Ireland. Thus the Ulster synod, by

this happy union, received an accession to its numbers of 141 additional congregations, raising its entire number to 433, and the whole united body was divided into 33 presbyteries, which have since been increased to five synods, 36 presbyteries, 491 congregations, and 533 ministers. The Irish Presbyterian Church from this time took a high position as a large and influential body. An attempt was made soon after the union to prevent Presbyterian ministers from celebrating marriages between their own people and Episcopalians, and the English judges even went so far as to declare such marriages illegal. But in 1844 an act was obtained from the legislature warranting the exercise of the disputed privilege, where at least one of the parties belongs to his own denomination. An Episcopalian minister, however, can perform the ceremony where both the parties are Presbyterians or Romanists, and no minister not connected with the Establishment can legally marry an Episcopalian or a Romanist.

In 1846 a wealthy lady connected with the Presbyterian church bequeathed a sum of £20,000 towards the erection and endowment of a Presbyterian college. Considerable discussion took place as to the most suitable locality for such an institution, but it has at length been built in the town of Londonderry. Within the last sixteen years, as we learn from Dr. Dill, the Home Mission of the Irish Presbyterian Church has planted about 160 new churches in destitute localities; established a number of mission-stations and out-stations in the south and west; supported from 300 to 400 Irish and English mission schools, in which upwards of 20,000 Roman Catholics have been taught to read the Scriptures; and circulated large numbers of Bibles and tracts in popish districts. The Home Mission has two departments of operation, the one devoted to the conversion of Roman Catholics, and the other to the supply of the spiritual wants of the Protestant population, and especially the Presbyterian. The mission to Roman Catholics is again divided into two branches, one to the English-speaking, and the other to the Irish-speaking Romanists, both of which have, through the Divine blessing, led to the rescue of many from the errors of Romanism, and their admission into the communion of the Presbyterian Church.

IRVINGITES. See APOSTOLIC CATHOLIC CHURCH.

ISBRANIKI, a sect of Russian Dissenters which arose about the middle of the sixteenth century. The appearance of this sect excited no small commotion. The name which they assumed means the Company of the Elect, but their enemies styled them *Raskolniki* or *Schismatics*. Some Lutheran writers have alleged that these *Isbraniki* were sprung from the ancient BOGOMILES (which see). The cause of their separation from the national church appears to have been somewhat singular. The church books, which were printed in 1562 under the czar, John Basilides, were printed from manuscript co-

pies, which being considered incorrect, were somewhat altered in their printed form. The changes introduced were regarded by some as teaching unsound doctrine, and a sect having arisen who adhered to the former books, called themselves by the name of *Starovertsi*, or believers in the old faith. These Dissenters, however, were comparatively few in number till about the middle of the following century, when, in consequence of the church-books having been revised by the patriarch Nikon, the outcry of unsound doctrine was again raised, and the number of Dissenters increased. Of all the doctrines which they held, that which gave greatest offence was their denial of different orders and gradations of clergy. On account chiefly of this tenet they were exposed to much persecution, but under Alexander I. they were tolerated by the State.

ISIS, one of the principal deities of the ancient Egyptians, the wife of *Osiris* and the mother of *Horus*. She was the goddess of the earth, and processions were held in her honour, at which her votaries carried wheat, barley, and other cereal grains. Osiris symbolized the sun and the Nile, Isis represented the moon and Egypt fertilized by the Nile. Osiris was worshipped under the form of an ox or a bull (see APIS); Isis under the form of a cow. As the mythology of ancient Greece has been believed to be derived from that of Egypt, Isis came to be identified with *Demeter*; and hence the fabulous stories in regard to the latter came to be transferred to the former. Isis was also worshipped in Greece under the names of *Pelagia* and *Ægyptia*; while, in the western parts of Europe, her worship was in course of time likewise established. In the time of Sulla it came to be introduced at Rome, but the private observance of the rites of Isis was afterwards forbidden on account of their immoral character. For the same reason her temples were destroyed by the public authorities at Rome, but so partial were the people to the worship of Isis, that it was restored and sanctioned by the triumvirs in B. C. 43. Under Augustus this licentious worship was again forbidden, but it was revived under Vespasian, and continued until the introduction of Christianity which gradually banished all Pagan worship throughout the Roman empire. Apuleius introduces Isis as giving the following account of herself: "I am Nature, the mother of all things, mistress of the elements, the beginning of ages, the sovereign of gods, the queen of the Manes, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I who govern the luminous firmament of heaven, the salutary breezes of the sea, and the horrid silence of heaven, with a nod. My divinity alone, though multiform, is honoured with different ceremonies, and under different names. The Phrygians call me the Pessinuntian Mother of the gods; the Athenians, the Cecropian Mother; the Cyprians, the Paphian Venus; the Sicilians, the Stygian Proserpine; the Cretans, Diana Dictynna; the Eleusinians, the Old

goddess Ceres; some Juno, some Bellona; others Hecate; and others, again, Rhammsia. The oriental Ethiopians and Egyptians honour me with peculiar ceremonies, and call me by my true name Isis."

ISITES, a Mohammedan sect who believed the Koran to have been created. They alleged that the Koran delivered by Mohammed was merely a copy of that which was written by God himself, and was kept in the library of heaven; and to reconcile this notion with the statement of Mohammed, they declared that when the prophet affirmed that the Koran was not created, he referred to the original, and not to his own copy. See KORAN.

ISJE, the name of a central province of Japan, to which the religious sect of the Sintoists requires each of its adherents to make a pilgrimage once a year, or at least once in their life. In *Isje* is the grand *Mia*, or temple of *Tensio-Dai-Dsin*, which is the model after which all the other temples are built. An account of this celebrated pilgrimage is given by Kämpfer, whose words we quote: "This pilgrimage is made at all times of the year, but particularly in the spring, at which season vast multitudes of these pilgrims are seen upon the roads. The Japanese of both sexes, young and old, rich and poor, undertake this meritorious journey, generally speaking, on foot, in order to obtain, at this holy place, indulgences and remission of their sins. Some of these pilgrims are so poor, that they must live wholly upon what they get by begging. On this account, and by reason of their great number, they are exceedingly troublesome to the princes and lords, who at that time of the year go to court, or come thence, though otherwise they address themselves in a very civil manner, bareheaded, and with a low, submissive voice, saying, 'Great Lord, be pleased to give the poor pilgrim a *seni*, towards the expense of his journey to *Isje*,' or words to that effect. Of all the Japanese, the inhabitants of Jedo and the province Osju are the most inclined to this pilgrimage. Children, if apprehensive of severe punishment for their misdemeanors, will run away from their parents and go to *Isje*, thence to fetch an *Ofarri*, or indulgence, which upon their return is deemed a sufficient expiation of their crimes, and a sure means to reconcile them to their friends. Multitudes of these pilgrims are obliged to pass whole nights lying in the open fields, exposed to all the injuries of wind and weather, some for want of room in inns, others out of poverty; and of these last many are found dead on the road, in which case their *Ofarri*, if they have any about them, is carefully taken up and hid in the next tree or bush.

"Others make this pilgrimage in a comical and merry way, drawing people's eyes upon them, as well as getting their money. They form themselves into companies, generally of four persons, clad in white linen, after the fashion of the *Kuge*, or persons of the holy ecclesiastical court of the *Dairi*. Two of them walking a grave, slow, deliberate pace, and standing often still, carry a large barrow adorned and hung

about with fir-branches and cut white paper, on which they place a resemblance of a large bell, made of light substance, or a kettle, or something else, alluding to some old romantic history of their gods and ancestors; whilst a third, with a commander's staff in his hand, adorned, out of respect to his office, with a bunch of white paper, walks, or rather dances, before the barrow, singing with a dull, heavy voice, a song relating to the subject they are about to represent. Meanwhile, the fourth goes begging before the houses, or addresses himself to charitable travellers and receives and keeps the money which is given them. Their day's journeys are so short, that they can easily spend the whole summer upon such an expedition."

It would appear from the accounts of travellers, that *Isje*, the object of this most meritorious of pilgrimages, presents nothing that corresponds to its fame, or the greatness of the empire. It is rather held forth as a monument of antique poverty and simplicity. The *Mia* or temple where the pilgrims pay their devotions, is a low wooden edifice, with a flat thatched roof, and on entering nothing is to be seen but a looking-glass of cast metal, which is regarded as a symbol of the Deity, and some white paper cut in different forms, which they take for an emblem of the purity of the heart. The doors are likewise embellished with white paper. When any one comes to worship at the temple, he never presumes to enter, but stands without, and while he says his prayers, he looks only into it through a lattice-window.

ISLAM, the name given by Mohammed to the religion which he taught. The word means either "resignation to the will of God," or "a state of salvation," but the former is the meaning recognized by the majority of the Mohammedan writers. Faith in the Koran is *Islám*, and a believer derives from the same Arabic root the name of Moslem or Mussulman. The word *Islám* is also sometimes used to denote the whole body of the faithful; but they are more generally called Moslems or Mussulmans. See MOHAMMEDANS.

ISLEBIANS. See ANTINOMIANS.

ISMAILIYAH, or ISMAELIANS, a Mohammedan sect which branched off from the SCHITES (which see), in the age of the seventh *Imám*. Jaafar, the sixth *Imám*, had nominated his son Ismail his successor, but on his premature death he declared his second son Moussa his heir. Now as Ismail had left children, those of the *Schites* who regarded the *Imám*ate as hereditary, denied the right of Jaafar to make a second nomination. They formed a sect accordingly, called *Ismaelians*, to which belonged the *Fatimite Caliphs* of Egypt, and also the ASSASSINS (which see), whose name was once so justly dreaded both in Europe and Asia. The *Ismaelians* were a secret association, as has already been described under the article *Assassins*, in which the history of the sect is given. The following account, however of the Egyptian *Ismaelians*, as given by Dr. Taylor

may interest the reader: "The Ismaelians of Egypt met in their grand lodge twice every week; their president, or Dai-al-Doat, paid a formal visit to the sovereign, and lectured him on some portion of the secret doctrines. Macrisi tells us that the degrees of the order were extended in Egypt from seven to nine, and furnishes us with the following account of the stages of initiation. In the first stage, the candidate was shown the doubts and difficulties attending the religion of the Koran, he was inspired with an anxious desire to have its mysteries explained, and some glimpses of the Ismaelian doctrine were then afforded, in order that he might be induced to take an oath of blind faith and unlimited obedience to his *Dai*, or instructor. In the second stage the nature of the Imámate, as a divine institution, was explained. The peculiar doctrines of the Ismaelians commenced at the third degree, when the candidates were taught that the number of Imáms was seven, and that Ismail was the last and greatest. In the fourth stage it was declared, that since the creation there had been seven legislators divinely inspired, each of whom had modified the doctrines of his predecessors. These seven prophets were said to be 'endowed with power of speech' because they authoritatively declared the divine will; they were each followed by 'a mute prophet,' that is, one whose duty was simply to enforce the doctrines of the preceding, without the power of altering or modifying them. The seven legislators were Adam, Noah, Abraham, Moses, Christ, Mohammed, and Ismail; their seven disciples or 'mute prophets' were Seth, Shem, Ishmael, Aaron, Simon (Peter), Ali, and Mohammed the son of Ismail.

"In the fifth degree, it was declared that each of the 'mute prophets' had appointed twelve Dais, or apostles to spread the knowledge of the faith, and that the number twelve was next in sanctity to the number seven. Having passed through these inferior degrees, in which the great aim of all the tenets taught was to inspire converts with a high respect for their instructors, the secret doctrines were revealed to them in the next gradations. Those who attained the sixth degree, were told that religious legislation should be subordinate to philosophical; in the seventh stage, they were introduced to the mystical speculations, which characterize Oriental metaphysics; in the eighth, they were taught the indifference of human actions, and in the ninth, the initiated received their final lesson, 'to believe nothing and dare every thing.'"

ISOCHRISTÆ (Gr. equal to Christ), some followers of Origen, who were charged with maintaining that the Apostles were raised to equal glory with their Master. They were condemned by a council at Constantmople in A. D. 553.

ISRAELITES. See JEWS.

ISRAFIL, the angel who, according to the Mohammedans, will sound the trumpet which is to summon the world to judgment on the great day.

ISTHMIAN GAMES, one of the great national festivals among the ancient Greeks, which derived its name from the isthmus of Corinth on which it was celebrated. The games were held in honour of *Poseidon* every third year, although Pliny alleges that they were celebrated every fifth year. They consisted of wrestling, horse and chariot races, and other athletic exercises; along with contests in music and poetry. At a later period, fighting of animals was introduced among the amusements of the joyful festive season. The victors in the Isthmian games received a garland of pine-leaves or of ivy. See GAMES.

ISTHMIUS, a surname of POSEIDON (which see), derived from the isthmus of Corinth, on which stood a temple dedicated to his worship.

ITALIC SCHOOL, a sect of ancient Greek philosophers, founded by Pythagoras, who flourished in the last half of the sixth century before Christ. He commenced with the great general idea of absolute, all-comprehending unity, which he called the *Monad*, and which included spirit and matter, but without separation or division. This *Monad* was the Pythagorean god. From unity arises multiplicity, or the universe consisting of manifold beings, all evolved from the original *Monad*. Matter when thus disengaged from the primitive unity becomes the principle of darkness, ignorance, instability and change, while spiritual beings, in the same circumstances, have fallen into a state of imperfection and division. In its fundamental character then the Grecian Italic school was essentially pantheistic.

According to this system, all the efforts of intelligence and will ought to be directed towards their emancipation from the thralldom of matter, and the influence of the variable, with the view of reaching the knowledge of the true which is invariable. The conception of absolute unity is the highest point of science, and when arrived at this point the mind is completely delivered from the influence of matter. The will also being involved in the same bondage to matter, can only be freed by such exercises as fasting and abstinence, by which the soul restricts the dominion of the senses. But the complete emancipation of the soul from the bondage of matter could only, according to Pythagoras, be effected by successive transformations or metempsychoses; and the final deliverance of the soul is its transformation into God.

Such were the fundamental principles of the Italic school of philosophy, which, though originated by Pythagoras, was followed up by Timæus of Lœcum. in his work on the Soul of the World, in which the universe is regarded as one vast intelligent being, of which God is the soul, and matter the body. Ocellus Lucanus carried these pantheistic notions still further, recognizing one uncreated, imperishable being, which, however, undergoes successive phases or decay and renovation.

ITALIC VERSION (OLD), a translation into

Latin both of the Old and New Testaments, which was held in general estimation before the time of Jerome, who undertook to revise it at the desire of Damasus, bishop of Rome. Jerome had not proceeded far in his work of revision, when finding that the Old Testament had been translated not from the Hebrew, but from the Greek version, he determined to execute an entirely new translation, directly from the Hebrew original. Hence originated the VULGATE (which see).

ITALY (CHRISTIANITY IN). At a very early period in the history of the Christian church, even in the days of the apostles, the gospel had found its way into Italy. This is evident from the circumstance that when Paul wrote his Epistle to the Romans, there existed in Rome, the capital of Italy and indeed the metropolis of the world, a church so considerable that the apostle could address them in these words, Rom. i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." It is very probable that Rome being a general rendezvous of people from all countries, both Jewish and Gentile converts may soon after the day of Pentecost have taken up their residence there, and formed themselves into a Christian church. Among those who were present indeed at the Pentecostal effusion of the Spirit, are expressly mentioned "strangers from Rome," by whom doubtless the seeds of Divine truth would be conveyed to their native city; and hence from the salutations at the end of the Epistle to the Romans, it is plain, that some of the oldest Christians lived at Rome. It has long been a favourite assertion of the Roman Catholic Church, that the Apostle Peter was the founder of the church at Rome. For this opinion, however, there is no solid historical foundation; and the whole facts of the case militate against such an idea. Had it been founded by an apostle, Paul would neither have addressed it by letter, nor visited it in person, since it was a fixed principle with him, not to build upon another man's foundation. And it is remarkable that while Caius and Dionysius, the former writing in the end, and the latter in the middle of the second century, speak of Peter as founding the church at Rome, the Apostle Paul is mentioned as engaged along with him in this work. And Caius states, that in his time the graves of the two apostles were pointed out at Rome. Taking all these circumstances together, it seems to be an established point, that at a date later than any noticed in the Acts of the Apostles, both Peter and Paul had jointly ministered to the Christian church at Rome, which had existed in a flourishing state many years previous to their visit.

But a difficulty arises in connection with this view of the subject, from the circumstance that on Paul's arriving in Rome, as stated in Acts xxviii. 22, the elders of the Jews, who resided in the city, begged him to give them some information as to the sect of the Christians, of whom they seem to have known

nothing, except that it was everywhere spoken against. At first view it appears inconceivable on the supposition that a Christian church existed in Rome, that the Jews should not have been aware of its existence. And yet notwithstanding the ignorance manifested by the Jewish elders, the very same narrative plainly informs us, though incidentally, of the fact, that at that very time there was a body of Christians resident in the city, some of whom hastened to meet the apostle, whose heart, we are told, was cheered by the sight of them. "So we went," says Luke, who accompanied the apostle, "toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage." How then, since it cannot be denied that a body of Christians dwelt in Rome when Paul arrived there, were the Jews unacquainted with the fact of their existence? "The only possible explanation," says Olshausen, "of this phenomenon—and it is one which at the same time indicates the origin of the tendency which we afterwards find in the Roman Church—appears to be this. It must be assumed that the Christians of Rome were induced, by the persecutions directed against the Jews under Claudius in the ninth year of his reign, to make their differences from the Jews clearly and strongly apparent—perhaps in consequence of the influence which even at that early time some disciples of St. Paul already exercised on the Roman Church; exactly as at a later date the Christians of Jerusalem separated themselves from the Jews, that they might not be confounded with them, and might be allowed to live in Aelia. If disciples of St. Paul early acquired a decisive influence in Rome, we shall also understand how it was that the Apostle could regard the Roman Church as his own, and could open his correspondence with it without invading another's field of labour. In consequence of this persecution of the Jews, Aquila and Priscilla took refuge at Corinth: and there they were found by the Apostle Paul (Acts xviii. 2), who, without doubt, became even at that time acquainted, by means of these fugitives, with the Roman Church and its circumstances. On this knowledge St. Paul, four or five years later, at the beginning of Nero's reign, on his third missionary journey, wrote from Corinth his epistle to Rome. There is little likelihood that any great number of Jews can have ventured so early to return to Rome; those who returned were obliged to keep themselves in concealment, and it was naturally the interest of the Christian community there to remain as far as possible from them. Even three years later, when St. Paul himself appeared in Rome, the body of Jews there may still not have been considerable,—in part, too, it may not have been composed of its old members, who had lived there before the persecution by Claudius, but of altogether new settlers, who were unacquainted with the earlier existence of a Christian community. And thus it might

come to pass within eight or ten years that the Christian community at Rome appears entirely separated from the body of Jews in that city; and in such a state of separation we find it, according to the notice at the end of the Acts."

On the authority of Tertullian, we learn, that when the Roman Emperor Tiberius heard from Pilate concerning the miracles of Christ, and his resurrection from the dead, he actually proposed to the senate that Christ should receive a place among the Roman deities, but the proposal was negated by the senate. This story, however, which is referred to by no other writer except Tertullian, is too improbable to be credited on his single and unsupported testimony. So ignorant were the Pagans of the new religion, that at first the Christians were confounded with the Jews, so that the edict of Claudius for the banishment of the Jews from Rome, A. D. 53, in all probability involved the Christians also; and hence the confused statement of Suetonius, who lived half-a-century after the event:—"the emperor Claudius expelled the Jews from Rome, who were constantly raising disturbances, at the instigation of Chrestus." With the advance of Christianity in the Roman Empire, the Christians came to be distinguished from the Jews, and to be no longer regarded as a Jewish sect.

The persecution of the Christians commenced at Rome in A. D. 64, under the emperor Nero; and while the Christian religion was prohibited throughout all the provinces of the empire, the cruelty of the emperor fell exclusively on the Christians in Rome, who were accused as being the incendiaries of the city. Domitian, who assumed the imperial purple A. D. 81, adopted also the most severe and persecuting measures against all who embraced Christianity, in whatever part of the empire they might be found. The short reign of Nerva, extending from A. D. 96 to A. D. 99, afforded the Christians a breathing time, all complaints against them being suspended, and a temporary toleration of their religion being granted. The fury of their enemies, however, burst forth with fresh violence on the death of Nerva and the accession of Trajan, more especially as Christianity was spreading rapidly on every side, and the rites of Paganism were everywhere passing into discredit. Pöny the younger, in writing to the emperor concerning the state of religion in Bithynia and Pontus, over which he had been appointed proconsul, says, "The contagion of this superstition has seized not only cities, but also the villages and open country." Tacitus, who lived at the same period, speaks of Christianity as a destructive superstition, which, in common with many other evil opinions and practices, found a home in the great Roman capital. During the reign of Trajan many Christians perished for their religion; but even while sanctioning persecution throughout the whole empire, the emperor issued a rescript, granting pardon to such as manifested repentance by

renouncing the Christian faith. The result of this was, that the Christian church at Rome passed through a sifting-time which separated the chaff from the wheat, and while some drew back at the threatening prospect of death, multitudes readily submitted to martyrdom rather than deny their Lord.

Popular fury imagining itself to be supported by law, now rose with unmitigated violence against the Christians, and the first years of the government of Hadrian, who ascended the throne A. D. 117, were disgraced by the most reckless assaults made upon the innocent and unoffending Christians. The emperor was warmly attached to the Pagan customs of his country; but being a lover of justice and social order, he issued a rescript designed to protect the Christians against the unbridled rage of the populace. With this view it required that no accusations against Christians were to be received, unless they were drawn up in legal form, and when legally brought to trial and convicted of acting contrary to the laws, they were to be punished according to their deserts; but a severe punishment was also to be inflicted on false accusers. On the death of the emperor, A. D. 138, his rescript lost its force; but under his successor, Antoninus Pius, several public calamities, which were imputed by the people to the Christians, roused the popular rage to a greater height than it had ever before reached. The emperor, naturally of a mild and gentle disposition, hastened to put an end to such violent proceedings. Though repressed for a time, however, they broke forth again under his successor, Marcus Aurelius, who, while he professed the calm philosophy of the Stoics, joined with the lawless mob in oppressing the Christians. In his reign a pestilence of the most destructive kind spread its ravages throughout the whole Roman empire, and while it was raging in Italy, he looked upon it as a warning from the gods to restore their worship in its minutest particulars. He summoned priests, therefore, from all quarters to Rome that they might observe the Pagan rites, by which he hoped to avert the evil. But this zeal for the renewal of the ancient worship only rendered him more cruel and unsparing in his persecution of the Christians. By a strange incident, however, which occurred in the course of Providence, Marcus Aurelius was led to change his whole line of policy towards the Christians. It is thus briefly noticed by Neander: "While prosecuting the war with the Marcommanians and Quades in 174, he, with his army, was thrown into a situation of extreme peril. The burning sun shone full in the faces of his soldiers, who were suffering under the torture of intolerable thirst; while, at the same time, under these unfavourable circumstances, they were threatened with an attack of the enemy. In this extremity, the twelfth legion, composed entirely of Christians, fell upon their knees. Their prayer was followed by a shower of rain, which allayed the thirst of the Roman soldiers, and by a storm which frightened the barbarians

The Roman army obtained the victory, and the emperor, in commemoration of the event, gave those Christian soldiers the name of the 'thundering legion.' He ceased to persecute the Christians; and though he did not receive Christianity immediately into the class of 'lawful religions,' yet he published an edict which threatened with severe penalties such as accused the Christians merely on the score of their religion."

The Christians under Commodus, who succeeded to the throne A. D. 180, enjoyed a season of respite and tranquillity after the protracted sufferings of the previous reign. Not that the old laws were repealed, but the emperor, though a person of licentious habits, was from some cause or another disposed to befriend the Christians. Irenæus, who lived at this period, says, that Christians were to be found in the imperial court enjoying the same privileges which belonged to all throughout the Roman empire. Commodus was assassinated A. D. 192, and Clement of Alexandria, who wrote soon after this event, describes the Christians as exposed to heavy persecution. "Many martyrs," says he, "are daily burned, crucified, beheaded, before our eyes." Septimius Severus, on reaching the empire, threw the shield of his imperial protection over the Christians, knowing that men and women of the highest rank in Rome, senators and their wives, belonged to the persecuted sect. In the course of a few years, however, this emperor passed a law, forbidding under severe penalties a change either to Judaism or to Christianity. The circumstances of the Christians were now rendered distressing, and entire communities were glad to purchase freedom from persecution by the payment of large sums of money. No improvement in the state of matters took place under the cruel Caracalla, but a spirit of hostility to the Christians prevailed in all the provinces of the Roman empire, which, however, began to pass away at the commencement of the reign of Heliogabalus A. D. 219. The aim of this emperor was to establish, not the ancient Roman idolatry, but the Syrian worship of the sun; and Christianity, therefore, he tolerated as he did other foreign religions. From very different motives this toleration continued under Alexander Severus from A. D. 222 to A. D. 235. Partial to a species of religious eclecticism, he recognized Christ as a Divine Being, on a footing with the other gods; and it is said that he wished to have the name of Christ enrolled among the Roman deities. He does not appear, however, to have adopted Christianity by an express law of the empire among the tolerated religions. But the partial quiet which the Christians enjoyed during the reign of Severus came to an end with his assassination, when the throne came to be occupied by Maximinus, who allowed full scope to the popular hatred which existed in many parts of the empire against the Christians. A more favourable period for the Christians returned again in A. D. 244, when Philip the Arabian, who is said to have been him-

self a Christian, ascended the throne. Origen, who lived at this time, and was on terms of intimacy with the imperial family, states, that the Christians now enjoyed a season of quiet. "The number of the Christians," he says, "God has caused continually to increase, and some addition is made to it every day; he has, moreover, given them already the free exercise of their religion, although a thousand obstacles still hinder the spread of the doctrines of Jesus in the world."

During this long time of peace Christianity made rapid and extensive inroads on the Paganism of the Roman empire, and the fury of the adherents of the old religion was aroused to check, if possible, the encroachments of the Christian faith. Decius Trajan, who conquered Philip the Arabian, and ascended the throne of the Casars A. D. 249, was a devoted friend of Paganism, and was, therefore, resolved to restore the ancient laws against the Christians, which had fallen into desuetude, and to put them in execution with the utmost rigour with the view of effecting an entire suppression of Christianity. He commenced his reign by demanding from all his subjects complete conformity to the ceremonies of the old Roman religion on pain of torture, and in the case of bishops on pain of death. The persecution began at the city of Rome with great severity, and gradually extended to the provinces. At its very outset the Roman bishop Fabianus suffered martyrdom. Imprisonment, exile, torture, and death were the portion of those of both sexes, of every age, and of all ranks and conditions, who were disposed to hold fast the testimony of Jesus. In the close of the year 251, Decius fell in a war against the Goths. The calm which the Christians enjoyed, in consequence of this event, continued during the reign of Gallus and Volusianus, which extended only through a part of the following year. But a destructive pestilence, with drought and famine, excited, as in former times, the fury of the populace against the Christians, as being, in their view, the cause of these calamities. An imperial edict now appeared, requiring all Roman subjects to sacrifice to the gods, and when it was discovered that the altars were far less frequented than in former times, new persecutions arose, in order to compel an increase of sacrifices, and to sustain the declining interests of Paganism. The bishops of Rome, who were, of course, under the immediate eye of the emperor, were the first to bring down upon themselves the sword of persecution; both Cornelius and Lucius, who successively held the episcopate of Rome, were first banished, then condemned to death. The assassination of Gallus, A. D. 253, restored tranquillity and peace to the oppressed Christians; and the Emperor Valerian, in the first year of his reign, seemed disposed to treat them with clemency, and even kindness. But in the course of a few years he was persuaded to alter his course of acting towards the Christians. He deprived the churches of their teachers and pastors; then he prohibited public as-

semblies of Christians, endeavouring in this way to check the progress of Christianity without resorting to bloodshed. Measures of severity were now resorted to, chiefly, in the first instance, against bishops and clergy, but afterwards against the laity also; even women and children were subjected to the scourge, and then condemned to imprisonment or to labour in the mines. Finding that such measures were ineffectual, Valerian resolved to adopt a more vigorous line of procedure. In A. D. 258, accordingly, an edict was issued, declaring that "Bishops, presbyters, and deacons were to be put to death immediately by the sword; senators and knights were to forfeit their rank and their property; and, if they still remained Christians, to suffer the like punishment; women of condition, after being deprived of their property, were to be banished. Those Christians who were in the service of the palace, who had formerly made profession of Christianity, or who now made such profession, should be treated as the emperor's property, and after being chained, distributed to labour on the various imperial estates." In consequence of this rescript, the Roman bishop, Sixtus, and four deacons of his church, were condemned to suffer death.

Valerian, having been engaged in war with the Persians, was taken prisoner, and the imperial sceptre passed into the hands of his son Gallienus. This emperor immediately published an edict, securing to the Christians the free exercise of their religion, and restoring to them the cemeteries, as well as other buildings and lands belonging to the churches which had been confiscated in the reign of his father. This edict was very important, recognizing, as it did, the Christian church as a legally existing corporation, entitled to hold common property, and now brought under the express protection of law. For more than half a century the Christians enjoyed a season of peace and tranquillity, and their ranks were joined by individuals drawn from all orders of society. Men of wealth and station now began, in considerable numbers, to profess Christianity, and splendid churches to be erected in the large cities. And even when Dioclesian was first invested with the imperial dignity, Christians were sometimes raised to the highest offices of trust. The Pagans were naturally jealous of the growing esteem in which Christians were now held, and more especially as, in their view, the rise of Christianity must necessarily hasten the downfall of the old religion. This crisis the Pagan party felt to be imminent. All their influence, therefore, they brought to bear upon Dioclesian to induce him to enter upon an exterminating persecution of the Christians. But the emperor was most unwilling to undertake the bloody task. A fitter tool was found in Dioclesian's son-in-law, Caius Galerius Maximian, a prince who was zealously devoted to the Pagan religion, and held sacrifices and divination in high estimation. This man, accordingly, being commander of the forces, issued an order to the army requiring every sol-

dier to perform sacrificial rites; and in consequence Christian officers resigned their commissions, and Christian soldiers quitted the service, that they might remain steadfast to their faith. This was the commencement of a time of persecution, but beyond the harsh military order Dioclesian refused to move. At length, through the influence of Galerius, he was persuaded, in A. D. 303, to commence a bloody persecution. An edict was forthwith issued, prohibiting all assemblies of Christians for religious worship; ordering all Christian churches to be demolished, and all manuscripts of the Bible to be destroyed. Christians who held places of honour must either renounce their faith or be degraded; while those in the humbler ranks of life were to be divested of their rights as citizens and freemen. Christian slaves were pronounced to be incapable of receiving their freedom as long as they remained Christians. In judicial proceedings also, whenever Christians were concerned, the torture was authorized to be used.

The impression made upon the Christians by this edict of Dioclesian was, that nothing less was aimed at than the total extirpation of Christianity. All the prisons were now filled with the Christians, and a new edict appeared, commanding that such as were willing to sacrifice should be set free, and the rest compelled by every means to offer sacrifices to the gods. The floodgates of oppression were now thrown open, and cruelties of every kind were practised upon the Christians. Constantius Chlorus, however, in A. D. 305, was raised to the dignity of emperor along with Galerius, and being naturally of a mild disposition, as well as a friend to Christianity, the sword of persecution was now sheathed, and the Christians enjoyed a temporary respite. But in the course of three short years, a command was issued by Galerius, directing the fallen temples of the gods to be restored, and requiring that all free men and women, and slaves, and even little children, should sacrifice and partake of what was offered at heathen altars. This cruel edict led to new tortures, and a fresh effusion of blood; a state of matters which, however, was happily soon followed by another respite, more particularly to the Christians in the West, which lasted till the beginning of the year 310. Galerius, having been attacked by a severe and painful disease, now relaxed his severity, and in the following year the remarkable edict appeared which put an end to the persecution of Christians in the Roman empire.

With the succession of Constantine commenced a new era in the history of the Christian church. Soon after his remarkable conversion to Christianity, A. D. 312, he proceeded to establish it as the religion of the state, and sought to remodel the government of the Christian church, so as to make it correspond with the civil arrangements of the empire. From this time the bishops of Rome began to put forth those arrogant claims which terminated in the full development of the papacy, A. D. 606. The acknowledgment of the Pope as Universal Bishop, was, on

course, a work of time, and it is a well-known fact, that the papal supremacy was resisted in Italy after it had been owned by the most remote churches of the West. So early as the fourth century, the worthy Ambrose, archbishop of Milan, which was the capital of the diocese of Italy, prepared a particular office or form of worship, which was known by the name of the *Ambrosian Liturgy*; and even after the Pope had appointed the Roman Missal to be used in all the Western churches, the church of Milan continued still to adhere to their own ritual. It was not, indeed, till the eleventh century that the archbishops of Milan would consent so far to acknowledge the authority of Rome, as to receive their palls from the Pope. When Honorius first demanded the submission of the church of Milan, a universal feeling of indignation was excited among the people, as well as the clergy. And it was not without a strong remonstrance that the point was at length yielded, but as a standing memorial of their independence, they still continued to use the Liturgy of Ambrose. For a long period the papal claims met with occasional resistance from the archbishops of Milan, and when Gregory VII., in A. D. 1074, issued his famous decree enforcing the celibacy of the clergy, the church of Milan rejected the papal edict, pronounced the Pope and all who adhered to him on this point to be chargeable with heresy, and they even threatened to make a formal separation from the Church of Rome.

During the dark ages, Italy was the scene of some of the most valiant struggles against Papal domination. Claude of Turin, in the ninth century, who protested against the worship of images and against pilgrimages to Rome; and Arnold of Brescia, the disciple of Abelard, in the twelfth century, who lifted his voice against the secularization of the church and the temporal authority of the Pope; are examples of the reforming spirit which has so often characterized the Christians of Italy. (See ARNOLDISTS.) The labours of the enthusiastic young priest of Brescia produced a powerful effect upon the ardent minds of the Italian people, and prepared them for welcoming the Waldenses, who, penetrating through the Alps, effected a settlement in Lombardy A. D. 1180, and so rapidly spread themselves throughout Italy, that in the beginning of the thirteenth century, some of them were found even in Rome itself. Actively engaged in propagating their simple scriptural tenets, these hereditary witnesses for the truth could not fail to call down upon themselves the fulminations of the Vatican. In A. D. 1231, accordingly, Gregory IX. issued a bull, directing that a strict search should be made for these heretics, and that when discovered, they should be given up into the hands of the secular authorities to be punished; while those who gave them shelter and protection were to be declared infamous, along with their children to the second generation. The *Patarenes*, as the Waldenses were then called, had churches in almost all the towns of Lombardy, and in some parts of Tuscany, as well as

in Naples and Sicily. For a long time their students of theology were educated in Paris, but in the thirteenth century they had academies in Lombardy for training their candidates for the ministry.

A colony of Vaudois, in A. D. 1370, found an asylum in Calabria, but their simple worship, so unlike to that of Rome, soon attracted the notice of the priests, who raised the cry of heresy against them. The colony, however, maintained its position, and received from time to time accessions to its numbers, continuing to flourish for nearly two centuries, when, as the light of the Reformation began to dawn upon Italy, it was assaulted with fury by Rome's supporters, and completely exterminated. For a long period the corruptions of the Roman Church were so thoroughly known and recognized among the Italian people, as to form a staple subject of raillery and reproach in the works of their most celebrated poets. Dante, Petrarch, Boccaccio, and Ariosto, each in turn made the most withering exposure of the errors and evil practices of the Romish clergy, and especially of the monks and friars. The novelists joined with the poets in these assaults upon the ecclesiastics of the time; and a series of spirited lampoons and pungent satires imbued the minds of many among all classes of the Italian people, with the most thorough contempt both for the clergy and the church to which they belonged.

But of all the precursors of the Reformation, Italy owes its deepest debt of gratitude to the great Florentine Reformer, Girolamo Savonarola. This eminent man was born in Ferrara in 1452. Endowed with great talents, he devoted many years to the study of philosophy and theology. Being a man of strong imagination, and warm piety, he was impressed with a firm persuasion that he had received a mission from above. His discourses to the people produced a powerful effect, inveighing as he did with the most impressive eloquence against the abuses of the church, and the unfaithfulness and vices of the clergy. Having settled at Florence in 1489, he so wrought upon the minds of the people, by his powerful and fervid appeals, that a speedy improvement took place in the whole aspect of the town. "Luxury," says Dr. McCrie, "was repressed, the women gave an example of modesty in their dress, and a change of manners became visible over the whole city." Nor did he call for a reform of Florence alone, but of the whole country, commencing, as he alleged it ought to do, with the head of the church. The reigning Pope was Alexander VI., whose notorious vices Savonarola most unsparingly exposed. The result of such boldness it was easy to predict. The daring monk was apprehended, accused of heresy, interdicted from preaching, and visited with a sentence of excommunication. For a short time the Reformer yielded to the Papal decision, but at length summoning courage, he appeared again in public renouncing obedience to a corrupt tribunal; and conducting divine service in the face of the interdict, he

preached to immense crowds, who listened with the deepest interest to the discourses of the reforming monk. Alexander was enraged at this open defiance of his Pontifical authority, and watching his opportunity, he prevailed upon the Florentines to give up the heretical monk into his hands, on which he condemned him to the flames, along with two of his reforming associates. In pursuance of this sentence, Savonarola was burnt at the stake on the 23d of May 1498.

The cry for reform in the church, which the Florentine reformer had so loudly and perseveringly echoed, was now familiar as household words throughout all Italy. For a century this cry had rung in the ears of the people, and both from the pulpit and the press the church had been assailed as essentially Antichristian both in its doctrines and practices. Such invectives could no longer be tolerated, and in 1516 a papal bull was issued forbidding preachers to treat in their sermons of the coming of Antichrist. It was too late. Such a mass of corruption did the Popes and the Papal church appear to the discerning Italian people, that contempt for the organized framework of the church gave rise, first to indifference about religion, which afterwards passed by a gradual and easy process into cold scepticism, and this again attempted to hide itself under a forced outward respect for the forms of the church. But in spite of all the attempts made by the Popes to uphold the credit of the Romish system, the writings of Luther and Melancthon, Zwingli and Bucer, were extensively circulated throughout Italy, and perused by many with the greatest eagerness. And the reformed opinions were all the more easily spread, as the attention of numbers of the learned Italians had been directed to sacred and oriental literature. These studies naturally led them to the examination of the Holy Scriptures, and prepared them for taking an active and intelligent part in the religious controversies of the period. "The reformers appealed," says Dr. Mc'Crie, "from the fallible and conflicting opinions of the doctors of the church to the infallible dictates of revelation, and from the vulgate version of the Scriptures to the Hebrew and Greek originals; and in these appeals they were often supported by the translations recently made by persons of acknowledged orthodoxy, and published with the permission and warm recommendations of the head of the church. In surveying this portion of history, it is impossible not to admire the arrangements of providence, when we perceive monks and bishops, and cardinals and popes, active in forging and polishing those weapons which were soon to be turned against themselves, and which they afterwards would fain have blunted and laboured to decry as unlawful and poisoned."

In vain did the Romish clergy exclaim loudly against the translation of the Scriptures into the vulgar tongue; translations into the Italian began to appear soon after the invention of the art of

printing, and tended to pave the way for the reception of the reformed doctrines in Italy. And the intercourse which had been opened up between that country and the Protestant parts of Europe, tended to propagate the new opinions among all classes of the people. So seriously was this inconvenience felt by the defenders of the old religion, that they would willingly have put a stop, if it had been possible, to all intercourse between the Germans and Italians. During the first half of the sixteenth century, however, this intercourse was rendered more intimate and close in consequence of a number of German soldiers who had embraced the Protestant faith having come into Italy in the army of Charles V., as well as in that of his rival Francis I. These Protestant soldiers mingling with the Italian people, made them acquainted with the opinions of Luther and his associates. And the impressions thus conveyed to the popular mind in favour of the Reformation, were not a little strengthened by the bitter and angry contest between the Pope and the emperor. Manifestoes were published on both sides full of threats and recriminations. Nor did the emperor rest contented with mere verbal fulmination. He advanced with his army into the territories of the church, besieged Rome itself, and took his holiness prisoner. The following scene, described by the elder Mc'Crie, shows the contempt with which the German soldiers treated the rites of the Romish church: "A party of German soldiers, mounted on horses and mules, assembled one day in the streets of Rome. One of them, named Grunwald, distinguished by his majestic countenance and stature, being attired like the Pope, and wearing a triple crown, was placed on a horse richly caparisoned. Others were arrayed like cardinals, some wearing mitres, and others clothed in scarlet or white, according to the rank of those whom they personated. In this form they marched, amidst the sounding of drums and fifes, and accompanied by a vast concourse of people, with all the pomp and ceremony usually observed in a pontifical procession. When they passed a house in which any of the cardinals was confined, the procession stopped, and Grunwald blessed the people by stretching out his fingers in the manner practised by the Pope on such occasions. After some time he was taken from his horse, and borne on the shoulders of one of his companions on a pad or seat prepared for the purpose. Having reached the castle of St. Angelo, he drank from a large cup to the safe custody of Clement, in which he was pledged by his attendants. He then administered to his cardinals an oath, in which they engaged to yield due obedience and faithful allegiance to the emperor, as their lawful and only prince; and not to disturb the peace of the empire by intrigues, but as became them, according to the precepts of Scripture and the example of Christ and his apostles to be subject to the civil powers. After a speech, in which he rehearsed the civil, parricidal, and sacrilegious wars excited by the popes, and acknowledged that

Providence had raised up the Emperor Charles V. to revenge these crimes and bridle the rage of wicked priests, the pretended pontiff solemnly promised to transfer all his authority and power to Martin Luther, that he might remove the corruptions which had infected the apostolical see, and completely refit the ship of St. Peter, that it might no longer be the sport of the winds and waves, through the unskillfulness and negligence of its governors, who, intrusted with the helm, had spent their days and nights in drinking and debauchery. Then raising his voice, he said, 'All who agree to these things, and would see them carried into execution, let them signify this by lifting up their hands;' upon which the whole band of soldiers, raising their hands, exclaimed, 'Long live Pope Luther! Long live Pope Luther!' All this was performed under the eye of Clement VII."

Throughout all the Italian States, and more especially in the large towns, were found numerous and ardent friends of the Protestant cause. And even the very disputes which were agitated among the Reformed churches themselves were made subjects of controversy among the Italian Protestants. This was remarkably the case with the difference which existed between Luther and Zwingli respecting the presence of Christ in the sacrament of the Supper; the former interpreting the words of institution literally, the latter figuratively. Both views of the subject had their respective supporters in Italy, but the majority were in favour of the opinions of the Swiss Reformer. The controversy was warmly agitated among the Protestants of Modena, Bologna, and other parts of Italy; but it was carried on with the greatest heat in the Venetian territories, where the doctrine of the German Reformer chiefly prevailed. Another controverted point, which was keenly discussed among the Italian Protestants, was the doctrine of the Trinity. It is not improbable that the heretical writings of Servetus may have found their way into Italy. At all events the Reformed church at Naples was disturbed in its infancy by the diffusion of Arian principles among its members; and in the Venetian territories, where the Protestants were numerous, though not organized into settled congregations under regular pastors, these unscriptural notions obtained ready acceptance. Socinian writers are accustomed to trace the origin of their sect to meetings which were held towards the middle of the sixteenth century in the territories of Venice, but chiefly at Vicenza, where they allege that private conferences or colleges met and agreed upon a creed which was drawn up on Socinian principles. This statement, however, is doubted by Mosheim and other ecclesiastical historians, and their hesitation to admit its accuracy is amply justified by the consideration, that not the slightest allusion is made to the subject in any part of the works of Faustus Socinus.

But although it is scarcely probable that the Socinian doctrines originated in Italy, it is undeniable

that a number of the Italian Protestants were, at the Reformation period, infected with these heretical opinions, and, accordingly, when driven from their country and settled in the Grisons, we find the Grison churches agitated by violent disputes, not only on the doctrine of the Trinity, but on various other articles of the Christian faith. And yet Protestantism in Italy, with all the errors which came to be mingled with it, was a living, a growing principle, which had taken such root in the country, that the friends of the Reformation entertained the most sanguine hope that Italy would throw off the yoke of Rome. The Pope himself became alarmed at the rapid progress of the new opinions; and, in 1542, the Romish clergy were urgent with his Holiness to take some effective measures for the defence of the Catholic faith. Those of the ecclesiastics, accordingly, who were suspected of favouring the new opinions, were carefully watched, and occasion eagerly sought of lodging formal complaints against them. Ochino and Martyr, in particular, who attracted crowds to listen to their discourses, while their writings were extensively circulated and eagerly read by the Italian people, were surrounded by spies, and snares having been laid for their lives, they were compelled to escape from the country. The erection of a court of inquisition was now eagerly pressed by the more zealous Romanists as absolutely necessary to preserve Italy from being overrun with heresy. Accordingly, Pope Paul III. founded at Rome the congregation of the Holy Office, by a bull dated 1st April 1543. This court at first confined its operations to the States of the church; but gradually extending its authority, it established branches in other parts of the country. The senate of Venice refused to allow the inquisition to be set up within their territories, except in a very modified form. On two different occasions, in the beginning of the sixteenth century, the Neapolitans had resisted the establishment of the inquisition in their country, and even when Charles V., in 1546, renewed the attempt, such a commotion was excited that it was found necessary to abandon the design. In almost every part, however, of the Italian States, Rome, by watching its opportunity, and acting with its usual caution, succeeded in peaceably establishing the inquisition, and in this way alone, as popish historians admit, was the Reformation suppressed in Italy. No sooner was this engine of tyranny and cruel oppression set up than multitudes of the Italian Protestants fled from the country, and the prisons of the inquisition were rapidly filled with those who remained behind. The public profession of the Reformed religion was now strictly prohibited, but so numerous were its private adherents, that it cost the inquisitors the labour of twenty years to extirpate them. At Modena, Ferrara, and the territories of the Venetian republic, the popes found the utmost difficulty in suppressing the Reformed doctrine. One occupant of the see of Rome after another, lighted up the fires of the inquisition for the destruction of Italian Pro-

testantism; but although the open confession of the Reformed doctrines was rendered impossible, persons were found in different parts of Italy, in the seventeenth century, who secretly held these principles.

Great numbers of the Protestant Italian refugees found a home in the Grisons, where they enjoyed liberty of conscience and the pure preaching of the gospel. Zealous and unwearied in their endeavours to advance the cause of truth and righteousness, their settlement in that country proved a blessing to many. New churches sprung up on every side, and in a short time the Protestants became a decided majority of the population. The provinces situated between the Alps and Italy, more especially the valley of the Valteline, formed the principal seat of the Italian Protestants who had been driven from their native land. But little bands of these refugees repaired to other places, such as Zurich, Basle, and Geneva in Switzerland, Lyons in France, Strasburg in Germany, Antwerp in the Low Countries, and even to London, in each of which towns they formed Protestant churches where the gospel was preached in the Italian language.

Since the suppression of the Reformation in Italy, that unhappy country has been crushed under the combined influence of Papal oppression and political despotism. But as Sismondi has eloquently remarked, "her heart still beats with the love of liberty, virtue, and glory: she is chained and covered with blood; but she still knows her strength and her future destiny; she is insulted by those for whom

she has opened the way to every improvement; but she feels that she is formed to take the lead again and Europe will know no repose till the nation which in the dark ages lighted the torch of civilization with that of liberty, shall be enabled herself to enjoy the light which she created." In every part of Italy, but more especially in Tuscany and Naples, the slightest attempt to assert liberty of thought in matters of religion, is instantly met with persecution in various forms. The Bible in the vernacular language is a proscribed book; and tracts containing doctrines not in unison with the dogmas of Rome, expose the persons in whose possession they are found to the vengeance of the priests. In the dominions of the King of Sardinia, however, the Protestant religion is tolerated, and the Waldenses, that long-persecuted sect, which has never bowed its neck to the yoke of Rome, maintains its scriptural principles, and practises its simple worship without molestation or interruption of any kind.

ITOGAY, a household god among the Mongol Tartars. He is the guardian of their families, and presides over all the products of the earth. Old travellers tell us, that no one presumes to dine until this god and his family are first served, their entertainment consisting in the mouths of the idols being covered with grease. When the people have dined, they throw out the fragments which remain, expecting them to be devoured by some unknown spirits.

IXIUS, a surname of *Apollo*, from a district in the island of Rhodes, where he was worshipped.

J

JAAFARITES, a Mohammedan sect who held in the highest reverence the memory of Jaafar, the sixth Imám, who is considered by many of the *Schíites* as little if at all inferior in knowledge to Solomon himself. When the celebrated Nadir Schah proposed to assimilate the Persian Mohammedan system to that of the Turks, he suggested that Jaafar should be acknowledged as the head of the new national faith. His plans, however, were altogether unsuccessful. See IMAMS (THE TWELVE).

JABAJAHITEs, a Mohammedan sect, who denied the perfect foreknowledge of God, and asserted that the providence of God in the government of the world is regulated by circumstances as they arise; and they held also that the Divine knowledge, like human, was improved by experience.

JACOBINS, a name which was applied in France to the DOMINICANS (which see) because their principal convent was situated near the gate of St. James

(*Jacobus*) in Paris. At the commencement of the first French revolution, the meetings of its most zealous promoters were held in the hall of this convent, and from this circumstance *Jacobin* came to be another name for a revolutionist.

JACOBITE CHURCH, a name which the Syrian church assumes to itself. When the Syrian Christians are interrogated as to the reason of this name, they usually allege that they are the descendants of Jacob or Israel; that they are the descendants also of the earliest converts of the apostle James; and that they are sprung from the adherents of the monk and presbyter Jacob Baradaeus, who, in the sixth century, was mainly instrumental in preserving, establishing and extending the Monophysite party in Syria and the adjacent countries. In his zeal for the propagation of the Monophysite tenets, Jacob wandered in the disguise of a beggar through the Syrian provinces, confirming and encouraging the oppressed party, and

ordaining pastors over them. The patriarch of Antioch was made superior of the sect, and Jacob laboured as a bishop at Edessa for thirty-three years, until A. D. 558, when he died. At the close of his laborious life, Jacob left his sect in a very flourishing condition in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries, where they have flourished more or less till the present day.

The great body of the members of the Jacobite church are now found in Mesopotamia, particularly in the neighbourhood of Mosul and Mardin. Their primate or highest ecclesiastical functionary is the patriarch of Antioch, who, since the end of the ninth century, has uniformly taken the name of Ignatius, in memory of the martyred bishop of Antioch. This dignitary usually resides in a monastery near Mardin. The second dignitary, the primate of Tagrit, resides near Mosul, and is termed Maphrida or fruit-bearer. The whole number of Jacobites is calculated to amount to nearly 150,000 souls, which, according to Dr. Wilson, are thus distributed: "In the pashalik of Aleppo, and chiefly in that city and in Antioch, they number probably about 2,000. In Damascus they have only a few families. There are very few, if any, of them to be found in Lebanon, and in the southern parts of the Holy Land, including Jerusalem, where they have a bishop and a monastic establishment, they probably do not exceed a hundred or two. In the provinces of Malabar and Travankur in India, their numbers, by the persecutions and frauds of the Roman Catholics, have been considerably reduced. Those who remain independent of Rome, in a letter to their brethren of Mesopotamia, stated their numbers a few years ago at 11,972 families, having forty-five churches and a half. In the government census of Travankur of 1836, they are given at 118,382 souls, the Romo-Syrians being, in addition to this number, 56,184 souls. The Syrian and Nestorian communities in India have now for many years been united. The time of the merging of the former into the latter is not exactly known."

In their public worship the Syrian Christians use the Syrian language, though their vernacular tongue is the Arabic. They acknowledge only the councils of Nice, Constantinople, and Ephesus. Like other Monophysites, they allege that the Divine and human nature of Christ were so united as to form only one, yet without any change, confusion, or mixture of the two natures. While their liturgical standards contain much scriptural, evangelical doctrine, the Jacobites have imbibed some dangerous errors. They address prayers to the saints, particularly to the Virgin Mary, and John the Baptist, whom they address as powerful intercessors with Christ in their behalf. They believe in baptismal regeneration. In dispensing baptism the face of the child is turned toward the East, and a triple affusion of water is made with the left hand of the priest as he pronounces the name of each of the persons of the Trinity. The anointing with holy oil is also in use

in the Jacobite church, and the rite of Confirmation follows that of Baptism and Chrism after the expiry of seven days. The doctrines of the real presence, and the sacrifice of the mass, are tenets of this church, but they use leavened bread in the eucharist. The priest alone drinks of the cup; but he dips the cake, with the cross and sections corresponding with the twelve apostles imprinted upon it, in the wine, before handing it to the people. Prayers are offered for the dead by the Jacobites, and they maintain the doctrine of sacerdotal absolution. They attach great importance and efficacy to the sign of the cross. Their fasts are numerous, and kept with great strictness, so that, as Dr. Wolff was assured by one of their deacons, for seven months in the year they are neither allowed to eat meat, nor fish, nor eggs, and can eat nothing else but herbs.

There are some Romanist Jacobites in Syria, who have a patriarch of their own at Aleppo. In 1847, the Jacobite bishop of Mardin went over to the Church of Rome, along with some of his flock. In general, however, their attachment to the Monophysite doctrine proves an insuperable obstacle to their conversion to the Romish faith. Accordingly, a Jesuit, in the seventeenth century, declared, that "if you combat them, they only answer by invectives, making the sign of the cross with only the middle finger of their hand, holding, at the same time, the other fingers closed, in order to make you understand that they acknowledge only one nature in Jesus Christ, and that you shall never make them believe the contrary." The Egyptian Jacobites are called Copts (see COPTIC CHURCH), and the Indian Jacobites or Syrian Christians of Malabar, receive the name of Christians of St. Thomas. (See THOMAS, ST., CHRISTIANS OF).

JACOBITES, a name applied to the adherents of James II., particularly to the non-jurors, who separated from the high Episcopal church simply because they would not take the oath of allegiance to the new king, and who, in the public services, prayed for the Stuart family. They were most numerous in Scotland, but were much lessened by the defeat of the Pretender in 1745, and still more so at his death in 1788.

JACOBITES (ORDER OF), a Romish order of mendicant monks established by Innocent III. in the thirteenth century, but which ceased to exist in the course of the same century.

JAGOUTH, or YAGHUTH, one of the five principal gods of the ancient Arabians. He was usually represented under the form of a lion, and is mentioned by name in the Koran.

JAH. See JENOVAH.

JAINS, a remarkable sect of Hindus found scattered throughout India, but more especially in South Canara. The hills about Gawilghur have been a favourite retreat of the Jains, who, in many particulars, resemble the ancient followers of *Budha*. Several of their tenets are similar; their temples are

frequently of the same fashion; and their images have the curly hair and African features peculiar to the Buddhist idols. These two sects agree in denying the divine origin and authority of the Vedas; the worship of both is chiefly directed to certain eminent saints, having the same attributes though bearing different names; and they both recognize the subordinate deities of the orthodox Hindus. The doctrine of transmigration, also, is held by both these sects. In all other matters they are at variance. The Jains admit the doctrine of caste, so far as to acknowledge the usual division into the four principal tribes; but they select their priests from the Vaisyas or cultivators, instead of from the Brahmans. Hence the Brahmans entertain the most inveterate hostility to the Jains, who are always found in separate communities, and such is the mutual enmity of the two parties, that while the Brahmans are wont, in their daily prayers, to curse the Jains, these again often utter the cry, "May the Brahmans perish!"

One of the great peculiarities which belong to the religion of the Jains is the remarkable and even ludicrous extent to which they carry their scruples respecting the destruction of animal life. "Their absurdities in this matter," remarks a writer much conversant with India, "are far beyond those of the Hindoos. With one exception,—the sacrifice of the ram,—they esteem the destruction of any sentient creature, however minute, as the most heinous of crimes; and continually carry at their girdles a small broom, suspended by a string, with which they tenderly sweep aside every insect which they may observe in their path, lest they should accidentally tread upon it. To so senseless a length do they carry this principle, that they will not pluck any herb or vegetable, or partake of any sort of food, which may be supposed to contain animalculæ; so that the only articles of sustenance remaining to them appear to be rice, and a few sorts of pulse, which they cook with milk. They affirm, indeed, that it is as foul a murder to kill an insect as to slay a man; and so extreme is their precaution to avoid the commission of the crime, that it is with great reluctance, and only when reduced to the necessity by urgent thirst, that they will drink water; even then, they invariably suck up the fluid through a piece of fine muslin. In like manner, when they require water for ablution, or any unavoidable household purpose, they carefully strain it repeatedly, before they venture to use it. The most noxious vermin and insects are also treated with the same consideration as the most harmless creatures; and if, through persevering annoyance, they are compelled to deprive certain odious insects of the asylum usually found upon their persons, they remove the tormentors with the utmost care, and tenderly place them out of harm's way."

The Jains allege that they have preserved the true and primitive religion, and that *Hinduism*, as it now exists, is a monstrous combination of heretical dog-

mas and practices. The Vedas, the eighteen Puranas, the Trimurti, the Avatars of Vishnu, the Lingam, the worship of the cow, and other animals, the sacrifice of the *Homa*, and all adoration of sensible objects are rejected by the Jains, who maintain these to be perversions of the primitive religion. It is not improbable, indeed, that the Jains may be identical with the *Gymnosoplists* of India mentioned by the Greek writers, and in confirmation of this idea it may be stated, that in Hindustan they are called *Digambaras*, which means "devoid of clothes," thus corresponding to the name applied to them by the Greeks. Their philosophical opinions are thoroughly materialistic. Thus the formation of the universe is explained by the combination of identical or homogeneous atoms. They divide beings or existences into two great classes, animate and inanimate, the former being the subjects of enjoyment, and the latter the objects of enjoyment. Animated beings they allege to be eternal, but having bodies they are composed of parts formed by the four elements, earth, air, fire, and water. The soul is believed to exist in three states,—that of bondage by its own activity, that of liberation by the fulfilment of precepts designed to destroy activity, and that of perfection when all activity has ceased. This last is the highest distinction to which a Jain devotee can be elevated. It is styled *Sanyasi Nirvani*, and is reached only after a long course of penance. "In this sublime state," we are told, "the soul is supposed to be partially absorbed into the essence of the Divinity, and the man becomes almost insensible to earthly concerns. He is said to be devoid of all human passions, and acknowledges none of the requirements of nature; hunger and thirst are unknown to him; abstruse contemplation is his only sleep; heat and cold, disease and infirmity, alike fail to inflict pain or inconvenience; and his eye rests with equal indifference upon good and evil. Being divested of all wants, he lives in absolute independence of his one-time fellow mortals, and estranges himself from all communion with them having no thought, affection, or inclination, except for things divine. In this manner, he advances step by step, in purity and excellence, during which time the principles or elements of his natural body are gradually dissolved, until, having passed through eleven intermediate stages, he arrives at ultimate perfection, and becomes inseparably united with the Deity."

The Jains have a literature peculiar to their sect, more particularly a series of works called Puranas, which ought not to be confounded with the Puranas of the Hindoos, for although they occasionally insert legends borrowed from the latter, their special object is to trace the legendary history of the *Tirthakaras*, or deified teachers, worshipped by the sect. The number of these teachers whom they reverence amounts to twenty-four for a given period, and they enumerate by name the twenty-four of their past and the twenty-four of the present, and the twenty-four

of the age to come. They are called *Jinas*, and their statues, either all or in part, are assembled in their temples, sometimes of colossal dimensions, and usually composed of black or white marble. The objects now held in highest esteem in Hindustan by the Jains are Pārswanāth and Mahāvira, the twenty-third and twenty-fourth Jinas of the present era, who seem to have superseded all their predecessors. (See *JINAS*.) The Jain temples in Southern India afford some of the finest specimens of Hindu architecture. They are apparently of great antiquity, and are usually found in groups of eight, ten, or more huddled closely together in some very retired and romantic spot.

The sect of the Jains is said by Mr. Colebrooke to have been founded about B. C. 600, by Pārswanāth, and established by Mahāvira. The sect contains two great subdivisions, the *Svetambaras*, white-robed, who abound in Gujerat, and *Digambaras*, unclothed, who abound in Rajpootana. The latter separated from the general body about A. D. 552, and are distinguished by certain peculiarities. Thus they represent their gods without clothing; they deny their deified saints to be supreme gods; and they require their ascetics to use no clothing or any other article of equipment but a fan of peacock's feathers and a cup. The sacred books of the Jains are written in the Pali language, and according to their historical records, they were first committed to writing about 980 years after Mahāvira, or about A. D. 380. The most ancient Jain temples are stated to have been founded about one hundred years before.

JAKUTI, a god of the Japanese, whom they invoke in time of sickness, or when death is seemingly near at hand.

JAMES'S (ST.) DAY, a Christian festival held in honour of James the brother of John, who was the first apostle that gained the crown of martyrdom. It is celebrated in the Romish church on the 25th of July, and in the Greek church on the 23d of October.

JAMES'S (ST.) LITURGY, one of the Liturgies used in the Greek church. This is the Liturgy of Jerusalem, which is usually ascribed to the apostle James, who was the first bishop or pastor of the Christian church in that city. It is so long as to require five hours to read the whole of it, and accordingly it is read publicly in some churches only once a-year, that is, on the 23d of October, which is the festival of St. James's day. The standard rituals of the Greek church are those modifications of St. James's Liturgy which are used at Constantinople; namely, that of St. Chrysostom, which is in ordinary use, and that of St. Basil, which is substituted for it on certain appointed days. These two are simply abridgments of the Liturgy of St. James. It is very doubtful whether this Liturgy usually ascribed to James is really the work of that apostle. The only foundation on which the opinion rests, is a

doubtful fragment ascribed to Proclus, archbishop of Constantinople, and the thirty-second canon of the sixth General Council in Trullo. Eusebius and Jerome, however, both of whom give catalogues of the ecclesiastical writings previous to their own times make no mention of any Liturgies as having come from the pens of apostles.

JAMES OF COMPOSTELLA (CHURCH OF), a church at Compostella in Galicia, a province of Spain, which is famous for the devout pilgrimages made to it by Spanish devotees of the Romish church. It is dedicated to James the Greater, who is alleged by Spanish writers to have been the apostle who first planted Christianity in Spain, and whose figure is said for many centuries to have rested on the high altar of the church in the form of a wooden bust, with forty or fifty white tapers continually burning before it. The pilgrims kiss the figure three or four times in token of reverence. There is in the same church a stone cross under which they pass three times, through so small a hole that they are forced to lay themselves flat against the pavement. The body of the apostle, who is known to the Spanish populace by the name of St. James of Galicia, is alleged to have been at Compostella about the beginning of the ninth century, and since that time it is believed to have performed great miracles there.

JAMES THE LESS (FESTIVAL OF). See **PHILIP (ST.) AND JAMES'S (ST.) DAY**.

JAMMABOS, mountain priests of Japan, an order of the religion of *Sinto*. They go armed with swords and scimitars, and hence they are sometimes called mountain soldiers. They are a kind of wandering monks, dependent on the benevolence of the public for subsistence. Kaempfer thus describes them: "They do not shave their heads, but follow the rules of the first founder of this order, who mortified his body by climbing up steep, high mountains; at least, they conform themselves thereunto in their dress, apparent behaviour, and some outward ceremonies; for they are fallen short of his rigorous way of life. They have a head, or general, of their order, residing at Miako, to whom they are obliged to bring a certain sum of money every year, and who has the distribution of dignities and of titles, whereby they are known among themselves. They commonly live in the neighbourhood of some famous Kami temple, and accost travellers in the name of that Kami which is worshipped there, making a short discourse of his holiness and miracles, with a loud, coarse voice. Meanwhile, to make the noise still louder, they rattle their long staffs, loaded at the upper end with iron rings, to take up the charity money which is given them; and, last of all, they blow a trumpet made of a large shell. They carry their children along with them upon the same begging errand, clad like their fathers, but with their heads shaved. These little bastards are exceedingly troublesome and importunate with travellers, and commonly take care to light on them, as they are

going up some hill or mountain, where, because of the difficult ascent, they cannot well escape, nor indeed otherwise get rid of them without giving them something. In some places they and their fathers accost travellers in company with a troop of Bikuni or nuns, and, with their rattling, singing, trumpeting, chattering and crying, make such a frightful noise as would make one almost mad or deaf. These mountain priests are frequently applied to by superstitious people, for conjuring, fortune-telling, foretelling future events, recovering lost goods, and the like purposes. They profess themselves to be of the Kami religion, as established of old, and yet they are never suffered to attend, or to take care of, any of the Kami temples."

The solemn vow which the Jammabos make in entering into the order is to renounce all temporal advantages for the prospect of eternal happiness. The founder of the order seems to have lived in the sixth century. He wandered about in deserts, and climbed the steepest mountains, subjecting himself to the severest hardships and privations. In course of time, his followers became divided into two orders, called *Tojunfu* and *Fonsaufu*. The former are obliged to go on a pilgrimage once a-year to the mountain of Fikoosan, a very lofty and precipitous mountain; and so completely is this a test of character, that if any person living in sin shall venture to climb the hill, the devil will instantly enter into him. The other order of Jammabos are obliged annually to pay a visit to the sepulchre of their founder, which is also situated on the top of a high and almost inaccessible mountain. In preparation for this hazardous undertaking, they practise frequent ablutions and severe mortifications. During their pilgrimage they eat only herbs and roots. On their return they go to Miaco and present a gift to the general of the religious order to which they belong, who in turn bestows some honourable title on the pilgrim. The Jammabos dress like laymen. They wear a sabre fastened to their girdles, a staff in their hands, with a brass head and four rings of the same metal. They wear about their necks a scarf or rather a silk band adorned with fringes, which is longer or shorter according to the rank of the priest. They have a curiously shaped cap on their heads, and a wallet upon their backs, with a book in it, a little money, and a coat. They wear sandals on their feet composed either of straw or the stalks of the Lotos, a flower which is consecrated to religious uses. At their original institution the Jammabos were *Sintoists*, but they have blended that form of religion with the worship of strange gods.

JANGAMAS, a Hindu sect, the essential characteristic of which is wearing the LINGA (which see), or symbol of creative production, on some part of the dress or person. The type is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the worshippers of *Shiva*

generally, the Jangamas smear their foreheads with ashes, and wear necklaces, and carry rosaries made of the *Rudrāksha* seed. The clerical members of the sect usually stain their garments with red ochre. They are not numerous in upper India, and are rarely encountered except as mendicants leading about a bull, the living type of Nandi, the bull of *Shiva*, decorated with housings of various colours, and strings of cowrie shells. The conductor carries a bell in his hand, and thus accompanied goes about from place to place, subsisting upon alms. In the South of India the Jangamas or *Lingayets*, as they are often called, are very numerous, and the officiating priests of *Shiva* are commonly of this sect. Wilks, Buchanan, and Dubois, represent the Jangamas as very numerous in the Deccan, especially in Mysore, or those countries constituting ancient Canara. Besides the Jangama priests of Kedarnath, a wealthy establishment of them exists at Benares.

JANNES AND JAMBRES, two Egyptian magicians referred to in 2 Tim. iii. 8, as withstanding Moses, probably by attempting to imitate the miracles which Moses and Aaron actually performed. The names of Jannes and Jambres do not occur in the Old Testament, but they are mentioned in the Talmud and several Rabbinical works. The parabrast Jonathan, in Num. xxiii. 22, says they were the two sons of Balaam, who accompanied him when he went to Balak king of Moab. Many of the heathen writers, as cited by Eusebius, speak of them as Egyptian scribes famous for their skill in magic. The Mohammedans have several traditions concerning them.

JANSENISTS. The influence of the Reformation in Germany in the sixteenth century extended even within the bosom of the Romish church. The watchword of Luther and his associates, that we are justified by faith, without the works of the law, was felt by multitudes even of those who still remained under the bondage of the Man of Sin, to be the very truth of God; and the Protestant world is not generally aware that, from the time of Henry the Fourth of France, to the end of the reign of Louis the Fourteenth, there existed, in the very heart of the Papacy, a large, learned, and devotedly pious body of men, who held the grand doctrines of Bible Christianity, and busied themselves in translating and widely disseminating the word of God.

In the winter of 1604, two students of great promise attended the ancient college of Louvain. Their dispositions were far from similar, but their taste, and pursuits were the same, and they both of them were animated by the most fervent and enlightened piety. Jean du Verger de Hauranne, one of those estimable youths, was sprung from a noble and ancient family. Corneille Jansénius, the other, who was four years younger than his college companion, was the son of honest and industrious, though humble parents. Du Verger had studied previously at Paris, and Jansénius at Utrecht, but they met at

Louvain, and studied theology together, with a view to the priesthood. They soon became closely united in a friendship which lasted through life—a friendship originating in piety, and cemented by the love of Christ. In consequence of intense application to study, the health of Jansénius was so injured that he was advised, on leaving college, to try the effect of the air of France. Du Verger invited him to accompany him to Bayonne. There the two students applied themselves to the study of the Fathers, and in particular of Augustin, but more especially did they give much of their time to searching the Scriptures, which they knew were able to make them wise unto salvation. From these studies, continued for six years, originated Jansenism in the Romish church,—a system of doctrine which, being accordant in its grand features with Bible truth, was not long in arousing, against all who held its tenets, the determined hostility of the Jesuits. The system of doctrine thus learned in secret by Jansénius and his friend was not made public until after the death of the former, when his Commentary on Augustin was given to the world.

After having prosecuted their researches for a long period at Bayonne, the two friends at length separated,—Jansénius returning to Louvain, and Du Verger establishing himself at Paris. In the course of a few years, Jansénius became so distinguished for his talents and theological attainments, that he was elected to the bishopric of Ypres. Du Verger in the meantime earned a high reputation at Paris, not more for his learning than for his marked piety, and unblemished purity of character. His learning attracted the admiration of many, especially of the higher classes, and he was introduced to court by Cardinal Richelieu as the most learned man in Europe. Eight bishoprics were successively offered to his acceptance, but respectfully declined. As his popularity increased, the good man seemed all the more to shrink from public notice. He retired to a private lodging in Paris, where he spent his whole time in prayer, almsgiving, and spiritual direction. Though thus hidden from the view of society in general, a secret and gradually increasing influence began to diffuse itself. People of all classes flocked to him for advice. The result was that many in every rank and every order of society, seemed to be animated by a new spirit, striving to walk in the fear and love of God.

About this time, Du Verger was appointed to the abbacy of the monastery of St. Cyran, from which he derived the title by which he is best known in history—the Abbé de St. Cyran. Being on terms of intimate friendship with M. Arnauld d'Andilly, eldest brother to Mother Angelica, he was introduced to the acquaintance of that excellent abbess, and in consequence became a frequent visitor at the Convent of Port-Royal, and soon after became its spiritual director. That monastery happened then to be at the very height of its fame.

Jansénius, who, as we have already mentioned had returned to Louvain, acquired in the course of a few years such renown as a scholar, that he was invested with the superintendence of the Collège de Sainte Pulchérie in connection with the university where he had so long and so successfully studied. Here he composed several theological works which still more enhanced his fame as a scholar and a divine. At length his learning procured for him the chancellorship of the University of Louvain, which was soon followed by his consecration to the bishopric of Ypres. Every step of his promotion was resisted by the Jesuits, but his acknowledged merit prevailed over all opposition. In his ecclesiastical character, he was the object of universal admiration. In humble and unostentatious piety, in strong faith, in masculine force of understanding, and gentle simplicity of heart, he was outshone by none of his contemporaries. His grand ambition was to realize in his own person, the character of him who was styled the father of the faithful, and the friend of God. He devoted much of his time and attention to the reform of his diocese. For twenty years, however, he occupied all his leisure hours in the preparation of a translation of selected portions from the works of Augustin, with an ample commentary, chiefly with a view to refute the errors of the Pelagians and Semi-Pelagians. He was spared, in the providence of God, to achieve this laborious and important undertaking; and on the very day of its completion, he was seized with the plague, which was then raging in Flanders, and, after an illness of only a few hours, died on the 6th of May 1638.

The great work in which Jansénius had for twenty years been engaged he lived to complete. It was entitled AUGUSTINUS (which see), being the result of careful and protracted research into the writings of Augustin. In the course of two years after his decease, this valuable production, intended to establish and bring out into prominent relief the doctrine of free grace, issued from the press, notwithstanding the strenuous and unwearied efforts put forth by the Jesuits to prevent its publication. And when the Augustinus was given to the world, a keen controversy arose in reference to the real character of the doctrines which it contained. A charge of heresy was preferred against the book before the college of Sorbonne in Paris, and the apostolic see at Rome. It was drawn up by Father Cornet, a Jesuit of some notoriety, and consisted of five propositions, which he alleged had been extracted from the work of Jansénius. They were as follows:—

1. Some commandments of God are impracticable, by the righteous, and sometimes even when they attempt obedience, the needed grace is wanting.
2. No man can resist inward grace in the state of nature.
3. In order to moral accountability it is not necessary to be free from inward necessity, but only from outward constraint.
4. The semi-Pelagians admitted the necessity of an inward prevenient grace

in order to every good act, and even to the reception of faith; but they were herein heretical that they required this grace to be such as the will of man can yield to or resist indifferently. 5. It is semi-Pelagian doctrine to say that Christ died or shed his blood for all men. The charge was sustained by both tribunals and a bull was issued by Pope Innocent X., condemning the Augustinus as containing dangerous, false, and unsound doctrine. Having succeeded in their design, the Jesuits procured a formula to be drawn up, embodying the five propositions of Father Cornet, which formula all teachers of youth, and candidates for the ministry, were commanded to sign. This was designed to ensnare the Jansenists, who, however, readily signed the formula, but each adding a solemn declaration that the five propositions were not to be found in the "Augustinus." The Jesuits, enraged at being frustrated in their designs to ensnare the Jansenists, applied to the Pope for another bull, which was accordingly issued, declaring that the five propositions were not only heretical, but that they were truly extracted from the "Augustinus," and were condemned in the very sense in which they were found there. Having procured this bull, confirmatory and explanatory of the former, the Jesuits drew up another formula, which ran in these words: "I condemn from my inmost soul, as well as orally, the doctrine of the five propositions which are contained in the work of Cornelius Jansenius, a doctrine which is not that of St. Augustine, whose sentiments Jansenius has misrepresented." This formula the Jansenists refused to sign, and thus an excuse was found for commencing a relentless and bitter persecution, which was carried on for a number of years on the part of the Jesuits. At length, in the good providence of God, the persecution to which the Jansenists had for many years been subjected, ceased for a time. Clement IX. succeeded to the popedom, who, being a man of a mild and gentle spirit, signaled the commencement of his pontificate by throwing open the prison doors, and removing the ecclesiastical censures which had been so liberally inflicted during the reign of his predecessor. Thus matters continued throughout the remainder of the seventeenth century—the Jansenist doctrines making silent, but steady progress in spite of the bitter opposition and rancorous hatred of the powerful party of the Jesuits. It was now all too evident that the Roman Catholic Church in France had suffered a severe shock. The hated heresy of Jansenius now numbered among its supporters the ablest, the most energetic, and withal the most pious members of the Romish Church. The press, the pulpit, the parlour were alike affected with an apparently irrepressible love for the Evangelism of the Bible. The Scriptures were fast rising in the estimation of all classes, and ere long, it was to be feared, the priest would lose his influence, and the church would be abandoned by its people.

Such were the dark and gloomy prospects of Romanism, not in France alone, but throughout all Europe, at the opening of the eighteenth century. Many of the learned and noble-minded supporters of Jansenism had disappeared from the scene, but a goodly band of devoted Bible Christians, both men and women, still maintained the truth as it is in Jesus. These found a rallying-point in the Convent of Port-Royal, which, though it had been called to pass through the fires of persecution, at the hands of the Jesuits, was still preserved, as a Pharos amid the darkness, to guide many a benighted traveller to the haven of eternal peace. Long had the bitter enemies of the doctrine of free grace watched for an opportunity of finally rooting out a monastery which had both done and suffered so much to maintain and to extend the principles of Jansenism. There were many obstacles, however, which stood in the way of the accomplishment of a purpose which the Jesuits had so long and so fondly cherished. Often did they put forth their hand to smite, but they had not courage to destroy. The ambitious Péréfixe, the archbishop of Paris, had so far yielded to the pressure of the Jesuits as to imprison the inmates of Port-Royal des Champs, but only a few months had elapsed when he was constrained to restore the sisters to their former position. Neither public opinion nor his own conscience would permit a more prolonged captivity. That haughty prelate, however, as well as his successor, was now numbered with the dead. The archiepiscopal office was now held by the Cardinal de Noailles, a man of mild, gentle dispositions, but on that account all the more likely to be wrought upon by the crafty, designing Jesuits. For a time he resisted firmly all the arguments and entreaties with which they plied him to prevail upon him to destroy the hated convent, and in this resistance he was not a little encouraged by the salutary influence which his excellent secretary, M. Thomassin, exercised over him. But the pliable archbishop at length yielded, and agreed to comply with all that was required of him. In vain did his secretary remonstrate. M. de Noailles had pledged his word to the Jesuits, and he refused to retract. Perceiving that his master had given himself up into the hands of the Jesuits, M. Thomassin, with tears in his eyes, for he was much attached to the Cardinal, calmly, but firmly, replied, "No, my Lord, it shall never be said that your faithful servant, Thomassin, has lent his pen to your Eminence's enemies, who only plot and combine to dishonour you." Retiring from the presence of the archbishop, the secretary repaired to the church of St. Nicholas du Louvre, of which he was Provost, and there, kneeling at the foot of the high altar, he committed himself and the cause in defence of which he had surrendered all his worldly prospects, to that God who alone can bring light out of darkness, and order out of confusion. There he remained in close communion with his Heavenly Father, until the shadows of evening had ga

thered around him, and the last solitary lamp in the church had been extinguished. Thus absorbed in secret prayer, he felt a security and peace indescribable by human language. In supporting the cause of Christ he had drawn down upon himself the frown and the fury of man, but he was now rejoicing in the favour and the fellowship of his God.

Meanwhile the Cardinal de Noailles, though forsaken by his secretary, who refused to lend himself to the persecution of the Jansenists, had no difficulty in finding ecclesiastics to aid him in his unhallowed work. A petition to the Cardinal was speedily drawn up and presented, and a decree was forthwith issued for the demolition and final extinction of the Convent of Port-Royal. It was on the 11th of July 1709 that the Cardinal signed the decree. Some time, however, was allowed to pass away before it was put into execution.

The public indignation was excited by the cruel deed which the Jesuits had thus perpetrated, and one burst of execration was heard from every quarter. The enemies of the truth seemed to have prevailed. The gospel of the grace of God was trampled under foot, and while the truly pious in the Gallican Church mourned over the destruction of Port-Royal, the adherents of the profanely called Order of Jesus exulted in the thought that they had rooted out a heresy which threatened ere long the very existence of popery in Europe. Port-Royal had afforded a refuge and a rallying-point for all to whom Christ was truly precious, and the influence of the doctrines and example of this Jansenist community had diffused itself so far, and rooted itself so deep, that French popery was fast assuming an Evangelical and Protestant aspect. It was high time, therefore, that an end should be put if possible to this contagious heresy. The crushing blow was given, and Jansenism was now, to all appearance, utterly destroyed. But the triumph of the Jesuits was only a seeming, not a real one. Port-Royal had kindled a light in France which has never, even till this day, been extinguished. From the seclusion of Port-Royal issued some of the most erudite and elegant, as well as withering exposures of the Jesuits, who, writhing under the lash of the Jansenist scholars, described Port-Royal as a place where forty sharp pens were at work, all pointed by Dr. Arnauld. Of the distinguished men to whom this remark referred, it is sufficient to mention the names of Pascal, Le Maistre, De Sacy, Arnauld, and Nicole,—scholars of whom any age or nation might well be proud. Seldom in the annals of the world's history has so bright a constellation of geniuses adorned the same country at one time. Truly providential was it, that, at a crisis so important, when the cause of truth was in such imminent danger, there should have been raised up a band of men so admirably suited, both by talents and education, for the successful defence of the faith once delivered to the saints. Not a trace of the convent is now to be found, but the spirit, the principles of the

convent, are still alive and operating with an unseen and pervading power, not only in France, but throughout many other parts of the Roman Catholic Church. To Port-Royal we owe it that the Gallican Church still preserves so complete an antipathy to the spirit of Ultra-montanism, and even amid the infidelity and political vacillation of France there is a fire smouldering at this moment among the Romanists of that country, which is destined, we doubt not, at no distant period, to make way for the complete establishment of the principles and the piety of the Huguenots of former days.

Only two or three years elapsed after the demolition of the Jansenist convent of Port-Royal, when the alarm of the Jesuits was anew excited by the publication and extensive circulation throughout France of 'Quesnel's Annotations on the New Testament.' Already had the cause of Jansenism been greatly promoted by the press, more especially by the writings of Arnauld, Nicole, and others, but, above all, by the 'Provincial Letters of Pascal.' And now that a Jansenist divine of such piety and power as Quesnel was circulating still more widely the Augustinian views which had already obtained the approbation and acceptance of multitudes throughout all France, the Jesuits felt that some decided step must be taken to check the further progress of Jansenism. A bull was accordingly issued in 1713 by Clement XI., which is usually known by the name of the *Bull Unigenitus*, and which condemned the work of Quesnel, enumerating in detail no fewer than one hundred and one propositions contained in it, which were alleged to be heretical and unsound. The appearance of this papal bull gave rise to a keen controversy in the Gallican church, only forty bishops supporting the decree of Clement, while all the rest, headed by Noailles, the archbishop of Paris, boldly resisted the fulminations of the Vatican, and appealed from the Pope to a general council. The Jesuits, however, at length prevailed, the *Bull Unigenitus* was submitted to by the Gallican church, and many of the Jansenists were compelled to escape from France, and to seek refuge in other parts of Europe.

Arnauld and a considerable remnant of the Jansenist party found an asylum in the Netherlands. Utrecht, in particular, has, down to the present day, been a special seat of Jansenism. "There arose," says Ranke, "an archiepiscopal Church at Utrecht, which held itself to be in general Catholic, yet without absolutely independent of Rome, and waged an incessant warfare against the Jesuit ultramontane tendency." The Augustinian opinions had made extensive progress in Holland, and in the end of the seventeenth century, the Roman Catholics of that country, amounting to 330,000, appear to have been mostly Jansenists.

In former times Holland belonged to the diocese of Utrecht, a see which was founded by the English missionary Willibrord, A. D. 696. The bishop was a suffragan of the archbishop of Cologne

but, in 1559, Pope Paul IV. separated Holland from the province of Cologne, and erected Utrecht into an archbishopric with five suffragans, whose sees were Haarlem, Deventer, Leuwarden, Groningen, and Middelburg. When Protestantism became the established religion of the Seven United Provinces, the archbishops of Utrecht still continued to exercise spiritual authority over the Roman Catholics in Holland, but the suffragans were no longer appointed. The two chapters of Utrecht and Haarlem remained as before, the former electing the archbishop in case of a vacancy, while the election was confirmed by the Pope, and in addition to his dignity, as filling the see of Utrecht, he was uniformly accredited by the Pope as his vicar-apostolic in Holland.

From the period of the Reformation, the Jesuits kept their eye upon Holland with the view of securing to themselves the whole influence and authority which was claimed by the archbishop of Utrecht; and when the doctrines of Jansenism came to be canvassed, and numbers of the persecuted Jansenists took refuge in Holland, the followers of Loyola keenly opposed those prelates of Utrecht who asserted the doctrines of grace as taught by Augustin. Archbishop Codde, in particular, who was consecrated to the see of Utrecht in 1689, was made the victim of Jesuit intrigue. That worthy prelate treated the Jansenist refugees from France with the utmost kindness. More especially Father Quesnel, who took up his abode at Amsterdam, and ended his life there, experienced the most marked attention from Archbishop Codde. The Jesuits were indignant at the favour shown to one who had been the main instrument, in their view, of propagating Jansenist principles in France, and indeed throughout all Europe. They secretly forwarded to Rome accusations against the obnoxious archbishop, who was forthwith summoned to appear before the Pope and answer to the charges which had been laid against him. In obedience to the papal mandate Codde proceeded to Rome, but on arriving there, he was treacherously detained for three years, at the end of which he succeeded in making his escape and returned to Holland. Meanwhile, although no sentence of deposition had been pronounced upon him, and he still retained his archbishopric, he had been deprived of his office of vicar-general of the Pope, and another appointed in his room. In the absence of Archbishop Codde, the Jesuits had been busy sowing the seeds of dissension among the Romanists in Holland, and not without considerable success. A schism had been introduced into the church of Utrecht, many of the people having joined the Jesuit party in opposition to the Jansenist prelates. The archbishop endeavoured to interest Pope Clement XI. in his favour, but to no purpose; and at length he resolved to withdraw, which he did, allowing the chapters of Utrecht and Haarlem to appoint vicars-general in his stead. The papal nuncio at Cologne, however, announced

that he had received a commission from the Pope to exercise this authority. The chapters forthwith protested and appealed against the claim, but without effect.

At the death of Archbishop Codde the chapters, instead of electing a successor, contented themselves with appointing vicars-general as before. Matters continued in this position for several years, and in 1719 the chapter of Utrecht, despairing of obtaining a hearing from the Pope, appealed to the next general council which should be held. Soon after, the chapter of Haarlem took the same step. At length the chapter of Utrecht resolved to adopt more decisive measures. In 1721 they addressed a letter to Innocent XIII., requesting that no obstacles might be thrown in the way of their electing an archbishop to the vacant see of Utrecht. To this communication they received no reply, and although they wrote again the following year, their second letter also remained unanswered. In these strange and unaccountable circumstances, the chapter resolved to proceed to a canonical appointment; and, accordingly, on the 27th April 1723, they elected to the vacant see Cornelius Steenhoven, and wrote to the Pope requesting his confirmation of their appointment. To all their applications, however, Rome was silent, and having no other resource they sought and obtained consecration for their new bishop at the hands of an exiled Jansenist bishop, by name Varlet, who had taken up his residence at Amsterdam. These proceedings were formally reported to the Pope, who at length broke silence, and issued three damnatory and excommunicatory briefs. Steenhoven occupied the see of Utrecht for only a few months, when he died, and the chapter elected as his successor Johannes Cornelius Barchman Wuytiers, who was consecrated in the same way as his predecessor had been—a proceeding which called forth another condemnatory brief from the Pope. Barchman and his clergy appealed against the brief of the Holy Father to the next general council. They also formally appealed against the *Bull Unigenitus*.

Many Romish prelates made common cause with the new archbishop of Utrecht, who now became a marked object of hatred to the Jesuits and the papal see, more especially as he published a charge in 1730, condemnatory of the legend of Pope Gregory VII. This amiable and excellent prelate, however, died in 1733, and was succeeded by M. Vander Croon, who was consecrated as before. An excommunication from the Pope followed, of course, which contained, in this instance, an erroneous statement, that the chapter of Utrecht had become extinct, and, therefore, could not possibly elect an archbishop. It had now become evident that the church of Utrecht could henceforth expect no countenance from Rome, and, therefore, the new prelate resolved to re-establish the suffragan bishoprics which had once existed, in order that an independent succession of prelates might be supplied. This step Archbishop Vander Croon was

about to take when his plans for the good of the church were cut short by his death in 1739. His successor, Archbishop Meindaerts, however, carried the project into execution, restoring the suffragan see of Haarlem in 1742, and that of Deventer in 1758. An account of these proceedings was transmitted to Pope Benedict XIV., accompanied with a complaint against the Jesuits for their injurious interference with the church of Utrecht. In 1763, Meindaerts summoned a provincial synod, which is known by the name of the Council of Utrecht, and which declared that the church of Utrecht still retained its connection with the Pope and the Church of Rome, but rejected the doctrine of the infallibility of both the church and the Pope in matters of fact, and such points as had no reference to Christian faith and practice. This synod appealed against the *Bull Unigenitus* to a general council; declared its attachment to the doctrines of Augustin, and asserted the right inherent in the cathedral chapter at Utrecht to elect their own bishop. The Pope, indignant at the independence avowed by this provincial synod, excommunicated the whole Jansenist church of Utrecht, both ministers and people. This sentence still remains in force. Onward to the present hour, the election of every Romish bishop and archbishop, in the Jansenist church of Utrecht, has been followed by a new brief of excommunication, with one solitary exception, that of Johannes Bon, who was consecrated suffragan bishop of Haarlem in 1814. To bring about a reconciliation with the see of Rome, a conference was opened in 1823 with the papal nuncio at the Hague; but it was broken off in consequence of the demands which the nuncio made, that the Church of Utrecht should acknowledge the validity of the *Bull Unigenitus*, and should unconditionally surrender to the authority of the Pope.

In 1825, Johannes Van Santen was elected Archbishop of Utrecht, and on the 13th January of the following year, a brief of excommunication was issued as usual from the papal see. In reply to this fulmination, Van Santen, with his two suffragan bishops, issued a circular, addressed to all the bishops of the Catholic church, entreating them to use their endeavours to induce the Pope to adopt a different line of action. They also addressed a "Declaration to all Catholics," clerical and lay, recounting their grievances, and the injurious treatment they had received at the hands of Rome, and appealing to a future general council. In this declaration they give an account of the conference which had been sought at the Hague in 1823, but which had been refused unless the church of Utrecht would consent to give an implicit and absolute submission to the Pope. A formula was drawn up by the secretary to the Pope's nuncio, which the clergy were required to subscribe before the nuncio would even permit an interview. The formula runs thus: "I, the undersigned, declare that I submit myself to the apostolic constitution of Pope Innocent X., dated May 31, 1653, as well as

to the constitution of Pope Alexander VII., dated October 16, 1656; also to the constitution of Clement XI., which commences with these words, *Veneram Domini Sabaoth*, dated July 16, 1705. I reject and condemn with my whole heart the five propositions extracted from the book of Cornelius Jansenius, in the sense intended by the author, the same in which the holy see has itself condemned them in the above-named constitutions. I further submit myself, without any distinction, mental qualification, or explanation, to the constitution of Clement XI., dated September 8, 1713, beginning with the word, *Unigenitus*. I accept it purely and simply, and thereto I swear:—So help me God and this holy Gospel." These terms could not be accepted by the church of Utrecht, and the nuncio refusing to modify them, the conference held with his secretary terminated with a declaration on the part of the Jansenist clergy, that "they had learned by instances drawn from ecclesiastical history, such as those of Popes Stephen VII., Sergius III., Gregory II., John XXII., and some others, how true was the testimony thus expressed by Pope Adrian VI.: It is certain that the Pope is fallible, even in a matter of faith, when he sustains heresy by decree or command: for many of the popes of Rome have been heretics."

Thus closed the last public attempt made by the Jansenist church of Utrecht to become reconciled to Rome, and she stands to this day in an anomalous position as a portion of the Romish church, yet formally cut off from her communion. Private dealings have been held, on the part of Rome, with the venerable Archbishop Van Santen, to induce him to sign the above formula, but he has firmly resisted all the temptations thrown in his way. Capucini, a papal nuncio, who was sent into the Netherlands with full authority to regulate every thing for the consolidation of the Roman Catholic church, had a long interview with Van Santen, in the course of which he endeavoured, by the most plausible arguments, to prevail upon the aged prelate to subscribe the formula, but his arguments and his entreaties were alike unavailing.

The Jansenists of Utrecht differ from the Church of Rome on three points. The first regards the condemnation of Jansenius by Pope Alexander VII. to which they object on the ground that the five heretical propositions, said to be extracted from the 'Augustinus' of Jansenius, are not to be found in that book. Secondly, they reject the *Bull Unigenitus*, because it condemns doctrines which are in accordance with the Bible and the creed of the church; and also because the Bull in question has never been sanctioned by a general council, nor received by a large portion of the church. Thirdly, they contend for the right of the Church of Utrecht to elect its own bishops, that right having been granted by the Emperor Conrad III. in 1145, and afterwards confirmed by the Pope; but of which they were unjustly deprived in 1706. Yet although differing from the

Church of Rome on these points, the members of the Church of Utrecht profess still to remain in the communion of the Church of Rome, because "they hold the same faith, acknowledge the Pope as supreme head of the church, obey him in all things according to the rule of the church, pray for him, defend his rights, and remain in communion with other bishops and churches which have preserved their outward union with the Pope."

The Jansenists of Utrecht have a form of worship identical in all essential points with other Roman Catholic churches; but in some of their churches part of the service is read in the Dutch language, and the utmost zeal is manifested in diffusing among their people the Dutch translation of the Bible by Verschnur. At Amersfoort they have a theological institution for the training of their clergy. The members of this interesting community of Jansenists have, for many years, been gradually decreasing in numbers, and from the doubtful position they occupy, there is little prospect of any change for the better.

JANUARIUS (ST.), a Romish saint mentioned in the Breviary under date 19th September. He is represented as a Christian martyr, who, along with others, perished by orders of Timotheus, president of Campania. "Each of the neighbouring cities," says the Breviary, "selected one of these saints as their patron, and took care to bury their bodies. The Neapolitans, by divine instruction, took away the body of Januarius, and at first brought it to Beneventum, then to the monastery of the Virgin; lastly, it was brought to the city of Naples, and placed in the great church, and was distinguished by many miracles. It is particularly to be remembered that it extinguished the globes of fire which broke forth from Vesuvius, which threatened ruin on the places not only near but far off. This also is notable, that his blood, which was preserved by being collected in a glass vial, when brought into the presence of the martyr's body, liquefies and bubbles in a wonderful manner, just as if recently shed, which is also seen to this day."

The liquefaction of the blood of St. Januarius is one of the most noted miracles of the Church of Rome. The following account of it is given by a traveller who witnessed it: "I was present in Naples in 1825 at the performance of the reputed miracle of St. Januarius's blood. It was exhibited for three days, and on the last, I think, the blood was reported liquefied, and the bells rang in honour of it. On entering the church, my friends and myself penetrated a mass of many hundreds of the lower orders; and on arriving at the low balustrade, which separates the chapel of Januarius from the church, we were admitted. This chapel, which was richly ornamented, hung with silk, and lighted with many wax candles, was thronged with many well-dressed people. A shrine was brought in with a procession, and from it a silver bust of the natural size produced. This bust, said to contain the saint's head, was placed on

the altar, dressed with robes and mitre, and the service began. After a little time the precious blood was brought in. It is contained in a crystal vase of the form of a compressed globe, about four inches in diameter, and the cavity within seemed to be about two. This vase is set in a broad rim, having two large handles, and looks very much like an old-fashioned circular coach-lamp. The (supposed) blood was presented to the head of the saint, and then to the people, the priest holding the vase by its handles, at arms' length, and gently turning it, while an assistant held a taper between the priest's body and the vase. As the flame came immediately behind the cavity, it showed whether the clot of matter on one side liquefied and moved round, or remained adhering to the side of the cavity. When I saw it, it did not move. During the exhibition, the service continued with incense and music. The priest slowly passed along the line of beholders, giving each individual time to ascertain if the liquefaction had taken place. They occupied themselves in cries and prayers; and when some time had elapsed, the lower orders along the balustrade, and those behind them in the church, became very vociferous, crying out aloud (and at last even furiously) on the saint, in tones of entreaty, anger, and despair. After the wailing had continued for some time, the service terminated, and the blood was borne away, the saint unrobed, and carried off in his shrine, and the candles extinguished; but it was long ere the sobs of the women died away, and one old countess, who was near me the whole time, had continued hysterically weeping and shrieking so long, that she was too much exhausted to retire without assistance."

An old Italian author, named Boldetti, thus states the origin of both the procession and the miracle "A Neapolitan lady being so sick as so keep her bed, having heard of St. Januarius and his associates, determined to seek her cure upon the very spot where these faithful Christians had been executed. Immediately she gets up, full of hope, and takes two vials, and repairs to the place of their martyrdom, which being still wet with the blood of these faithful confessors, she fills her vials therewith. In one she puts all the pure blood she could get, and in the other that which was mixed with the earth and other filth. She had scarce made an end before she found herself restored to a perfect state of health. Some time after, this good lady was informed that the head of the saint whom we are speaking of, was lodged in Naples; and thought herself bound to acquaint her countrymen that she was in possession of the saint's blood, and owed her cure to it. This was a new subject of edification for that pious city; the devout are determined to translate it; the head, therefore, of the saint is taken and carried in pomp in order to fetch the blood. The lady did not wait for this visit. Equally humble and devout, she takes the two vials and runs to meet the head of the martyr. In the first moment of the interview the blood dissolves, the

people were convinced beyond the power of doubting, that it was the blood of St. Januarius, and since that time the miracle has never ceased."

JANUS AND JANA, two deities worshipped by the ancient Romans, the former as the Sun, and the latter as the Moon. The worship of Janus is said to have been introduced by Romulus, the founder of the city of Rome, and it soon became one of the most important parts of the old Roman religion. From the name of this god, Numa assigned to the opening month of the year the name of Januarius. A temple also was dedicated to Janus, which was opened in time of war, and closed in time of peace. The image of this god was usually double-faced, and in later times he was regarded as presiding over all entrances and gates, and the beginning of all employments and undertakings of every kind. Hence the Romans at the outset of every enterprise invoked Janus along with Jupiter. On the first day of the year, sacrifices were offered to him by the people, who were dressed in festive garments, and gave presents to one another; priests also sacrificed to him on twelve altars, thus recognizing him as presiding over each of the twelve months; prayers were offered to him at the commencement of every day. The sacrifices offered to Janus consisted of cakes, barley, incense, and wine.

JAPAN (RELIGION OF). The Japanese have always been remarkable for their religious character. They claim to be the offspring of the gods, and produce two different genealogical tables in support of this claim. Those contained in the first table, amounting in number to seven, are said to have reigned during an almost incalculable number of years in Japan. These primitive gods were spiritual substances, and were never clothed in bodies of any kind. They were succeeded, however, by five terrestrial spirits or deified heroes, after whom appeared the Japanese themselves, who boast of being descended from the last in order of the seven primitive gods, through the line of the second race of deified heroes. The DAIRI (which see), or sovereign pontiff of Japan, alleges himself to be the lineal descendant of the eldest son of their illustrious founder, and that he is consequently the true, legitimate sovereign of the Empire of Japan. The first of the five terrestrial spirits signalized himself by many deeds of heroism and valour while he dwelt upon the earth, and his death was also marked by several miracles. He is accordingly held in universal veneration among the Japanese, images and temples being erected to his honour in every part of the country.

There are two principal religious systems in Japan; one native called *Sintoism*, at the head of which is the *Dairi*; the other imported from China or Thibet, called *Budsoism*, which is simply *Budhism*, with some modifications. The religion of Budha was introduced into Japan A. D. 552. It seems to be ADI-BUDHA (which see), or the first Budha, the Supreme Deity and origin of all things, who is worshipped

among the Japanese under the name of AMIDAS (which see), and whose priests form the most numerous and influential of the Buddhist orders. Siebold seems to consider them as pure monotheists. At the head of the Buddhist hierarchy is a high-priest called *Xaco*, resident at Miako. With this dignitary rests the appointment of the *Tundies*, or superiors of the monasteries in which the Buddhist clergy live. Great revenues are attached to the monasteries, and the *Tundies* are strictly subject to the civil authorities. They have no direct temporal power, there is no appeal to the secular arm, no civil punishments for heresy, and no religious vows perpetually binding, all being at liberty, so far as the civil law is concerned, to enter or leave the monasteries at pleasure. Besides the regular clergy, there are also wandering monks, who live on alms, pretending to drive away evil spirits, to find lost articles, to discover robbers, to determine the guilt or innocence of accused parties, to predict the future, to cure desperate maladies, and to perform other wonders, which they do chiefly through the medium of a child into whom they pretend to make a spirit enter, able to answer all their questions. Of these mendicant monks the most numerous and influential are the JAMMABOS (which see), or mountain priests, which belong not to the *Budhists* or *Budsoists*, but to the *Sintoists*.

When the Portuguese first landed in Japan in the middle of the sixteenth century, they found, that although the mass of the people were under the influence of gross superstition, there was a class, chiefly belonging to the upper ranks of society, who regarded all the different religions of the country with secret incredulity or even contempt. These persons who were known in Japan by the name of *Siodosiu*, and their doctrine by that of *Sinto*, were in reality CONFUCIANS (which see), or followers of the great Chinese sage or philosopher; but to avoid being charged with a complete disregard of all religion, they outwardly conformed in religious practice to the ancient national system of the *Sintoists*.

Like other Buddhists, the Budsoists of Japan believe in the doctrine of the transmigration of souls, and as a natural consequence, are averse to the use of animal food, and this abstinence is also enjoined by the religion of *Sinto*, which denounces as impure the act of killing any animal, or being sprinkled with the slightest drop of blood. Animals are not found in great variety in the country, yet from time immemorial the Japanese have possessed the horse, the ox, the buffalo, the dog, and the cat; but none of these were ever used as food. A strange notion has from ancient times been entertained in regard to the fox, which they look upon as a sort of evil deity. When any Japanese is in circumstances of doubt or difficulty, he lays down a plate of rice and beans as a sacrifice to his fox, and if any part of it has disappeared before the next day, he regards it as a favourable omen. The tortoise and the crane are reckoned sacred animals, which are not to be killed nor even

injured. The Japanese islands have few real animals, and the natives being much addicted to superstition, have invented a number of imaginary creatures whom they regard with a species of reverence. The *dragon*, who is also a dreaded monster among the Chinese; the *Kirin*, a winged quadruped, and the *foo*, a beautiful bird of paradise, are all accounted peculiarly sacred.

One great feature of the Japanese religion is their attachment to festivals, of which they have five great annual ones, besides three inferior, which are celebrated every month with the utmost hilarity. One of the most important of the festivals is the *MATSURI* (which see), an annual feast held in honour of the god *Suwa*, the patron of the city of Nagasaki. It consists of processions, plays, and dances, got up at the expense of ten or eleven streets, who unite every year for this purpose. There are several festivals sacred to *Suwa*, of which the chief is held on the seventh, eighth, and ninth days of the ninth month.

No country abounds to a greater extent than Japan in places dedicated to religious worship, or objects set apart for religious adoration. Thus Kämpfer remarks;—"Of all the religious buildings to be seen in this country, the *Tira*, that is, the Buddhist temples, with the adjoining convents, are, doubtless, the most remarkable, as being far superior to all others, by their stately height, curious roofs, and numberless other beautiful ornaments. Such as are built within cities or villages, stand commonly on rising grounds, and in the most conspicuous places. Others, which are without, are built on the ascent of hills and mountains. All are most sweetly seated,—a curious view of the adjacent country, a spring or rivulet of clear water, and the neighbourhood of a wood, with pleasant walks, being necessary for the spots on which these holy structures are to be built.

"All these temples are built of the best cedars and firs, and adorned within with many carved images. In the middle of the temple stands a fine altar, with one or more gilt idols upon it, and a beautiful candlestick, with sweet-scented candles burning before it. The whole temple is so neatly and curiously adorned, that one would fancy himself transported into a Roman Catholic church, did not the monstrous shape of the idols, which are therein worshipped, evince the contrary. The whole empire is full of these temples, and their priests are without number. Only in and about *Miako* they count three thousand eight hundred and ninety-three temples, and thirty-seven thousand and ninety-three *Siukku*, or priests, to attend them.

"The sanctity of the *Mia*, or temples sacred to the gods of old worshipped in the country, requires also that they should be built in some lofty place, or, at least, at some distance from unclean, common grounds. I have elsewhere observed that they are attended only by secular persons. A neat broad walk turns in from the highway towards these temples. At the beginning of the walk is a stately and

magnificent gate, built either of stone or of wood with a square table, about a foot and a half high, on which the name of the god to whom the temple is consecrated is written or engraved in golden characters. If you come to the end of the walk, which is sometimes several hundred paces long, instead of a pompous, magnificent building, you find nothing but a low, mean structure of wood, often all hid amidst trees and bushes, with one single grated window to look into it, and within either all empty, or adorned only with a looking-glass of metal, placed in the middle, and hung about with some bundles of straw, or cut white paper, tied to a long string, in form of fringes, as a mark of the purity and sanctity of the place. The most magnificent gates stand before the temples of *Tensio dai sin*, of *Fatzman*, and of that *Kami*, or god, whom particular places choose to worship as their tutelary deity, who takes a more particular care to protect and defend them.

"Other religious objects travellers meet with along the roads, are the *Fotoge*, or foreign idols, chiefly those of *Amida* and *Disisoo*, as also other monstrous images and idols, which we found upon the highways in several places, at the turning in of sideways, near bridges, convents, temples, and other buildings. They are set up partly as an ornament to the place, partly to remind travellers of the devotion and worship due to the gods. For this same purpose, drawings of these idols, printed upon entire or half sheets of paper, are pasted upon the gates of cities and villages, upon wooden posts, near bridges, and in several other places upon the highway, which stand the most exposed to the traveller's view. Travellers, however, are not obliged to fall down before them, or to pay them any other mark of worship and respect than they are otherwise willing to do.

"On the doors and houses of ordinary people (for men of quality seldom suffer to have theirs thus disfigured) there is commonly pasted a sorry picture of one of their *Lares*, or house gods, printed upon a half sheet of paper. The most common is the black-horned *Giwon*, otherwise called *God-su Ten Oo*—that is, according to the literal signification of the Chinese characters for this name, *the ox-headed prince of heaven*—whom they believe to have the power of keeping the family from distempers, and other unlucky accidents, particularly from the small-pox, which proves fatal to great numbers of their children. Others fancy they thrive extremely well, and live happy, under the protection of a countryman of *Jeso*, whose monstrous, frightful picture they paste upon their doors, being hairy all over his body, and carrying a large sword with both hands, which they believe he makes use of to keep off, and, as it were, to parry, all sorts of distempers and misfortunes endeavouring to get into the house.

"On the fronts of new and pretty houses I have sometimes seen dragons' or devils' heads, painted with a wide open mouth, large teeth and fiery eyes. The Chinese, and other Indian nations—nay, even

the Mahomedans in Arabia and Persia—have the same placed over the doors of their houses, by the frightful aspect of this monstrous figure to keep off, as the latter say, the envious from disturbing the peace of families.

“Often, also, they put a branch of the *Fanna Skimmi* or anise-tree over their doors, which is, in like manner, believed to bring good luck into their houses; or else liverwort, which they fancy hath the particular virtue to keep off evil spirits, or some other plants or branches of trees. In villages they often place over their doors their indulgence boxes, which they bring back from their pilgrimage to *Isje*, thinking, also, by this means to bring happiness and prosperity upon their houses. Others paste long strips of paper to their doors, which the adherents of the several religious sects and convents are presented with by their clergy, for some small gratuity. There are odd, unknown characters, and divers forms of prayers, writ upon these papers, which the superstitious firmly believe to have the infallible virtue of conjuring and keeping off all manner of misfortunes. Many more amulets of the like nature are pasted to their doors, against the plague, distempers, and particular misfortunes. There is, also, one against poverty.”

Religious pilgrimages form a prominent requirement of the religions of Japan. Of these the most celebrated is that to *ISJE* (which see). Pilgrims also frequently visit the thirty-three principal *QUANWON* or *CANON* (which see), temples which are scattered over the whole country. Travellers in Japan tell us, that as they pass along the roads they meet with pilgrims wearing only a little straw about their waists, who are on their way to visit certain temples in the hope of obtaining deliverance from some fatal distemper which had seized either themselves or some near relative. The roads swarm also with begging monks, and *Bikuni* or nuns who subsist entirely upon alms. Some mendicants, to attract compassion, are shaved and dressed like *Budso* priests, with a portion of their sacred writings before them, which they pretend to be busily engaged in reading; others are found sitting near some river or running water performing a *Siegaki*, that is, a certain ceremony for the relief of departed souls; others sit upon the road all day long upon a small coarse mat, having a flat bell lying before them, which they beat continually with a small wooden hammer, while they repeat in a plaintive singing tone the word *Namada*, which is contracted from *Namu Amidas Budsu*, a short form of prayer wherewith they address *Amidas* as the patron and advocate of departed souls.

The worship of ancestors which so remarkably prevails among the Chinese is not altogether unknown in Japan. Every month on the day of the ancestor's decease for fifty years or more, food, sweetmeats, and fruits are set before the *IFAY* (which see). The fifteenth day of the seventh Japanese month is a festival devoted to the honour of parents and an-

cestors. Every Japanese whose parents are still alive accounts this a happy day, and if married, he sends a present to his parents. A repast of vegetables and fruits is set before the *Ifays*, and in the middle is placed a vase in which perfumes are burnt, and other vases containing flowers. On the following day rice, tea, and other articles of food are served up to the *Ifays* as to living guests. On the evenings of both the fourteenth and fifteenth days of the month, lanterns suspended from long bamboos are lighted before each grave-stone, and refreshments are also placed there. Before daylight of the sixteenth, the articles placed at the graves are packed into small boats of straw, provided with sails of paper or cloth, which are carried in procession with vocal and instrumental music to the water-side, where they are launched by way of dismissing the souls of the dead, who are supposed now to return to their graves.

When the *Dairi* or chief priest canonizes any one who has been during life remarkable for his virtues he comes to be ranked among the *CAMIS* (which see), or protecting spirits whom the Japanese, particularly the Sintoists, worship, offering sacrifices to them, and building *Mias* or temples to their honour. Deified kings or heroes, indeed, form the principal gods of the Japanese, but the temples which the *Sintoists* build to them are far inferior to the *Budso* temples, which are usually situated on some elevated spot surrounded with beautiful groves. Even the temple of *Isje*, which is held in such honour that it is called *Dai-Singu*, the temple of the Great God, is a plain wooden erection, covered with straw; and inside no statue or image is seen, but simply a large brazen mirror, which is designed to symbolize the all-seeing and all-knowing God. To this temple every Sintoist must once a-year, or at least once in his life-time, perform a pilgrimage, which is called *Sauga*. The Sintoism, indeed, of Japanese antiquity is the worship of a people evidently of Mongolian extraction, and well described by Rougemont, as “profane, earthly, epicurean, which desires not to be tormented by the fear of God, which only celebrates joyous festivals, which is characterized by a morality wholly sensual in its nature, which has no belief in hell, but which must be governed by the severest laws.” The ideas which these heathens entertain of the future rewards of the righteous and punishments of the wicked, are gross in the extreme. In their view the soul of a good man at death wings its way to a sort of Elysian fields, which are situated beneath the thirty-third heaven, while the soul of a wicked man is refused admittance, and doomed to wander like a vagabond around the abodes of bliss, or, as many of the Japanese believe, to enter into foxes,—animals which are either themselves devils, or the abodes of devils.

When the *Budsoists*, or the worshippers of *Budha*, made their appearance in Japan, about the sixth century of our era, *Budhism* was embraced by a

large number of the *Sintoists*, who endeavoured to compromise the matter, by mingling some of the doctrines and practices of the old religion of their country with that of *Budha*, which had been imported either from China or Nepal. It is remarkable that every new region which embraced *Budhism* gave a different name to the founder of the system. He is *Budha* in Ceylon, *Fo* in China, *Chakia-Mouni* among the Mongolian Tartars, *Sommona-Codom* among the Nepanlese, and *Amidas* among the Japanese; the last mentioned being not *Chakia*, however, whom they believe to have been born B. C. 1027, but the *Adi-Budha*, or first Budha of the Nepaulese, who was not a human sage, but the Divine Being.

While *Budsdoism* rapidly gained ground among the *Sintoists*, it met with violent opposition from the *Confucians*, who had already become a powerful party in Japan. A Budhist devotee, however, arrived from India, who speedily succeeded in turning the tide of popular favour towards *Budsdoism*. This he chiefly accomplished by means of miracles which he professed to perform. One, in particular, wrought a powerful impression upon the people. This was the transportation of an image of *Amidas* from China into a province of Japan, where it first made its appearance, crowned with rays of light. A temple was immediately erected in honour of this deity, who from that time became the most popular object of worship. Some time after this event, *Budsdoism* made great progress in Japan, in consequence of the ardent and unwearied labours of *Sotoktai*, a devoted missionary of the system.

The Japanese are singularly addicted to the worship of idols. "Their squares and highways," as Picart informs us, "are always honoured with the presence of some idol, which is erected there either with a view to kindle flames of devotion in the souls of travellers, or with an intent only to support and protect the place. There are idols erected likewise near their bridges, and round about their temples, chapels, and convents. The people purchase either the pictures or images of these idols. The former are, for the generality, drawn on a sheet, or half a sheet of paper. They are pasted, like bills or advertisements, upon the gates of their cities, and other public buildings, or on posts at the corner of their bridges and streets. The people, however, are not obliged, as they pass by, to prostrate themselves, or bow the knee before them. They have generally, likewise, an image of their domestic and tutelar gods before the doors of their houses."

All the gods of Japan are represented in a gigantic or monstrous form sitting on the flower of a plant which the Japanese call *Tarote*. The idols are all gilt, and their heads encircled with rays, or with a crown, a garland, a sort of mitre, or a cap or hat in the Chinese fashion. Animal-worship is practised in Japan, originating, probably, in the notion that the living creatures which they adore are inhabited by the souls of

heroes and princes. Apes, in particular, from their likeness to human beings, attract great reverence from the Japanese, who have a large pagoda or temple dedicated exclusively to this species of worship. If the stag is not also an object of adoration, it is at all events held in such veneration, that no one is allowed to attempt to kill it. Should a stag happen to die of wounds in the public streets, the whole of the street where such an event happened would be forthwith demolished, and the effects of its inhabitants seized, sold, and the proceeds deposited in the public treasury. Dogs are also highly valued, and large numbers of these animals are quartered upon the inhabitants, who are obliged by law to nurse them when sick, and to bury them when dead. On the authority of Froes, a Romish missionary, we are informed that in one part of Japan, at least, the fish found in a certain river are accounted sacred, and it is reckoned sacrilege to kill them.

The most extraordinary temple in Japan is one situated near Miako, which is sometimes termed the Temple of Ten Thousand Idols, and of which we have given an engraving in the present work. This temple is thus described by the Dutch compiler of the embassies to Japan:—"In the middle of the temple there is a gigantic figure of an idol, that has his ears bored, his head bald, and chin shaved, much like a Bramin; over his head, and under the canopy that covers him, hang five or six little bells. On each side of him, that is, on the right and the left side of the throne on which this deity is sitting, there are several statues of armed men, Moors dancing, wizards, magicians and devils. There are likewise several representations of thunder and the winds. Round about the walls of the temple, on the right hand and on the left, are a thousand idols all resembling *Canon*. Each idol is crowned, has thirty arms, and seven heads upon his breast. They are all made of solid gold; every individual decoration belonging to them, as also to the temple, is likewise of the same precious metal." Kämpfer's description of it is somewhat different:—"In the middle of the pagoda," says he, "sits a prodigious large idol, which has six-and-forty arms and hands. Sixteen black demi-gods, of gigantic stature, are planted round about him. At some considerable distance there are two rows of other idols, one on the right hand, and the other on the left, which are all gilt, and all standing. Each idol has several arms. It is necessary to remark here, that the multiplicity of arms and hands expresses, or is a symbol of, the power of the idol. Some have a kind of shepherds' crooks in their hands, others garlands, and all of them one implement or another. Their heads are surrounded with rays, and there are seven other figures over them, the middlemost whereof is less than the rest. In this Pantheon there are likewise ten or a dozen rows of other idols, about the common stature of a man, set very close together, and disposed in such a manner that they gradually ascend, in order that all of them may be equally

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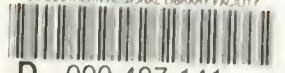
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